REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

COMPILED FROM

DOCUMENTS LAID BEFORE THE BOARD,

AT THE

Seventeenth Annual Meeting,

Which was held in Middletown, (Conn.) Sept. 14, and 15, 1826.

BOSTON:

PRINTED FOR THE BOARD, BY CROCKER AND BREWSTER,
No. 50, Cornhill.
1826.
MEMBERS OF THE BOARD

UNDER THE

ACT OF INCORPORATION.

MAINE.
Gen. Henry Sewall, Augusta,
*Rev. Jesse Appleton, D. D. late President of Bowdoin College,
Brunswick,
Rev. William Allen, D. D. President of Bowdoin College, Brunswick, and

NEW HAMPSHIRE.
*Hon. John Langdon, LL. D. formerly Governor of the State,
*Rev. Seth Payson, D. D.
*Hon. Thomas W. Thompson,
Rev. John Hubbard Church, D. D. Pelham, and
Rev. Bennet Tyler, D. D. President of Dartmouth College, Hanover.

VERMONT.
Hon. Charles Marsh, Woodstock, and

MASSACHUSETTS.
Rev. Joseph Lyman, D. D. Hatfield,
*Rev. Samuel Spring, D. D.
Hon. William Phillips, Boston,
William Bartlet, Esq. Newburyport,
Hon. John Hooker, Springfield,
MEMBERS OF THE BOARD.

Rev. Samuel Austin, D. D. Worcester,
Rev. Edward D. Griffin, D. D. President of Williams College, Williamstown,
*Rev. Zephaniah Swift More, D. D. late President of the Collegiate Institution, Amherst,
*Rev. Samuel Worcester, D. D. late Corresponding Secretary of the Board,
Hon. William Reed, Marblehead,
Rev. Leonard Woods, D. D. Professor in the Theological Seminary at Andover,
Rev. Lyman Beecher, D. D. Boston,
S. V. S. Wilder, Esq. Bolton,
Rev. John Codman, D. D. Dorchester,
Jeremiah Evarts, Esq. Boston,
Hon. Samuel Hubbard, Boston,
Edward A. Newton, Esq. Pittsfield,
Rev. Horace Humphrey, D. D. President of Amherst College,
Hon. Lewis Strong, Northampton,
Rev. Warren Fay, Charlestown, and

RHODE ISLAND.

*Hon. William Jones, late Governor of the State.

CONNECTICUT.

*Gen. Jedidiah Huntington,
*Hon. John Treadwell, LL. D. formerly Governor of the State.
*Rev. Timothy Dwight, D. D., LL. D. late President of Yale College, New Haven,
*Rev. Jedidiah Morse, D. D.
Hon. John Cotton Smith, LL. D. lately Governor of the State, Sharon,
Rev. Calvin Chapin, D. D. Wethersfield, and

NEW YORK.

Hon. John Jay, LL. D. formerly Chief Justice of the Supreme Court of the United States, and Minister Plenipotentiary to Great Britain, and now President of the American Bible Society, Bedford,
Hon. Egbert Benson, LL. D. formerly presiding Judge of the Circuit Court of the United States, and
Col. Richard Varick, city of New York,
Hon. Stephen Van Rensselaer, LL. D. Albany.
MEMBERS OF THE BOARD.

Rev. David Porter, D. D. Catskill,
*Col. John Lincklaen,
Col. Henry Rutgers, city of New York,
*Divie Bethune, Esq.
Hon. Nathaniel W. Howell, Canandaigua.
Hon. Jonas Platt, LL. D. late associate Judge of the Supreme Court of the State, city of New York,
Rev. James Richards, D. D. Professor in the Theological Seminary at Auburn,
Rev. Alexander Proudfit, D. D. Salem,
Rev. Eliphalet Nott, D. D. President of Union College, Schenectady,
Rev. Henry Davis, D. D. President of Hamilton College, Clinton,
Rev. James Milnor, D. D.
Rev. Gardiner Spring, D. D.
Rev. Thomas H. McAuley, D. D. LL. D.
Rev. William McMurray, D. D.
John Ritchie, Esq. and
Eleazar Lord, Esq.
Rev. Nathan S. S. Beman, Troy,
Rev. John Ludlow, Albany,
Rev. Thomas De Witt, Hopewell, Dutchess county.

NEW JERSEY.

*Hon. Elias Boudinot, LL. D formerly President of the American Congress, and late President of the American Bible Society,
Rev. Philip Milledoler, D. D. Professor in the Theological Seminary, New Brunswick,
Rev. Samuel Miller, D. D. and 2 Professors in the Theological Seminary at Princeton,
Rev. Archibald Alexander, D. D. 3
Theodore Frelinghuysen, Esq. Newark.

PENNSYLVANIA.

Rev. Ashbel Green, D. D. late President of Nassau Hall, Princeton, now of Philadelphia,
Robert Ralston, Esq. and
Thomas Bradford, Esq. Philadelphia,
Dr. Samuel Agnew, Harrisburg, and

DISTRICT OF COLUMBIA.

*Elias Boudinot Caldwell, Esq. late Clerk of the Supreme Court of the United States, and
Corresponding Members of the Board:

Virginia.
Rev. John H. Rice, D.D. Professor in the Theological Seminary of Virginia, Prince Edward county,
Gen. John H. Cocke, Buckingham county, and
William Maxwell, Esq. Norfolk.

South Carolina.

Georgia.
Dr. John Cumming, Savannah, and
Rev. Moses Waddel, D.D. President of the University, Athens.

Tennessee.

Kentucky.

Ohio.

Corresponding Members.

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

"That individuals, clergymen and laymen, residing in different, and especially in distant parts of the United States, and in other lands, be now, and, as shall be deemed advisable, hereafter elected by ballot, to be connected with this Board as Corresponding Members; who, though it be no part of their official duty to attend its meetings, or to take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and by communicating information, and in various other ways, enlighten its course, facilitate its operations, and promote its objects."

The following gentlemen have been chosen.

In the United States.

Ohio.
Rev. James Culbertson, Zanesville.

Kentucky.
CORRESPONDING MEMBERS OF THE BOARD.

TENNESSEE.

Dr. Joseph C. Strong, Knoxville.

CHEROKEE NATION.

*Col. Return J. Meigs, late Agent of the U. S. Government for that nation.

ALABAMA.


MISSISSIPPI.

*Samuel Postletwaite, Esq.

LOUISIANA.

*Rev. Sylvester Larned.

GEORGIA.

*Rev. Henry Kollock, D.D.
John Bolton, Esq. Savannah,
*John Whitehead, Esq. and Hon. John Elliot, Sunbury.

SOUTH CAROLINA.

*Dr. Edward D. Smith, late Professor in the College.

NORTH CAROLINA.

Gen. Calvin Jones, Raleigh.

VIRGINIA.


IN FOREIGN PARTS.

ENGLAND.

*Charles Grant, Esq.


HONORARY MEMBERS OF THE BOARD.

SCOTLAND.
Rev. John Campbell, D. D.
Hon. Kincaid Mackenzie, and
Rev. Ralph Wardlaw, D. D.

FRANCE.
Frederic Leo, Esq. Paris.

MALTA.
Rev. William Jowett, Literary Representative of the Church Missionary Society.

CEYLON.
*Rev. Archdeacon Twistleton.

BENGAL.
Rev. William Carey, D. D. Serampore, and
Rev. Thomas T. Thomason, Calcutta.

CHINA.

Honorary Members.

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

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

The following gentlemen, since the above resolution passed, have become Honorary Members of the Board. For the sake of convenient reference, the names are arranged alphabetically under the respective States, to which the individuals belong.

MAINE.

<table>
<thead>
<tr>
<th>Names of Persons</th>
<th>Place of Residence</th>
<th>By whom Constituted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church, Rev. Nathan,</td>
<td>Bridgewater,</td>
<td>Ladies Miss. Soc.</td>
</tr>
<tr>
<td>Cummings, Rev. Asa,</td>
<td>North Yarmouth, Gent. and Lad. Asso.</td>
<td></td>
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</table>
### HONORARY MEMBERS OF THE BOARD:

<table>
<thead>
<tr>
<th>Names of Persons</th>
<th>Place of Residence</th>
<th>By whom constituted</th>
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<tbody>
<tr>
<td>Hobart, Rev. Caleb</td>
<td>North Yarmouth, Gent. and Lad. Asso.</td>
<td></td>
</tr>
<tr>
<td>Merrill, Rev. Stephen,</td>
<td>Kittery Point, Various Donations.</td>
<td></td>
</tr>
<tr>
<td>Pomeroy, Rev. Thaddeus,</td>
<td>Gorham,</td>
<td>Monthly Concert.</td>
</tr>
<tr>
<td>Toppan, Rev. Benjamin,</td>
<td>Augusta.</td>
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#### NEW HAMPSHIRE.

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<th>Names of Persons</th>
<th>Place of Residence</th>
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<tr>
<td>Goodall, Rev. David,</td>
<td>Littleton,</td>
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<tr>
<td>Manning, Rev. Abel,</td>
<td>Goshen,</td>
<td>Gent. and Lad. Asso.</td>
</tr>
<tr>
<td>Merrill, Rev. Nathaniel,</td>
<td>Lyndeboro',</td>
<td>Individuals.</td>
</tr>
<tr>
<td>Prentice, Rev. Joseph,</td>
<td>Northwood,</td>
<td></td>
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#### VERMONT.

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<th>Names of Persons</th>
<th>Place of Residence</th>
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<tr>
<td>Burnap, Rev. Uzziah C.,</td>
<td>Chester,</td>
<td>Gent. and Lad. Asso.</td>
</tr>
<tr>
<td>Chapin, Rev. Walter,</td>
<td>Woodstock,</td>
<td>Ladies' Association.</td>
</tr>
<tr>
<td>Smith, Rev. Worthington,</td>
<td>St. Albans,</td>
<td>Mon. Con. and Indiv.</td>
</tr>
<tr>
<td>White, Rev. Charles,</td>
<td>Thetford,</td>
<td>Ladies' Char. Soc.</td>
</tr>
<tr>
<td>Williston, Rev. David H.,</td>
<td>Tunbridge,</td>
<td>Av. of miss. fields.</td>
</tr>
<tr>
<td>Worcester, Rev. Leonard,</td>
<td>Peacham,</td>
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#### MASSACHUSETTS.

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<th>Names of Persons</th>
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<tr>
<td>Allen, Peter</td>
<td>South Hadley,</td>
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<tr>
<td>Armstrong, Samuel T.</td>
<td>Boston,</td>
<td></td>
</tr>
<tr>
<td>Bailey, Rev. Rufus W.,</td>
<td>Pittsfield,</td>
<td>Benevolent Society.</td>
</tr>
<tr>
<td>Blake, Gardner S.</td>
<td>Wrentham,</td>
<td>A parent.</td>
</tr>
<tr>
<td>Bois, Rev. Artemas,</td>
<td>South Hadley,</td>
<td>Ladies' Miss. Soc.</td>
</tr>
<tr>
<td>Bumstead, Josiah,</td>
<td>Boston,</td>
<td></td>
</tr>
<tr>
<td>Clark, Rev. Dorus,</td>
<td>Blandford,</td>
<td>Monthly Concert.</td>
</tr>
<tr>
<td>Clark, Isaac,</td>
<td>Boston,</td>
<td></td>
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<tr>
<td>Cobb, Richard,</td>
<td>Boston,</td>
<td></td>
</tr>
<tr>
<td>Dana, Rev. Samuel,</td>
<td>Marblehead,</td>
<td>Ladies' Association.</td>
</tr>
<tr>
<td>Dickinson, Rev. Baxter,</td>
<td>Longmeadow,</td>
<td>Young Gentlemen.</td>
</tr>
<tr>
<td>Name of Person</td>
<td>Place of Residence</td>
<td>By whom constituted</td>
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<tr>
<td>Dimmick, Rev. Luther F</td>
<td>Newburyport</td>
<td>Monthly Concert</td>
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<tr>
<td>Dorrance, Rev. Gordon</td>
<td>Windsor</td>
<td>Ladies' Association</td>
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<tr>
<td>Eaton, Rev. Asa</td>
<td>Boston</td>
<td>Members of St. Paul's Church</td>
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<tr>
<td>Eaton, Rev. Peter, D. D</td>
<td>Boxford</td>
<td>Ladies' Association</td>
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<tr>
<td>Eaton, Rev. William</td>
<td>Middleboro</td>
<td>Miss Elizabeth Eaton, Boston</td>
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<tr>
<td>Emerson, Rev. Brown</td>
<td>Salem</td>
<td>Ladies' Association</td>
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<tr>
<td>Freeman, Rev. Frederick</td>
<td>Plymouth</td>
<td>Ladies of 2d parish</td>
</tr>
<tr>
<td>Hale, Rev. Enoch</td>
<td>West Hampton</td>
<td>Ladies and Gent</td>
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<tr>
<td>Harding, Rev. Sewall</td>
<td>Waltham</td>
<td>Ladies' Char. Soc.</td>
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<tr>
<td>Harrison, Rev. Roger</td>
<td>Tolland</td>
<td>Ladies' Char. Soc.</td>
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<tr>
<td>Hayes, Rev. Joel</td>
<td>South Hadley</td>
<td>Peter Allen, Esq</td>
</tr>
<tr>
<td>Hitchcock, Rev. Edward</td>
<td>Amherst College</td>
<td>Ladies' Association</td>
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<tr>
<td>Hoadly, Rev. L. Ives</td>
<td>Worcester</td>
<td>Mon. Con. in Conway</td>
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<tr>
<td>Holmes, Rev. Sylvester</td>
<td>New Bedford</td>
<td>Ladies' Association</td>
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<tr>
<td>Hull, Rev. A. B</td>
<td>Newton</td>
<td>Avails of miss. field</td>
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<tr>
<td>Hunn, Rev. David L.</td>
<td>Worcester</td>
<td>Mon. con. in 1st chh.</td>
</tr>
<tr>
<td>Jenkins, Joseph W.</td>
<td>Boston</td>
<td>Pliny Cutler</td>
</tr>
<tr>
<td>Jenks, Rev. William, D.D.</td>
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<tr>
<td>Kilbourn, Jonathan</td>
<td>Sandisfield</td>
<td></td>
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<tr>
<td>*McLeod, Norman</td>
<td>Boston</td>
<td>Ladies’ Association</td>
</tr>
<tr>
<td>Mann, Rev. Cyrus</td>
<td>Westminster</td>
<td>Ladies’ Association</td>
</tr>
<tr>
<td>Milton, Rev. Charles W.</td>
<td>Newburyport</td>
<td>Ladies’ Association</td>
</tr>
<tr>
<td>Oliphant, Rev. David</td>
<td>Beverly</td>
<td>Lad. of 3d Cong. Soc.</td>
</tr>
<tr>
<td>Osgood, Rev. Samuel</td>
<td>Springfield</td>
<td></td>
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<tr>
<td>Perkins, Rev. George</td>
<td>Ashburnham</td>
<td>Lad. and Gent. Asso.</td>
</tr>
<tr>
<td>Perkins, Rev. Nathan</td>
<td>Amherst</td>
<td>Lad. Asso. 2d par</td>
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<tr>
<td>Perry, Rev. Gardner B.</td>
<td>Bradford</td>
<td>Ladies’ Association</td>
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<tr>
<td>Phelps, Rev. Eliakim</td>
<td>Brookfield</td>
<td>Ladies’ Association</td>
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<tr>
<td>Pond, Rev. Enoch</td>
<td>Ward</td>
<td>Female Society</td>
</tr>
<tr>
<td>Proctor, John C.</td>
<td>Boston</td>
<td>Ladies’ Association</td>
</tr>
<tr>
<td>Putnam, Rev. Rufus A.</td>
<td>Fitchburg</td>
<td></td>
</tr>
<tr>
<td>Rand, Rev. Asa</td>
<td>Boston</td>
<td>Mon. con. in Gorham, Maine</td>
</tr>
<tr>
<td>Robinson, Edward</td>
<td>Andover, (now in Europe,)</td>
<td></td>
</tr>
</tbody>
</table>
HONORARY MEMBERS OF THE BOARD.

Names of Persons.

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Sanderson, Thomas</td>
<td>Whateley</td>
<td>Lad. Asso. of Chelmsford and Dracut.</td>
</tr>
<tr>
<td>Sears, Rev. Reuben</td>
<td>Chelmsford</td>
<td>Gen. Shepherd Leach.</td>
</tr>
<tr>
<td>Sheldon, Rev. Luther,</td>
<td>Easton</td>
<td>J. W. Robbins, Esq.</td>
</tr>
<tr>
<td>Shepard, Rev. Samuel,</td>
<td>Lenox</td>
<td>Monthly Concert.</td>
</tr>
<tr>
<td>Shepard, Rev. Thomas,</td>
<td>Ashfield</td>
<td></td>
</tr>
<tr>
<td>Smith, Erastus</td>
<td>Hadley</td>
<td></td>
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<tr>
<td>Starkweather, Charles,</td>
<td>Northampton</td>
<td></td>
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<tr>
<td>Storrs, Rev. Richard S.</td>
<td>Braintree</td>
<td>Nathaniel Willis, Boston.</td>
</tr>
<tr>
<td>Vaill, Rev. Joseph,</td>
<td>Brimfield</td>
<td>Miss Lucy Bishop, deceased.</td>
</tr>
<tr>
<td>Waring, Rev. Samuel,</td>
<td>Ware</td>
<td>Av. of miss. field.</td>
</tr>
<tr>
<td>Williams, Rev. Samuel P.</td>
<td>Newburyport</td>
<td>Avails of miss. field.</td>
</tr>
<tr>
<td>Williams, Rev. Solomon,</td>
<td>Northampton</td>
<td></td>
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<tr>
<td>Winer, Rev. Benjamin B.</td>
<td>Boston</td>
<td>S. T. Armstrong</td>
</tr>
<tr>
<td>Woodbridge, Jahleel,</td>
<td>South Hadley</td>
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</tbody>
</table>

RHODE ISLAND.


CONNECTICUT.

<p>| Allen, Rev. Jacob,        | Glastenbury,        | Monthly Concert,          |
| Amsater, Caleb,          | Wallingford,        |                             |
| Bonney, Rev. William,    | New Canaan,         | Fem. Benev. Society,       |
| Burt, Rev. Enoch,        | Manchester,         | Ladies' Association.      |
| Dwight, Rev. Sereno E.   | New Haven,          |                             |
| Fitch, Rev. Eleazer T.   | Yale College,       | Ladies of Park street     |
| Fowler, Rev. Orrin,      | Plainfield,         | Church, Boston, Mass.     |
|                          |                    | Bible and Miss. Sec.       |
|                          |                    | A Friend                   |</p>
<table>
<thead>
<tr>
<th>Names</th>
<th>Place of Residence</th>
<th>By whom constituted</th>
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<tbody>
<tr>
<td>Hovey, Rev. Aaron</td>
<td>Pettipaug</td>
<td>Gent. and Lad. Associations</td>
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<tr>
<td>Hyde, Rev. Lavius</td>
<td>Bolton</td>
<td>Gent. and Lad. Associations</td>
</tr>
<tr>
<td>Linsley, Rev. Joel H.</td>
<td>Hartford</td>
<td>Monthly Concert</td>
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<td>Lockwood, Rev. William</td>
<td>Glastenbury</td>
<td>Ladies' Association</td>
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<tr>
<td>Mitchell, Rev. Alfred</td>
<td>Chelsea</td>
<td>Ladies' Association</td>
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<tr>
<td>Nettleton, Rev. Asahel</td>
<td>Huntington</td>
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<tr>
<td>*Robinson, Rev. William</td>
<td>Southington</td>
<td>Gent. Association</td>
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<tr>
<td>Robinson, George</td>
<td>New Haven</td>
<td>Young Men's For. Miss. Soc.</td>
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<tr>
<td>Robinson, Charles</td>
<td>Southington</td>
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<tr>
<td>Scranton, Rev. Erastus</td>
<td>North Milford</td>
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<td>Starr, Rev. Peter</td>
<td>Warren</td>
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<tr>
<td>Tallmadge, Benjamin</td>
<td>Litchfield</td>
<td>Lad. For. Miss. Soc.</td>
</tr>
<tr>
<td>Tenney, Rev. Caleb J.</td>
<td>Wethersfield</td>
<td>A gentleman</td>
</tr>
<tr>
<td>Torrey, Rev. Reuben</td>
<td>Ashford</td>
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</tr>
<tr>
<td>NEW YORK</td>
<td></td>
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<tr>
<td>Aikin, Rev. Samuel C.</td>
<td>Utica</td>
<td>Ladies' Association</td>
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<tr>
<td>Allen, Moses</td>
<td>New-York</td>
<td>Female Benev. Soc.</td>
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<tr>
<td>Ambler, Rev. James B.</td>
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<td>Lad. Benev. Society</td>
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<tr>
<td>Beatty, William</td>
<td>Salem</td>
<td></td>
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<tr>
<td>Blain, Rev. William</td>
<td>Middletown</td>
<td>Monthly Concert</td>
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<tr>
<td>Cooke, Thomas B.</td>
<td>Catskill</td>
<td></td>
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<tr>
<td>Cushman, Rev. Ralph</td>
<td>Manlius</td>
<td></td>
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<tr>
<td>Day, Orrin</td>
<td>Catskill</td>
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<tr>
<td>Eddy, Rev. Ausel D.</td>
<td>Canandaigua</td>
<td>Ladies</td>
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<tr>
<td>Frost, Rev. John</td>
<td>Whitesborough</td>
<td>Lad. Miss. Society</td>
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<tr>
<td>Hallock, Gerard</td>
<td>New-York</td>
<td></td>
</tr>
<tr>
<td>*Hubbard, David G.</td>
<td>New-York</td>
<td></td>
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<tr>
<td>Penny, Rev. Joseph</td>
<td>Rochester</td>
<td>A Friend</td>
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<tr>
<td>Phelphs, Anson G.</td>
<td>New-York</td>
<td>Rev. Dr. Proudft of Salem</td>
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<tr>
<td>Proudftit, Rev. John A.</td>
<td>Schenectady</td>
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<tr>
<td>Reed, Eliakim</td>
<td>Greenville</td>
<td></td>
</tr>
<tr>
<td>Names</td>
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<td>By whom constituted</td>
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<tr>
<td>Tappan, Arthur</td>
<td>New-York</td>
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<tr>
<td>*Van Rensselaer, Philip S.,</td>
<td>Albany,</td>
<td></td>
</tr>
<tr>
<td>Van Rensselaer, Stephen, jun.</td>
<td>Albany,</td>
<td></td>
</tr>
<tr>
<td>Williams, William</td>
<td>Utica</td>
<td>Hon. S. Van Rensselaer</td>
</tr>
<tr>
<td>Wallace, William</td>
<td>Newark</td>
<td></td>
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<tr>
<td>Allen, Solomon</td>
<td>Philadelphia</td>
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<tr>
<td>Kirkpatrick, William</td>
<td>Lancaster</td>
<td></td>
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<tr>
<td>Burr, David I.</td>
<td>Richmond</td>
<td></td>
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<tr>
<td>Hoff, Lewis</td>
<td>Winchester</td>
<td></td>
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<tr>
<td>Hall, D. W.</td>
<td>Charleston</td>
<td></td>
</tr>
<tr>
<td>*Mongin, David J.</td>
<td>Dawfuskie Island</td>
<td></td>
</tr>
<tr>
<td>Coe, George W.</td>
<td>Savannah</td>
<td></td>
</tr>
<tr>
<td>Fisk, Alvarez</td>
<td>Natches</td>
<td></td>
</tr>
<tr>
<td>Allan, Rev. J.</td>
<td>Huntsville</td>
<td></td>
</tr>
<tr>
<td>Hitchcock, Jacob</td>
<td>Dwight</td>
<td></td>
</tr>
</tbody>
</table>

**SOUTH CAROLINA.**

<table>
<thead>
<tr>
<th>Names</th>
<th>Place of Residence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Campagne, Baron de</td>
<td>Pfeffikon, Switzerland.</td>
</tr>
<tr>
<td>Donhoff, Count</td>
<td>Hohendorf, S. Prussia.</td>
</tr>
<tr>
<td>Gordon, Captain</td>
<td>Ramnad, India.</td>
</tr>
<tr>
<td>Hall, Rev. Robert</td>
<td>Leicester, Eng.</td>
</tr>
<tr>
<td>Lafayette, General</td>
<td>France,</td>
</tr>
<tr>
<td></td>
<td>Ladies in Boston, Mass.</td>
</tr>
</tbody>
</table>
Officers of the Board.

President.
Hon. JOHN COTTON SMITH, LL. D.

Vice President.
Hon. STEPHEN VAN RENSSELAER, LL. D.

Recording Secretary.
Rev. CALVIN CHAPIN, D. D.

Prudential Committee.
Hon. WILLIAM REED, 
Rev. LEONARD WOODS, D. D. 
JEREMIAH EVARTS, Esq.  
Hon. SAMUEL HUBBARD, and 
Rev. WARREN FAY.

Corresponding Secretary.
JEREMIAH EVARTS, Esq.

Assistant Secretary.
Rev. RUFUS ANDERSON.

Treasurer.
HENRY HILL, Esq.

Auditor.
CHESTER ADAMS, Esq.
All communications, relating to the General Concerns of the Board, may be addressed to

**JEREMIAH EVARTS, Esq. Corresponding Secretary,**
*Missionary Rooms, Stone Church, Hanover-street, Boston, Mass.*

All letters relating to the Pecuniary Concerns of the Board, may be addressed to

**HENRY HILL, Esq. Treasurer,**
*Missionary Rooms, Stone Church, Hanover-street, Boston, Mass.*

The Rooms are open daily during the hours of business.

The extended and extending operations of the Board will always render Agents necessary, for the purpose of forming and visiting Auxiliaries and Associations, and personally addressing, in public and in private, the friends of missions in the various parts of the country. The Rev. **GEORGE COWLES** has been appointed *Permanent Agent*; and with him will be associated, from time to time, such other ordained or licensed Preachers, as circumstances require, or permit.

**DONATIONS AND CONTRIBUTIONS**

Will be received at the Missionary Rooms, and by the following gentlemen, who, beside many others, have obligingly consented to act as Agents of the Board: viz.

- Mr. E. Brewster, Middlebury.
- Mr. D. S. Whitney, Northampton, Massachusetts.
- James W. Robbins, Esq. Lenox.
- Mr. John P. Haven, city of New York.
- Rev. Abijah Thomas, Utica, New York.
- Mr. Jedidiah Timey, Troy.
- Mr. William Slocomb, Marietta, Ohio.
- Peur Patterson, Esq. Chillicothe.
- Mr. Thomas J. Hall, near Nashville, Tennessee.
- Mr. Joseph Tyler, Charleston, South Carolina.
- Mr. George W. Coe, Savannah, Georgia.
- Mr. George Raser, Mobile.
- Mr. George Green, New Orleans.

Donations will also be received by any Member of the Board.

When a considerable sum is to be remitted from a distance, one of the following modes is recommended:—either to deposit the money in the United States Bank, any of its Branches, the Mechanics' and Farmers' Bank at Albany, or the Hartford Bank, to the credit of HENRY HILL; or, in the second place, to obtain a draft from some bank, or responsible individual, payable to the order of HENRY HILL. When money is deposited, the Treasurer should be immediately informed of the deposit, with the name of the depositor. If drafts on Boston cannot conveniently be obtained, those on other large towns will be equally acceptable.
SEVENTEENTH ANNUAL MEETING

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

The Seventeenth Annual Meeting of the American Board of Commissioners for Foreign Missions was held at Middletown, Con. Sept. 14, and 15, 1826. Present,

Hon. John Hooker,
Hon. Stephen Van Rensselaer, LL. D.
Rev. Samuel Austin, D. D.
Hon. John C. Smith, LL. D.
Rev. David Porter, D. D.
Rev. Alexander Proudfit, D. D.
Rev. Calvin Chapin, D. D.
Rev. James Richards, D. D.
Rev. Edward D. Griffin, D. D.
Rev. Henry Davis, D. D.
Rev. Joshua Bates, D. D.
Jeremiah Evarts, Esq.
Rev. Heman Humphrey, D. D.
Rev. Gardiner Spring, D. D.
Edward A. Newton, Esq.
Rev. Warren Fay,
Eleazar Lord, Esq.

The Vice President of the Board, the Hon. John Cotton Smith, took the chair.

The meeting was opened with prayer by the Rev. Dr. Proud-fitt; and, on the succeeding day, by the Rev. Dr. Davis.

The minutes of the last annual meeting were read.

A letter from the Rev. Dr. Lyman was communicated, in which he resigned the office of President of the Board, (being prevented by feeble health from attending,) and expressed his affectionate regard to the members, and to the cause which they are laboring to promote:

Whereupon it was

Resolved, That the resignation of the Rev. Dr. Lyman be accepted; that his letter be entered upon the minutes; and that the thanks of the Board be presented to him, for his prompt and uniform attendance at the annual meetings, and for his faithful and useful services as presiding officer.

The Treasurer's accounts, as examined and certified by the Auditor, were exhibited and accepted. The Receipts and Expenditures, during the past year, were as follows:

Receipts.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donations</td>
<td>$57,645.75</td>
</tr>
<tr>
<td>Legacies</td>
<td>2,075.36</td>
</tr>
<tr>
<td>Income of Permanent Fund</td>
<td>$2,399.12</td>
</tr>
<tr>
<td>Deduct interest paid on money borrowed</td>
<td>403.98-1,895.14</td>
</tr>
</tbody>
</table>

$61,616.25

Expenditures.

The payments from the Treasury to meet the current charges of the various missions and operations of the Board were, $38,205.39

Debts of the United Foreign Missionary Society, which have been assumed and paid by the Board, $10,744.55

Carried forward, $39,012.94

* All the property belonging to the United Foreign Missionary Society will be transferred, and is considered as at the disposal of the Board. The value of this property cannot now be stated; and perhaps it would be difficult to make an exact estimate. There can be no doubt,
MINUTES OF THE BOARD.

Brought forward, $59,012 91
Appropriated to meet apprehended losses on stock in the Eagle Bank,
New Haven,* 2,000 00

$61,012 91
Balance due from the Board, Aug. 31, 1825, 28 00

$61,040 91
Amount of payments from the Treasury, 61,040 91
Balance on hand carried to the credit of the Board in new account,
Sept. 1, 1826, 575 31

$61,616 25

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

To the Permanent Fund for the general objects of the Board, $1,365 00
To the Permanent Fund for Corresponding Secretary, viz.
From individuals, $153 40
For profits of the Missionary Herald, received during the year, 1,829 96
For profits of the Panoplist, 17 85
Interest, in part, on this fund, 385 05—2,301 56
To the Permanent Fund for Treasurer, viz.
From individuals, $367 92
Interest on this fund, 58 20—426 12

$4,175 63
Donations specifically appropriated to the Mission College in Ceylon have also been received, amounting to 685 05
For the printing establishment for Western Asia, 923 92

$1,609 97
The payments on account of the expenses for the printing establish­
ment for Western Asia, within the year past, have amounted to, $551 28

The report of the Prudential Committee was presented. The
reading of principal parts of this document commenced in the
forenoon and was resumed and concluded in the afternoon; when
it was ordered to be printed, under the direction of the same
Committee.

however, that it cost a much larger sum than the amount of the debts as above stated. This pro­
property consists in buildings, improvements on land, live stock, farming utensils, household furni­
ture, books, mechanical tools, machinery of mills, &c. at missionary stations; and in two small
farms, attached to the missions in the State of New York.

* Four thousand dollars of the Permanent Fund were invested in the Eagle Bank more than
seven years ago; and during the whole time antecedent to the failure of the Bank, the invest­
ment was considered advantageous and safe, by the most competent judges. How great the loss
will be, cannot now be ascertained. It was thought best, however, to make an appropriation to
the Permanent Fund of half the sum at hazard; and when the exact has shall be known, it will
doubtless be replaced from the general resources of the Board.
A letter from the Rev. Dr. Woods, Professor in the Theological Seminary at Andover, was communicated, expressing his regret that necessity prevented his attendance.

The Rev. Charles A. Boardman, appeared as Commissioner from the Agents of the Foreign Mission School, and was invited to sit as an Honorary Member of the Board.

Resolved, That the Prudential Committee be authorized to ascertain the amount of property belonging to the United Foreign Missionary Society, adopt measures for an immediate transfer of such property to this Board, and publish an acknowledgment of the same.

The officers of the Board for the year ensuing, were elected partly on Thursday, and partly on Friday.

They are as follows:

Hon. John Cotton Smith, LL. D. President.
Hon. Stephen Van Renselaer, LL. D. Vice President.
Rev. Calvin Chapin, D. D. Recording Secretary.
Hon. William Reed, 
Rev. Leonard Woods, D. D.
Jeremiah Evarts, Esq. 
Hon. Samuel Hubbard, and
Rev. Warren Fay, 
Jeremiah Evarts, Esq. Corresponding Secretary.
Rev. Rufus Anderson, Assistant Secretary.
Henry Hill, Esq. Treasurer; and
Chester Adams, Esq. Auditor.

On Thursday evening, the annual sermon was delivered by the Rev. Dr. Griffin, in the Congregational church, from Matt. xxviii, 18, 19, 20.

On Friday morning, the thanks of the Board were presented to the preacher, and a copy of the sermon was requested for publication.

A letter from the Hon. Charles Marsh was communicated, expressing his regret at being unexpectedly detained from the present meeting.

The Rev. Lyman Beecher, D. D. was chosen preacher for the next annual meeting, and the Rev. John H. Rice, D. D. was chosen to preach in case of his failure.
The Hon. John Hooker, Gen. Van Rensselaer and the Rev. Dr. Day, were appointed a Committee to consider and report what compensation ought to be allowed the officers of the Board, the ensuing year.

On the report of this Committee, the same resolutions were passed, as are inserted in the published minutes of the last annual meeting; with the addition, that the same compensations and provisions be continued until the further order of the Board.

The contemplated union between this Board and the United Foreign Missionary Society having been consummated, within a few months past, it was judged expedient to make a large addition to the members of the Board. The following gentlemen were elected by ballot: viz.

Hon. Lewis Strong, Northampton,
Rev. John Codman, D. D. Dorchester,
Col. Richard Varick,
Rev. James Milnor, D. D.
Rev. Thomas H. McAuley, D. D. LL. D.
Rev. William McMurry, D. D. and
John Ritchie, Esq. of the city of New York;
Hon. Nathaniel W. Howell, Canandaigua,
Rev. Nathan S. S. Beman, Troy,
Rev. John Ludlow, Albany,
Rev. Thomas De Witt, Hopewell, Dutchess co. N. Y.
Theodore Frelinghuysen, Esq. Newark;
Rev. Archibald Alexander, D. D. Professor in the Theological Seminary, Princeton, N. J.
Thomas Bradford, Esq. Philadelphia;
Dr. Samuel Agnew, Harrisburgh,
Joseph Nourse, Esq. Register of the Treasury, city of Washington;
William Maxwell, Esq. Norfolk,
Gen. J. H. Cocke, Buckingham county, Virginia;
Rev. Benjamin M. Palmer, D. D. Charleston, S. C.
Dr. John Cumming, Savannah,
Resolved, That any Minister of the Gospel, who has been constituted a Life Member of the United Foreign Missionary Society by the payment of $30, may become an Honorary Member of this Board by an additional payment, at any one time, of $20; and that any Layman who has been constituted a Life Member of said Society by the payment of $30 may become an Honorary Member of this Board, by an additional payment, at any one time, of $70.

On Friday at 3 o'clock P. M. the Board met at the Congregational church, where a numerous assembly had convened. Parts of the Report were read by the Corresponding Secretary, who gave a brief view of several missions, the time not admitting of anything more. An address of considerable length was then made by the Rev. Charles S. Stewart, a missionary just arrived from the Sandwich Islands, which was followed by a short address by Mr. Newton, a member of the Board.

After returning to the former place of meeting, the following resolutions were adopted; viz.

Resolved, That the Prudential Committee be requested to cause their annual Report to be printed, in season to be distributed to the members at the annual meeting.

Whereas it appears to this Board, that obstacles exist to the establishment of a Mission College in Ceylon, which cannot at present be removed;

Resolved, That the Prudential Committee be authorized to suspend their exertions for this contemplated institution, while they endeavor to render the Central School at Batticotta, as extensively useful to the natives as possible.

The Rev. Mr. Boardman, in behalf of the Foreign Mission School, submitted a proposition, relative to that institution, which led to the following result: viz.
MINUTES OF THE BOARD.

Whereas a representation has been made to this Board, that the agents of the school hope it may be still rendered useful to the cause of missions: Therefore

Resolved, That the Prudential Committee be authorized to permit, for the present, gentlemen in the vicinity to use the property connected with the establishment, for this purpose, if said Committee should consider the measure to be expedient.

The thanks of the Board were voted for the convenient accommodation afforded them, at the lecture-room, for their meeting;—to the choir of singers for their attendance and appropriate services, in connexion with the public religious exercises of the sanctuary;—and to those families and individuals, whose hospitality and kindness had been experienced by the members, during the session.

Resolved, That the next annual meeting of the Board be held in the city of New York, on the second Wednesday of October 1827, at 10 o'clock, A. M.

The meeting was closed with prayer by the Rev. Dr. Porter.
MR. President,

At none of our previous meetings, have the reasons for mutual congratulation, or the excitements to united thanksgiving, been more numerous or more delightful. Whether we direct our attention to the manifest increase of divine light, in the regions of darkness, where our missions have been planted;—to the rapid progress of education, under the fostering care of this Board, and of numerous kindred institutions;—to the power, which truth is now exerting, wherever it is brought to bear upon the prejudices, the superstitions, and the idolatries of many generations;—to the remarkable exhibitions of mercy in the revivals of religion, especially in our colleges and schools, by which the past year has been greatly distinguished;—to the earnest thus given, that the supply of faithful ministers and missionaries shall not fail, and the proof thus furnished, that the Lord of missions, ever mindful of his promise, is operating, according to his established plan, by means and instruments provided in due season and proper order;—to the field for evangelical labor, opening and expanding, in many directions, as far as our vision can extend;—to the simultaneous movement of the great religious charities of the day, all informed by the same living principle, and advancing with equal and unaltering step in the same upward course;—to the general conviction, which has taken possession of reflecting minds, that some great change in the intellectual and moral condition of our race is near;—to the increased facilities for concentrated and powerful action, afforded by the late happy union.
of this Board with a sister institution;—or to the ‘earnest expecta­ tion of the heathen world,’ more apparent than at any former period, that the ‘creation’ is to be delivered from the burden of guilt and woe, under which it has ‘groaned and travailed in pain till now’:—in short, whether we look at the universal aspect of things, or at any one prominent and peculiar feature of the times in which we live, we are prompted to exclaim, Blessed are the eyes, which behold these animating scenes, and blessed are the hands, which are permitted to lay hold of these benefi­ cent agencies.

Amid these cheering prospects, however, we are reminded, that our labors on earth will soon be brought to a close. One of our associates, who was greatly distinguished by his devotion to public objects, has lately been removed by death. No part of the character of our departed friend was more strongly marked, than that which was formed by the interest he felt in the pro­ gress of human improvement,—in the advance of truly enlarged and liberal views,—in the prevalence of evangelical principles, —and especially in the communication of divine truth to the heathen world. A very large portion of his active and labori­ ous life was employed in originating and conducting religious and charitable institutions. Always present at the annual meetings of this Board, during a period of fifteen years,—a member of the Prudential Committee for six years in succession,—and ever feeling a lively concern in the missions, and the various opera­ tions connected with them, he was prepared to sympathize with his younger brethren in the field of labor, and to rejoice in their success. So habitually was his mind occupied with these things, and so easily and naturally did it recur to them from other cares and duties, as to leave a strong impression, that his happiness was identified with the prosperity of Zion. As strength failed, and eternity drew near, a composed and quiet spirit, a steadfast faith, and a peaceful end were graciously afforded.

It is a pleasing thought, that when the happy results of present exertions shall be apparent, the name of Morse will often be recalled to the memory, as of an early and conspicuous laborer in prosecuting those benevolent designs, which will be the glory of this age, and to which the eyes of posterity will be directed with grateful affection.
For reasons assigned in the last Report, the account of the proceedings now described will be compressed within as narrow limits, as shall be consistent with a fair and intelligible continuation of the history of each mission, and of the designs and operations of the Board generally.

MISSION AT BOMBAY.

Our Heavenly Father has again seen fit to try the faith and patience of his servants here, by sickness in their families, the loss of children, and a diminution of their small remaining band.

In the summer of last year, the two little sons of Mr. Hall, his only surviving children, being much out of health, a skilful physician gave it as his opinion, that there was no hope of prolonging the life of the eldest, then four years of age, except by a voyage and a change of climate. A Salem vessel arriving in port, the opportunity was deemed so favorable, that Mrs. Hall and her two children embarked for America, with the hope that the health of the children might be restored, and the desire that they might be left in this country for their education. The effect of the early part of the voyage was encouraging; but, toward the close of it, the child, whose restoration had been the principal object, was removed by a sudden fever. The afflicted mother and her surviving child arrived in November, after a short passage, having experienced much kindness from Capt. Millet, with whom she sailed, and to whom the Committee feel under particular obligations.

Mrs. Hall desires to return to the scene of her labors, whenever a favorable opportunity may be presented; and it is hoped she may sail, with missionaries intended for that field, in the course of a few weeks.

The Committee must here mention a painful bereavement, which the mission has suffered in the death of Mr. Frost. After an illness of several months, from which he had partially recovered, and when he was beginning to resume his labors, he was seized with a bleeding of the lungs, which was followed by a rapid consumption. Being fully aware of his approaching dissolution, he was enabled to exhort his brethren in a most interesting manner; and, while he expressed a strong attachment to
the work in which he had been engaged, he had faith to leave it cheerfully in the hands of God. Thus, in less than a year and a half from the time of his arrival on heathen ground, and before he was able to discharge all the duties of a missionary, he was summoned away from his cares and labors. His death took place on the 18th of October.

Since this event, the individuals belonging to the American mission, in the native town of Bombay, are

The Rev. Gordon Hall, Missionary.
Mrs. Hall, (now in America.)
Mr. James Garrett, Printer and Teacher.
Mrs. Garrett.
Mrs. Nichols.
Mrs. Frost.

Though particular details of missionary labor are not given, (probably because they are so much in the ordinary course of service,) yet there is reason to think that Mr. Hall has preached the Gospel to the heathen, without any abatement of earnestness and zeal. He has even felt it his duty to deliberate, whether he ought not to suspend his attention to the translation of the Scriptures, that he may preach Christ crucified more constantly and extensively. In a letter to a clerical friend in this country, dated Jan. 8, 1826, he says: “That the truth of God is affecting the minds of the people to a considerable extent, I think there can be no doubt; and I trust that, by and by, righteousness and salvation will spring up, amidst this widely prevailing sin and death. I never felt more encouragement in my work. Do all you can to stir up your church to pray, that God’s precious truth may triumph here. All things, unless it be our own sluggish unbelieving hearts, seem ready for an abundant harvest.”

No communications to the Corresponding Secretary, of a later date than October, have been received. But a letter from Calcutta mentions the interesting fact, that a native, who had been a Roman Catholic, was admitted to the mission church of Bombay; and it was hoped that a work of grace had commenced in the hearts of some others. Three natives, two of whom were brahmmins, visited Bombay early in November, at the instance of the Rev. Mr. Taylor, a missionary at Belgaum, nearly east of Goa. They desired publicly to renounce the religion of their
fathers, and to receive Christian baptism; and the object of their journey was to obtain the advice of the American missionaries, in regard to their being proper subjects of baptism. Their profession of faith in Christ was highly satisfactory; and they were baptized in the mission chapel, on the first Sabbath in November. There is great reason to hope, that these events are the commencement of a new era, at this populous station; and that the hearts of the missionaries will be warmed and animated, as numerous transactions of the same kind shall be witnessed hereafter.

The Report of last year brought down an account of the operations of the Mission Press to the close of 1823. From a document since received it appears, that during the succeeding year, the following books were printed: viz.

<table>
<thead>
<tr>
<th>Title</th>
<th>Pages</th>
<th>Copy</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genesis</td>
<td>135</td>
<td>8vo.</td>
<td>3,000</td>
</tr>
<tr>
<td>Extra copies of the first 40 pages</td>
<td></td>
<td></td>
<td>1,000</td>
</tr>
<tr>
<td>Astronomical and geographical tract</td>
<td>64</td>
<td>8vo.</td>
<td>1,500</td>
</tr>
<tr>
<td>Small catechism, second edition</td>
<td>16</td>
<td>8vo.</td>
<td>5,000</td>
</tr>
<tr>
<td>Acts of the Apostles, second edition</td>
<td>88</td>
<td>8vo.</td>
<td>4,000</td>
</tr>
</tbody>
</table>

The expense of these books was about $1,350. Some small circulars for the mission, and Reports from several societies were also published at the mission-press. In the first six months of 1825, no new tracts had been printed; but a new edition of the Scripture history, (10,000 copies,) had been commenced. This was to be followed immediately by an English and Mahratta school-book, intended to promote morality and the true religion. The new Testament was printed in order, as far as Philippians, the small epistles having also been published.

A new fount of Nagree types had been procured from Calcutta, which would render it easy to issue school-books of a superior quality. For this species of publication there were many inducements; and doubtless the demand for books of many kinds will increase regularly, till all that part of India shall have experienced the happy change, which the Gospel, accompanied by pure morality and genuine philosophy, will accomplish ere long.

In March of last year a fact came to the knowledge of Mr. Hall, which illustrated the manner in which good might be done
MISSION AT BOMBAY.

by books, even after they seem to have been discarded or neglected as of no value. A British officer found among some rubbish a copy of Mark and Luke, which had been distributed in the interior. He delivered them to a native, who lent them to the regimental pundit, then lying ill of a fever. Some time afterwards, it was ascertained, that the perusal of these portions of divine revelation convinced the man of the delusions in which he lived, compelled him to renounce the worship of his heathen deities, and led him to embrace the religion of Christ. "Our hopes," adds Mr. Hall, "are often revived by reflecting, that we have distributed more than 100,000 Christian books." The Committee would add, that as it is known that many of these books were received with great eagerness, they may have been read with great seriousness and attention. Many others, though not producing a decisive and permanent effect, may have tended to weaken the bands of superstition, or have given another jar to the almost crumbling walls of ancient idolatry.

It appears from a printed document, issued by the missionaries at the commencement of the present year, that the number of common schools under their superintendence was thirty-two, and the number of children on the lists of the teachers 1,750. Of these pupils, 75 were girls, and 133 were Jewish children. During the preceding year, 1,000 pupils, as nearly as could be ascertained, had left these schools, having obtained, in general, what the natives esteem a sufficiently good school education. Among those, who have left the schools in preceding years down to the date of the document here referred to, the missionaries say there "are many boys and young men, who can read with a fluency and propriety, that would put to shame a great majority of the common brahmins." Wherever these youths are afterwards met in the country, they are among the first to solicit and read the Christian Scriptures and tracts. In not a few instances, fathers have solicited books for their little sons.

The education of female children is viewed in its just light by the missionaries; and they have taken peculiar pains to break down the prejudices of the people on this subject. Considering the strength of these prejudices, much has already been done, and the way is fast preparing for a general revolution of public opinion.
Numerous and urgent applications are made for new schools; but it is necessary to decline them all, until larger funds and more laborers can be furnished.

Michael Sargon, the converted Jew, visited Bombay in the early part of last year, to ascertain what could be done for the education of Jewish children there. He conferred with the missionaries respecting the matter; but no measures appear to have been taken in consequence of his visit. He is in the employment of the Madras Auxiliary Jews' Society.

A Society has been formed at Bombay, under the auspices of the Governor and other distinguished individuals, denominated the Bombay Native School Book and School Society, the object of which is to promote the education of Hindoo children, by furnishing the best school-books, and patronizing schools. Large premiums are offered for the best books of different kinds; and measures are taken to bring the best talents into operation. Through the kindness of this Society, and the favor of Government, the American missionaries have received a partial supply of a valuable Mahratta school-book, for which they express a grateful acknowledgment.

A boarding school for the children of Europeans, the avails of which are applied to the support of the mission, was commenced on the 1st of January 1825. Mr. Frost was the principal and Mr. Garrett the instructor. The income of this establishment was sufficient at first to support one family; and, if other laborers could be sent, so that the missionaries now on the spot need not be taken from their more appropriate spheres of action, it might contribute essentially to the resources of the mission, and hasten the progress of truth. It was not the intention of Mr. Frost to lose sight of the great work of preaching, by taking a part in the subordinate work of education. On the contrary, while he was learning the language of the country, he considered his having children under his superintendence, as affording favorable opportunities of communicating an early knowledge of the Gospel to those, who may hereafter have the power of greatly promoting its success among their countrymen. It is to be feared, that his death has obliged his brethren to suspend this undertaking, till they are aided from America.

The visitations of Divine Providence in the various sicknesses and bereavements, which the different families experienced, may
also have made it necessary to dismiss a part of the children, who were maintained and taught by the mission, and some of whom had received names, at the instance of benefactors in this country.

There is more and more evidence annually, that the effects of the school system is felt on this side of India; and we may confidently expect, that the great results, which have lately been witnessed at Madras and the neighborhood, and in Bengal, will before long be apparent at Bombay.

In November 1824, Mr. Hall took a journey of a few days into the interior east of Bombay, ascending the ridges of hills, or mountains, which are called the Ghauts. He had special reference to ascertaining whether this hilly tract would offer, as had been represented, a healthful resort, for change of air, and relief to the constitution in a debilitating climate. There was reason to think, that, in many cases, a removal hither would be preferable to a voyage. The population is sparse; yet Mr. Hall addressed the inhabitants in many instances, with reference to their character as sinners, and the deliverance which the Gospel offers. They were ready to hear, and received tracts with pleasure. It was peculiarly gratifying to find, that the books issued by the missionaries were well understood by the people in this secluded spot.

On finding a temple used as a lodging place for European travellers, Mr. Hall takes occasion to mention "the very extensive profanation, which the Hindoo temples and rites must have sustained from the overbearing hand of the conqueror." This will doubtless prove to have been one of the causes which have had some influence in preparing for the overthrow of idolatry. Among the facts, which indicate the same general tendency, it appears that children in the schools now sing Christian hymns, without exciting in their parents any of those superstitious fears, which were common when the operations of the mission first attracted notice.

The missionaries have very judiciously entered upon the practice of printing a brief report of the state of the mission annually, not only for the information of their patrons and friends at Bombay, but to save themselves the trouble of repeating the same things in the letters, which they write to missionaries at different and remote stations.
They have also formed a compact, between themselves and such of the stated worshippers at the mission chapel as choose to sign it, by which the worshipper engages to become a member of the congregation, at the time of subscribing,—to attend public worship on the Sabbath,—to regard the missionaries as his spiritual guides,—to submit to their admonitions, reproofs, warnings, and counsels,—and to discharge kind offices to other members of the congregation as the dictates of humanity, and the injunctions of the Scriptures require. The missionaries engage, that they will teach the congregation the whole Gospel of our blessed Saviour, as far as God shall enable them;—that, as servants of Christ, they will minister to the congregation in seasons of affliction;—that they will attend marriages and funerals without fee or reward; and that they will regard the members of the congregation with affection, and seek their temporal and eternal welfare. This measure deserves the serious consideration of all missionaries in similar circumstances. Its tendency seems desirable, as affording a permanency to religious institutions, and as making the members of the congregation feel that responsibility to each other, which must lie at the bottom of all hearty co-operation.

STATION OF MAHIM.

Rev. Allen Graves, Missionary.
Mrs. Graves.

No particular account of this station has been received within the year past. It is known generally, that Mr. Graves is diligently and laboriously occupied in the various duties of his calling, and especially in preaching the Gospel.

It appears from a private journal of Mrs. Graves, that several promising children are taken care of, in the family, and that two boys are studying Greek, with a view to their usefulness in connexion with the mission. One of them, who has received the name of Jonas Coe, can read English well, and very readily translate it into Mahratia. On reading over almost any chapter of the Old or New Testament, he can relate the substance of it.

The brahmin, whom Mr. Graves employed as a teacher, very freely said, that the people generally entertain an opinion that the Christian religion will prevail, and swallow up all other religions. They perfectly understand the object in view, when
schools are established; and acknowledge the effect to be the undermining of the Hindoo system.

Soon after the death of Mr. Nichols, it was thought best that his widow should remove to Bombay, where she aids the mission by attending to such duties, as fall within her sphere of action. Of course, Tannah is not now numbered among missionary stations.

The missionaries visit the interior without impediment; and would find many inducements to spend a considerable part of their time in tours for preaching and distributing tracts, if they could leave the seat of their operations without injury. This they cannot do, while their number remains so small, and so disproportionate to the demands for labor.

With the design of promoting harmony and mutual confidence, the missionaries at Bombay have proposed to their brethren in Ceylon the adoption of a common symbol of faith, and have selected the Westminster Confession, as expressing, with a few modifications, which they have specified, their own views of scriptural truth.

In a joint letter of the missionaries, written about a year ago, they draw the following lively and forcible comparison, between the mission, as it was ten years before, and its condition at the date of the letter:

"Then there was no school to catechise; no school-room, in which to give lectures on the theme of salvation; no chapel to preach in from morning to night; no portions of God's word to circulate; no Christian tracts to distribute. Now we see a house built for God, and hear his word daily sounded in it. There are thirty-five school-rooms to be used, had we the laborers, as so many meeting-houses; thirty-five schools, containing 2,000 children, calling for evangelical instruction; and five times as many districts, calling for additional schools. There are the means, had we more help, of printing and distributing annually 100,000 tracts, and portions of the Bible; and half a million of souls, to whom we might have familiar access for preaching the Gospel, while the field for pushing onward all these operations is opening wider and wider before us every day. Things being thus, is it extravagant to say, that a missionary here now, with so many facilities for action, can, in the same period, employ five or ten times as many of the appointed means of salvation among these natives, as could
possibly have been used by a missionary arriving here ten years ago? and, of course, is not the weight of argument for sending more, many more, hither now, in the same proportion greater, than that in favor of sending any here at first?"

The prospect of a great and speedy effect, from the personal labors of a missionary, is, indeed, immensely greater now than it was at the first establishment of the mission; and this affords an irresistible argument to candidates for missionary employment, who want an ample field already whitening to the harvest, and to the patrons of missions, who rejoice in the opportunity of bringing one nation and tribe after another within the sound of the Gospel. Let it be remembered, that, as the first missionaries have been the instruments of preparing this enlarged sphere of operations, so their coadjutors, who shall now be sent to their encouragement, will have a share in opening a still more extensive field for succeeding laborers. It is this progressive character of the missionary work, which should comfort the friends of God, in the incipient stages, when no results are seen, except by the eye of faith; and which should enable them to contemplate the salvation of unnumbered millions, down the lapse of ages, as the almost certain effect of every mission, established and sustained in a populous heathen country.

The Committee are distressed that they have not yet been able to send help to these bereaved and suffering brethren. But, since the embarkation of Mr. Frost, no missionary has offered his services, who could have been sent to that field.

The Rev. Cyrus Stone and the Rev. Jeremiah Stow, who were alluded to in the last Report, p. 98, as then finishing their theological course at Andover, were soon after accepted by the Committee as missionaries. Both attended medical lectures at Dartmouth college, after which Mr. Stow travelled and preached as an agent of the New Hampshire Bible Society; and Mr. Stone attended a second course of medical lectures in Boston. Both were ordained to the great work, which they had chosen, and for which they were deemed qualified, at Springfield, Mass. on the 10th of May last. Since that time, Mr. Stow has felt compelled to relinquish the long cherished design of preaching Christ to the heathen in Asia. His health has failed under such circumstances, as would render it inexpedient for him to contemplate a residence in a tropical climate. The Committee hope to supply
his place, and to see this first mission of the Board invigorated anew, and extending its beneficent influence far into the populous regions of the neighboring continent.

A few days since, and after this part of the Report was completed, the sad intelligence was received, that Mr. Hall, one of the first missionaries accepted by the Board,—one of the two by whom the first mission was established in the face of powerful opposition,—and the only early member of that mission remaining on the field, was removed from the scene of his earthly labors. He had just completed the revision of the New Testament, (it being the habit of the missionaries to revise separately and together, what each had translated,) and took the opportunity to travel on the continent in order to preach the Gospel. The cholera was prevailing, both at Bombay, and in the interior; and, on the 20th of March, this devoted missionary was seized with that terrible disease, which proved fatal in eight or nine hours. It appeared, by the report of two youths who accompanied him, that he was composed in his mind, and that he several times prayed, and ascribed glory to God. We trust his prayers were heard; and that his soul, disenthralled from sin, now unites with the redeemed in higher ascriptions of praise to Him that sitteth upon the throne, and to the Lamb.

Mr. Hall was a man of great force of mind, decision of character, singleness of purpose, and devotedness to his chosen and beloved employment. He could emphatically say, Wo is me, if I preach not the Gospel to the heathen. One of the last efforts of his powerful mind was an appeal to American Christians, in behalf of the 12,000,000 of people, who speak the Mahratta language, on whom the Bombay mission might be brought to bear, if it were supported with all that liberality and energy, which the nature of the case demands. Nearly the whole of this document will appear in the Missionary Herald for October.

The happy effects of the revival of religion, with which this mission was favored in the beginning of the year 1824, were very manifest down to the last dates; viz. February of the present year. Forty-one native converts were admitted to the church
on the 20th of January 1325; eight in the following July; and seven in the course of last January; making fifty-six in the whole. The number of native converts previously admitted is thirty-three, beside one of Dutch descent. The cases of church discipline have been few; and the character of the converts, generally, is in a high degree encouraging. Exposed as they are to numerous temptations from their idolatrous relatives, and young as they are in the school of Christ, they certainly are objects of great solicitude, and should be remembered in the intercessions of their brethren in more favored circumstances, who do not forget, that it was predicted of the kind and compassionate Shepherd, that 'he should carry the lambs in his bosom and gently lead the weaklings of the flock.'

STAION OF TILLIPALLY.

Commenced in 1816.

Nine miles N. by E. from Jaffnapatam.

Nicholas Permunder, Native Preacher.
M. Tumban, Teacher of English.
Jordan Lodge, Native Assistant.
Charles Hodge, Native Superintendent of Schools.

During the last year, a change was made in the system of Charity Boarding Schools, in consequence of which the boys at Panditeriperio and Manepy were removed to Tillipally. This change has been mentioned in several communications; but the letter assigning the reasons for it, has not yet come to hand. Probably, one of these reasons was, that such an arrangement would leave some of the missionaries to the free prosecution of the work of preaching the Gospel, while the education of the youths, selected for that purpose, could be directed by the rest. There are now three boarding-schools, and not five as heretofore; to wit, the Central School at Batthicota, the preparatory school at Tillipally, and the school for girls, last year at Oodooville, now at Manepy.

In February of the present year, a class of eighteen boys was formed in the Tillipally school, (comprising those, who had made the greatest proficiency, and exhibited the best talents,) with a
view to their removal to the higher school at Batticotta. On occasion of this removal, thirty boys were received into the Tillipally school, out of seventy applicants, who were examined for admission. At a previous examination, a few months before, there were 102 applicants. "How different this," say the missionaries, "from the time when, with all our persuasion, and even with the promise of rewards, we were unable to prevail upon a single child to live upon our premises." The number of boys, after the admission here referred to, was 120; all of whom were supposed to be highly capable of improvement, and fair candidates for advancement, at some future time, to the Central School, or Mission College.

This station, and the mission at large, suffered an afflictive bereavement in the death of Mrs. Woodward, which took place on the 24th of November last. She had been in feeble health for some time previously; and much concern had been felt, lest she should not recover; but her departure was more sudden than had been expected. She was well aware of her situation, and conversed freely respecting it. Several months before the closing scene, during an illness from which she partially recovered, her views of eternal things were very animating; and she had a desire to depart.

Here died, also, Samuel Judson, a youth who belonged to the boarding school, and who had been admitted to the church eight months before his death. Dr. Scudder says concerning him, that "he adorned his profession, and walked in one steady step the road, which leads to eternal life." He was the first member of the church, among the native converts, whom God saw fit to remove from communion with the saints on earth. He has since been followed by four others, one candidate for admission, and one serious inquirer, all in rapid succession.

STATION OF BATTICOTTA.

1817.

Seven miles N. W. of Jaffnapatam.

Rev. Benjamin C. Meigs, Missionary.

Mrs. Meigs.

Rev. Daniel Poor, Missionary, and Principal of the Central School.

Mrs. Poor.
Gabriel Tissera, Native Preacher, and Teacher in the Central School.

Timothy Dwight, Native Assistant Teacher in the Central School.

Ebenezer Porter, Native Assistant.

In the last joint letter the missionaries say: "Our Central School was never more encouraging than at present. A few days since, a class of 18 boys from the Tillipally school entered. Most of them are young boys of superior talents. The number now in the school is fifty-three, of whom twenty-two are members of our church." The date of this letter is Feb. 21st of the present year. The list of teachers, as stated above, is taken from a document just received, though it was prepared Jan. 1, 1825. A subsequent notice would lead to the conclusion, that Samuel Worcester was also employed as a Native Assistant Teacher.

Some change has been made in the classes, and in the order and manner of teaching; but the general course of instruction is the same, as that which was described in the last Report. Pupils had been dismissed from the seminary for various causes; and several of them were in the service of the mission as teachers and superintendents of schools. One was employed by the Wesleyan missionaries.

As Mr. Winslow was about to visit continental India for the benefit of Mrs. Winslow's health, it was thought by himself and his brethren, that he would do well to present the subject of the Mission College to the consideration of the friends of learning and religion at Madras and Calcutta, in the hope of obtaining patronage. During his stay in the latter city, he had opportunities of accomplishing this design. From the Hon. J. H. Harington, a member of the Supreme Council, Sir Charles Grey, Chief Justice, and other distinguished individuals, he received a decided expression of their approbation of the plan, accompanied by pecuniary donations. The Bishop of Calcutta cheerfully gave a recommendation of the object, and declared his intention of bestowing upon it some part of the income, or perquisites, which he might hereafter derive from Ceylon. He repeatedly expressed a very favorable opinion of the American missionaries in Ceylon, and was highly gratified at their success. A few months afterwards, this kind and benevolent prelate, who from his station and
his character seemed likely to exert a most benign influence on the whole of British India, was suddenly removed by death from his evangelical labors, and all his plans of usefulness. He bore a decided testimony, from his own observation, to the efficacy of missionary exertions, and was a liberal supporter of the great public charities of the day. Notwithstanding the numerous calls for local objects, and the pressing claims of Bengal upon the Europeans resident at Calcutta, Mr. Winslow collected more than $1,700 there, toward the foundation of the infant seminary, beside obtaining the sanction of several persons, who may be justly ranked among the most able and intelligent men of the eastern world. In the list of subscribers, beside the names already mentioned, are those of judges, eminent merchants, and missionaries of different denominations.* There had previously been received in Ceylon, from Sir Hardinge Gifford, Chief Justice, Sir Richard Ottley, Associate Judge, the Archdeacon of Colombo, and other gentlemen, subscriptions amounting to about $800, and from gentlemen at Madras about $300. This patronage from gentlemen of distinction, in different parts of India, is peculiarly valuable, as it speaks a language which cannot be misunderstood, not only in regard to the importance of the missionary cause, but in regard to the character of our brethren in that field, and the wisdom of their plans.

The missionaries are confirmed in the high opinion, which they originally entertained, of the advantages to be confidently anticipated from such a seminary, as they had proposed. The experience of every year harmonizes with that of preceding years, and with deductions from what was previously known. It may, therefore, be taken as a safe rule in the management of missions, that schools of a more elevated character, in which native youths can receive a liberal education, are to be established, as soon as practicable, by evangelical laborers in every populous heathen country.

That the Central School at Batticotta is now accomplishing much, and that its usefulness may be gradually and greatly increased, seems placed beyond a doubt. But there are difficulties in the way of its taking the name of a college, and of its possessing a competent number of professors and teachers, which the

* See Appendix A.
Committee are under the necessity of stating. In the course of the last month it was ascertained, that the British government would not permit any increase of the number of American missionaries in Ceylon. Consequently, all the instruction there given must be communicated by those, who are on the spot, and by others raised up for the purpose through their instrumentality, until the decision of the government on this subject shall have been revoked, or modified. As true liberality among governments and people is advancing, a favorable change may be considered as quite probable. The residence of the missionaries now laboring there is officially confirmed, and their character is treated with respect and mentioned with commendation. The reasons assigned for not admitting other missionaries and teachers from this country, and for not sanctioning the establishment of a college, are briefly these: viz. That the British public will supply teachers for the inhabitants of Ceylon; and that, if a higher seminary is instituted, it should be under the direction of instructors from Great Britain. In this connexion it should be added, that a college has been proposed by the colonial authorities, and is now under the consideration of the government at home.

The Committee would not here enter upon an argument on this subject. It is proper, however, to observe, that in Ceylon and in continental India, there are millions of our fellow creatures, who will never hear the Gospel, merely because the number of preachers is so small; and many other millions, who will not hear its glad sound for years to come. Our Saviour sent forth his Apostles to preach the Gospel to the whole human family, without any reference to the permission of governments. Wherever man was in need of salvation, there the terms of salvation were to be proclaimed. While preachers were not to intermeddle with political institutions as such, the right of either government or people to interdict the entrance or progress of divine truth is by no means recognized. It is true, indeed, that the heralds of the cross must sometimes yield to necessity; and, in the selection of fields of labor, they may lawfully choose with reference to existing impediments; but neither they, nor the directors of missions, must concede the right of preaching Christ to all, who stand in need of pardon through his blood.

Some donations have been made to the contemplated Mission College in Ceylon, by liberal individuals, in different parts of this
country. The amount already received, and a much larger amount, may advantageously be applied to the Central School in its present state, and in prospect of the improvements of which it is plainly susceptible; and the Committee cannot doubt, that such an application will give general satisfaction to those who have patronized the object. But if, in any instance, this should not be the case, monies now in the hands of the Treasurer for this purpose will be held a reasonable time, subject to the disposal of the contributors respectively; and, where no directions shall have been given, the whole will be applied in conformity to the original design; that is, for the more thorough education of the most promising young men now or hereafter at the Central School.

STATION OF GODDUVILLI.

1820.

Five miles and a half N. of Jaffnapatam.

Rev. Miron Winslow, Missionary.
Mrs. Winslow.
Aaseervaatham, Native Assistant.
Solomon, Native Superintendent of Schools.

It has been mentioned, that Mr. Winslow took a voyage with his wife for the recovery of her health. They left their station on the 8th of October; reached Madras in five days; spent about three weeks there, experiencing the kind hospitality of the Wesleyan missionaries, and the grateful society of other missionaries; arrived at Calcutta Nov. 27th; resided there nearly three months; reached Madras, on their return, the first of April; and wrote from that place a few days afterwards. The health of Mrs. Winslow was greatly improved by the cool air of Calcutta, which was enjoyed during a part of the winter months. She and her husband were afflicted by the death of a child left in the family of Mr. Spaulding during their absence. Mr. Winslow became extensively acquainted with the various evangelical exertions at Calcutta, and its neighborhood. Through the favor of God, so remarkably bestowed on the Ceylon mission, he was
able to contribute his share of missionary experience, and to encourage his fellow-laborers of different denominations.

The central-school for girls, established here the year before, was removed to Manepy, in consequence of Mr. Winslow's absence. The number of pupils last year was 31, of whom about one third are members of the church, and another third seriously attentive to the concerns of their souls. The education of females, though rapidly advancing, is attended with many difficulties, and will be thus attended, for a long time to come. The whole frame of society must be pulled down and rebuilt, before women can enjoy their rightful privileges, and be elevated to their proper rank. This mighty work can only be accomplished by the all-pervading influence of Christian principle, diffused by education, by example, and by persevering labor in all these ways, accompanied by the special agency of the Holy Spirit. One of the first impediments to the improvement of females, is the difficulty of finding any employment for them compatible with cultivation of mind, or elevation of character. But such employments will be found, as true civilization shall advance under the auspices of Christianity.

STATION OF PANDITERPO.

1820.

Ten miles N. N. W. of Jaffnapatam.

Rev. John Scudder, M. D. Missionary.
Mrs. Scudder.
Ponumbalum, Native Teachers of English.
Sandery Sagery, $ Samuel Willis, Native Assistant.

The teachers here mentioned were attached to the Boarding School of this station, in the beginning of last year; but as the school has been removed to Tiltipally, doubtless the teachers went with the pupils. From several notices in Dr. Scudder's journal, it would seem that Willis affords much assistance, and promises to be a very useful man, and will probably be a preacher of the Gospel. At the commencement of the present year, Dr. Scudder had taken two other youths, Timothy W. Coe, and
Martin Tullar, as assistants in his work; but their particular sphere of duty was not mentioned.

That terrible disease, the cholera, prevailed greatly around this station. More than 200 persons died in one village. It was remarkable, however, that few children of the mission schools were of the number. Dr. Scudder was not able to find that more than eight had been cut off, though the schools had contained nearly 300, including the pupils of the boarding school. In the height of the epidemic, it was necessary to suspend all the schools but two, as the children generally did not attend.

Dr. Scudder's health being much impaired, he resorted for a while in the autumn to Point Pedro, to try the effect of the sea-breeze. While absent there, the death of Mrs. Woodward took place, and there were several other instances of mortality. Few comforts are so much desired by missionaries, as to possess among them a skilful physician; and few missions have been so much favored, in this respect, as the mission in Ceylon. Yet, in the season of the greatest need, every temporal provision, and every reliance on an arm of flesh, may suddenly fail.

Dr. Scudder has preached the Gospel abundantly, though he has taken but one tour from his station. As an indication of the progress of Christian institutions, there have been, at this place, two marriages between young persons, all of whom had been educated in the boarding school; and six baptisms of children offered by their parents, members of the church residing here.

**STATION OF MANELV.**

1821.

Five miles N. N. W. of Jaffnapatam.

Rev. Levi Spaulding, Missionary.

Mrs. Spaulding.

Veerasingum, Superintendent of Schools.

The central school for girls was removed hither to enjoy the benefit of Mr. Spaulding's superintendence, during the absence of Mr. Winslow; but whether it is to remain here, or to be removed back to Oodooville, has not been stated.

After adverting to the revival of religion, Mr. Spaulding says: "It has been a very happy year to me; such a year as I never
expected to see among the heathen, when I gave myself to the missionary cause. I might speak of many blessings, which I have received at the hand of my Saviour, more than I then dared to ask for; but I must say, that the privilege of seeing the glory of the Lord pass before me in a heathen land, has filled me with comfort, and made me exceeding joyful in all my tribulations."

Mr. Spaulding speaks, in another place, of the exemplary conduct of the communicants.

STATION OF KAUTS.

1824.

Fifteen miles N. N. W. of Jaffnapatam.

Philip, Daniel G. Gautier, Catechists.

This place is the residence of two zealous and faithful native brethren, who visit the neighboring villages, and take the charge of two small schools. It is in the nature of a little evangelical colony, sent forth from the larger Christian community.

VARIOUS NOTICES.

Mrs. Knight, formerly Mrs. Richards, died at Nellore, near the American mission, on the 25th of April, 1825. She was an excellent woman, and left the best reputation, as a helper in the missionary work. The two children of Mr. Richards are now deprived of both parents. The oldest, a fine boy nine years of age, has recently arrived in this country, and is received into the family of his paternal grandfather.

During the progress of the revival at the missionary stations, there was unusual attention to religion, in the town of Jaffna, among the descendants of the Portuguese and Dutch. Extraordinary efforts were made by the Wesleyan missionaries at that place, with whom the American missionaries are closely joined in affection, as well as with the missionaries of the Church Missionary Society. So far as the Committee have the means of judging, it would seem that all the missionaries in Ceylon, though belonging to four denominations of Christians, pursue substantially the same course of labor, and preach the same doc-
trines of salvation, in nearly the same manner, and with the same spirit of union and peace.

The mission press at Nellore had commenced the publication of tracts; and about a year ago it was in contemplation to print a monthly paper in the Tamul language. It is obvious, that an immense field is yet to be entered here for the operations of the press, in furnishing school-books, periodical papers suited to the wants and the genius of the people, portions of Scripture, and ultimately an adequate supply of Bibles.

The school-system of this mission is very interesting and promises the most happy results. At the commencement of the year 1825, there were 59 charity schools, containing 2,414 boys and 255 girls on the lists of pupils, taught by 68 schoolmasters. In the boarding schools, there were 126 boys and 31 girls; making the whole number of children under Christian instruction no less than 2,824. On account of the prevalence of the cholera a part of the schools were afterwards suspended, and some for other causes. The number of scholars in the Boarding Schools was somewhat above 200 in February last; but no particular account of the other schools was then communicated.

Several of the schoolmasters have become pious, and a large proportion of them are deeply serious. They already exert a very favorable influence upon the interests of the mission. The more forward and intelligent of the pious youths pursue the same plan of publicly speaking on religious subjects, which has been mentioned in the previous history of the mission.

Sir Richard Ottley, one of the judges of the highest court in the island, having repeatedly visited the missionary stations, and seen the effects of the revival of religion there, continues to bear most decided testimony to the benefits, which have already resulted from evangelical operations in that field. The missionaries say, that, when they look upon individual cases, and upon the change in the circumstances of their mission, the whole truth is by no means told. Indeed, they purposely keep back many things, lest their friends at home should form too high expectations, or make too sanguine conclusions.
MISSION AMONG THE CHEROKEES.

The additional laborers, mentioned in the last Report, p. 44, as on their way to the field of their employment, arrived there in due season, and entered upon their several duties. Mr. Luke Fernal, a blacksmith, offered his services on missionary principles, and was sent to supply the place of Mr. Dean, who had left the mission, in consequence of the ill health of his wife.

The journey from the Cherokee country to New England had so favorable an effect upon Mrs. Dean's health, that her recovery at one time seemed probable; but, in the course of the winter, her pulmonary complaint became evidently incurable, and she sunk under it, on the 21st of May. She was a woman of uncommon excellence, and has left behind her few possessed of greater self-denial, patience, and devotedness.

After the death of his wife, Mr. Dean submitted the question, Whether he should return to the field of his former labor, or be released from the service of the Board? entirely to the decision of the Committee. As it was extremely doubtful whether his health would allow him to resume his appropriate work, the Committee judged it best, that he should retire from missionary service, and commended him to the confidence of his Christian brethren.

STATION OF BRAINERD.

1817.

One mile N. of the 35th parallel of latitude, and seven miles S. E. of the Tennessee river: consequently in that part of the Cherokee country, which falls within the limits of Tennessee. This place is about 250 miles from Augusta, Georgia, near the road, which runs in a N. W. direction from that city to Nashville.

As various portions of Indian territory are often spoken of, as lying within certain states of the Union, it is proper to say here, that the conventional limits of different states, whether fixed by the states themselves, or by congress, do not affect the Indian titles to the territories in question. It has always been admitted by our national authorities, as it must be by every candid man, that the tribes of Indians in North America have a perfect right
to the soil of their ancestors, now in their own occupancy, unless they or their fathers have voluntarily relinquished that right for a good consideration. When we speak, therefore, of Indian territory, as lying in the state of Tennessee, or the state of Georgia, it is not intended that the Indians there residing are subject to the laws of the whites; or that the running of a line through their country, or marking it upon a map, has any effect to impair their claims, or dispossess them of their patrimonial inheritance. The only way, in which this inheritance can be alienated, is by treaties fairly and honorably made, and with the full consent of the present owners.

So far as the Indian title is rightfully extinguished, the property falls into the hands of the national government, or of the separate states, according to stipulations now existing. The right of sovereignty will, in every case, belong to the state, within whose conventional limits the territory now lies. These remarks have appeared proper, as the right of the Indians to their own land, from the manner in which the subject has often been presented to the mind, is overlooked and forgotten.

The following persons are now stationed at Brainerd; viz.

Mrs. Worcester.
Mr. John C. Elsworth, Teacher and Superintendent of Secular Concerns.
Mrs. Elsworth.
Mr. John Vail, Farmer.
Mrs. Vail.
Mr. Ainsworth E. Blunt, Farmer and Mechanic.
Mrs. Blunt.
Miss Sophia Sawyer, Teacher.
Mr. Luke Fernal, Mechanic.
Mrs. Fernal.

Mr. Worcester preaches here, and at other places, either with an interpreter, or in English, as occasion requires; but one principal part of his employment is the acquisition of the Cherokee language, with a view to translating the Scriptures, the preparation of school-books, and ultimately preaching to the natives in their own tongue. These pursuits offer a promising field of usefulness.
The schools at Brainerd were never in a better state than during the present year. The pupils have been orderly, obedient, studious, and making good proficiency. When the Corresponding Secretary visited the school for boys, in March last, not a word was missed by the whole school in spelling. One of the boys, ten or eleven years old, who had been in school less than five months, not having previously learned the alphabet, was spelling in words of three syllables, and had never missed but a single word. Considering what it is for children to learn to spell in a foreign language, and how very ambiguous and deceitful the English alphabet is, these facts certainly prove an extraordinary attention of the mind.

Another fact, which will be apparent in the following statement, proves the same thing, though in a different manner.

It has always been extremely difficult to induce Indian children, especially those of unmixed origin, to speak the English language. They are deterred by a modesty, or bashfulness, which operates upon all men in similar circumstances; and they are prevented from acquiring the requisite practice, by an almost unconquerable propensity to speak to their schoolmates, and their countrymen, in their mother tongue. While they do this habitually, it is impossible to give them a proper knowledge of English. They may learn to read in the Bible; but they will have very obscure apprehensions of its meaning. It is a great desideratum, therefore, to change their colloquial habits in this respect, and to induce them to substitute our language for theirs, in their ordinary intercourse. This Mr. Elsworth has accomplished by the simple expedient of giving tickets of small value to those who entirely abstain from speaking in Cherokee to their schoolmates, and by expunging the credit marks of the day from against the names of those who transgress in this particular. Necessity, as well as propriety, requires, that they should be permitted to use their native language in conversing with occasional visitors, who do not understand English. At the close of the school every day, each boy is called to say, whether he has missed in reading, spelling, or answering questions, during that day, and whether he has spoken in Cherokee. The close of the visit, above referred to, was on Monday afternoon; and a question answered by each was, Whether he had spoken in Cherokee, since the school was dismissed on Saturday at noon? Out of twen-
ty-five boys, to whom this question was proposed, twenty-one answered promptly, that they had not. The other four as promptly confessed that they had; and each mentioned the boy to whom he had spoken. Mr. Elsworth supposed their answers to be usually correct; for all the boys were guards against deception, whether intentional or not. So far as the distribution of rewards excited emulation, it was always the interest of those, who observed the requisite, to expose their fellows who disregarded it.

The spiritual concerns of this station have suffered, during some past years, for the want of evangelical labor. The church has been diminished by death, by removals, and by defection; especially by the apostasy of one of the young men, who were educated at Cornwall. An Indian named Big Bear, and his wife, were admitted to the church last winter. The man is since dead. He appeared to be a true convert. An aged Cherokee woman, who had great grand children in the school soon after its commencement, and who had evinced the power of religion upon her heart for six years, has also been removed to a better world, as we trust, there to associate with Catharine Brown, to whom she was personally attached, and with several others from among her people, who gave evidence of intelligent faith and holy love, and are justly counted precious fruits of this mission.

Mr. Fernal has entered upon his labors with great alacrity, encouraged by the fact, that the blacksmith's shop has greatly aided the people of the neighborhood in their prosecution of husbandry. For a year or two after the mission was established at Brainerd, not a bushel of corn could be purchased of the natives around, whereas now many hundreds of bushels are pressed upon the mission, in payment for implements of agriculture.

The education of females, more than any other means of human appointment, aids in the advancement of civilization. With a view to this object, the school of girls, taught by Miss Sawyer, is peculiarly important. The improvement of the pupils is noticeable, not only in their studies and their industry, but in that propriety of conduct, and delicacy of feeling, which Christian instruction alone can give.
In the chartered limits of Georgia, on the road from Augusta to Nashville, 46 miles N. W. of the Chatahoochee river, (which is the S. E. boundary of the Cherokee country,) and 62 miles from Brainerd.

Rev. Daniel S. Butrick, Missionary.
Mr. Isaac Proctor, Teacher.
Mrs. Proctor.
Mr. Henry Parker, Farmer.
Mrs. Parker.
Mr. Josiah Hemingway, Farmer.

The residents at this station are entirely changed, within six months past.

The ill health of Mrs. Hall was such as to render her constantly exposed to anxieties, which could not be prevented, and which would take Mr. Hall from his proper employment. It seemed expedient, therefore, that he should retire with his family from the service of the Board. He has the consolation of reflecting, however, that God has seen fit to honor his labors, in a somewhat remarkable manner. The state of society at this place is much improved. There is comparatively little intemperance in the vicinity. Not a few instances of hopeful conversion have been witnessed, and some of distinguished piety. The ordained missionaries have occasionally preached here; but the greatest attention to religion has existed, when Mr. Hall was alone, laboring as a schoolmaster and catechist.

Mr. Manwaring was quite young when he joined the mission, and seems not to have fully counted the cost. He became dissatisfied and unhappy, and, after laboring a year, withdrew from the mission.

Mr. Butrick resides at this place but a small part of the time, as he is much employed in visiting other stations, and in missionary labors at Cherokee villages.

The school consisted of about 25 pupils last autumn. During the winter and spring, it was interrupted by the ill health and removal of Mr. Hall and his family. Since Mr. Proctor's arrival, which was in the latter part of March, it has been attended with
very encouraging auspices, and now consists of 30 regular scholars, only three or four of whom board with the mission family. The rest live at home with their parents or friends.

The little farm, which is attached to the school, affords so much aid to the family, that the expense of the station to the Board will probably be very small.

**STATION OF CREEKFATH.**

1820.

In the chartered limits of Alabama, four miles south of the Tennessee river, (which is here the N. W. boundary of the Cherokee country,) and forty miles E. S. E. from Huntsville.


Mrs. Potter.

Mr. Fenner Bosworth, *Farmer.*

Mrs. Bosworth.

Miss Erminia Nash.

As it was necessary to supply a vacancy at Hawcis, Dr. Butler and his family removed thither in April last. He had previously taught the school, which he left in a good state. Mr. Potter was compelled to take the charge of the school, till a teacher can be sent to relieve him.

There are several favorable indications here. One man, who formerly had considerable influence with his people, has been opposed to the whole plan of instruction and civilization from the beginning till lately. During the winter past he changed his opinion, and has since placed two of his children in the school.

One person has lately been added to the church, and the members are generally very exemplary. The people have regularly attended public worship during the last summer; and they seem anxious to receive spiritual instruction.

In the school are 20 children, who read in the Bible, and 14 who are studying geography.

**STATION OF HIGHTOWER.**

1823.

In the chartered limits of Georgia, one mile south of Hightower river, and 35 miles S. S. W. of Carmel.
Miss Elizabeth Proctor, Teacher.

On Mr. Hall's leaving Carmel, it was very important that his place should be immediately supplied; and the only practicable mode of supply was, that Mr. Proctor should remove thither. It is intended that a missionary shall be sent to Hightower, as soon as a suitable person shall offer. In the mean time, as Miss Proctor was well acquainted with the people, and they were gratified to have her teach the school, she consented to engage in that employment. She boards in the family of Mr. Thompson, a pious mechanic, who settled there from regard to the missionary cause, and with the formal permission of the people.

On the whole, the prospects of this station are improving; and, if a laborious and faithful preacher can be placed here, very favorable results may be confidently expected.

One of the members of the church is so much interested in giving his children a good education, that he makes special provision for boarding them himself, by forming a temporary family at the station, which is seven miles from his house. Thus he enables five of them to attend school constantly.

STATION OF WILLSTOWN.

1823.

In the chartered limits of Alabama, about 10 miles from the western line of Georgia, and 40 miles south of the Tennessee river.

Rev. Arm. Hoyt, Missionary.
Mrs. Hoyt.
Rev. William Chamberlain, Missionary.
Mrs. Chamberlain.
Mr. Sylvester Ellis, Teacher.
Mrs. Ellis.
John Huss, Native Assistant.

The influence of this station has been felt, in a great reformation of morals among the people, who inhabit Wills Valley. When the first missionary came here to reside, only three years ago, the intemperate use of ardent spirits was almost universal. Now that pernicious article is entirely disused by the great majority of the people; and riotous assemblages, for the purpose of drinking, are unknown.

The little church, gathered here in the wilderness, continues to shed forth the cheering light of a holy example. Fourteen
Cherokees, and one black man, have been worthy members, so far as the human eye can discern. Quite recently, one of this number, a young woman, died in a very happy manner, leaving an excellent character, having given most gratifying evidence of piety.

The man, who is now employed part of the time as a native teacher, and who received the name of John Huss at his baptism, stands high as a consistent Christian, both in the judgment of the missionaries, and in the estimation of his countrymen. Apt to acquire knowledge, and happy in his talent of communicating it, he is very acceptable as a speaker. He seems to apprehend the great doctrines of the Gospel clearly, and to be capable of presenting them clearly to others. He studies passages in the New Testament as translated, and transcribes them to be read by his friends and neighbors. His zeal and public spirit, in the work of enlightening his people, are worthy of high commendation.

The school at this place, though small, is becoming more regular. Nine children board in the mission family. Mr. Ellis has been able to teach during the summer past.

The labors at this station are impeded by ill health, under which several members of the family have suffered much.

**Station of Haweis.**

1823.

Within the chartered limits of Georgia, about 50 miles S. of Brainerd.

Dr. Elizur Butler, **Physician and Catechist.**

Mrs. Butler.

The health of Mr. Elsworth having failed to such a degree, that he could not bear the confinement of a school, nor the active labor which is necessary on a farm, he seriously feared that he should become a burden to the mission. In this state of mind, he referred it entirely to the Committee to decide, whether he should remain and do all he should be able, or be released from the service. As there appeared much ground for his apprehensions, and a considerable probability that, from the greater variety of employment in the northern states, his health might
be much improved, if not entirely restored, it was thought expedient, that he should leave an employment to which he had devoted his life, and in which he had expended his property without expecting any return. Considering all the circumstances of the case;—that he had been employed four years in the mission, and was now returning to his former residence, with impaired health, and in destitute circumstances;—he wished the Committee to determine, whether it were not suitable, that he should receive a compensation for the property, which he had applied to the use of the mission, after such deductions and abatements were made, as the Committee should think reasonable? The subject was deliberately examined, and an equitable allowance was made, which Mr. Elsworth has declared to be satisfactory.

The removal took place in April, and Dr. Butler commenced his residence at Haweis immediately afterwards. The aspect of things is more encouraging here, than perhaps at almost any previous time.

On the first Sabbath of July, and the day preceding and the day following, a meeting was held for the purpose of organizing a church. Owing to some mistake about preparatory measures, the business was not accomplished. The meeting, however, was very interesting. The missionaries preached by interpreters. Huss, Mills, and others, made addresses, and offered prayers in their own language. One hundred and fifty adult Cherokees were present on the Sabbath; a large proportion of whom had probably never before enjoyed so good an opportunity to hear the Gospel.
year. In the autumn, a church was formed, and seven converted natives were admitted into it. Some of the cases were quite remarkable.

The school has already been the means of communicating divine truth to a very desirable extent. Twenty-four young persons, including a number of young men, who had received some previous instruction, read in the Testament. Several of them are hopefully pious, and others serious and inquiring. Mr. Holland has great encouragement to constant and persevering activity in the work to which he is called.

MISCELLANEOUS NOTICES.

Mr. David Steiner, one of the Cherokee young men, who were educated at Cornwall, has been employed the year past as an interpreter; and, in this character, has resided at different stations, and accompanied the missionaries in their preaching tours. Since the early part of June, he has been employed principally with Mr. Worcester, in furnishing all the aid in his power toward the acquisition and writing of the Cherokee language. This is found to be a very complicated and difficult task; but a task, which Mr. Worcester thinks capable of being accomplished, and well worthy of the necessary labor.

The knowledge of Guess’s alphabet is still increasing. There are considerable numbers of adults, who have never learned the English letters, and probably never will learn them, who could immediately read the New Testament if it were written, or printed, in this character of their own. After a public meeting at Willstown, when the Corresponding Secretary was present on the 25th of March last, Huss was seen reading to three Cherokee men, from a copy which he had made of a part of John’s Gospel, as translated by Mr. David Brown. They were asked in succession, whether they could read themselves; and each answered in the affirmative. Indeed, the ability to read is not uncommon; and a curious indication of the knowledge of letters is found in the fact, that very often, in the wilderness, Cherokee characters are seen inscribed upon trees, in places whence the bark has been hewn away for that purpose.

Mr. Brown has visited his parents in the Arkansas country within the past year. He returned by the way of New Or-
leans, where he made addresses to large audiences. It is probable he will be employed in the service of the Board.

The progress of civilization evidently continues. Trial by jury has been commenced, and is conducted with great solemnity.

The national council has appropriated money for the establishment of a printing press, with English and Cherokee types, and for laying the foundation of a public school. Mr. Elias Boudinot visited the northern states last spring, having previously spent some time in Charleston, S. C. He applied for aid to these public objects, and received encouraging patronage, in several of our cities. The sums thus obtained will be abundantly sufficient to carry forward the printing department with spirit, as soon as the preparations can be made, and translations furnished.

The experience of another year enables the Committee to say, that the transforming efficacy of the Christian religion, both upon individuals and upon neighborhoods, is now seen in different parts of the Cherokee nation. If the same efficacy should pervade every part, a most lovely branch of the church universal would here unfold its flowers and dispense its fruit. Still there are powerful counteracting causes. The most obvious are the ease, with which intoxicating liquor is brought to the doors of the people, and the eagerness, with which a large proportion of them yield to its pernicious influence.

MISSION AMONG THE CHOCTAWS.

No change has taken place, within the year past, in the number of laborers among this people, except that Dr. Pride and his family have retired from the mission, and removed to Pennsylvania. The reasons for this measure were similar to those, which have been stated in the case of Mr. Elsworth. The consent of the Committee was cheerfully given.

STATION OF ELLIOT.

1818.

Within the chartered limits of Mississippi, on the Yalobusha creek, in latitude 33 and a half, about 50 miles east of the Mississippi river.
Mr. John Smith, *Farmer, and Superintendent of Secular Concerns.*

Mrs. Smith.

Mr. Joel Wood, *Teacher.*

Mrs. Wood.

Mr. Zechariah Howes, *Farmer.*

Mrs. Howes.

The school has been continued as usual. The number of pupils has been about 20.

The religious instruction given in the neighborhood, on the Sabbath, and at other times, is received with more interest than in some preceding years.

At this station the farming business is conducted with great skill, and to the great advantage of the mission. Last year the natives suffered much by the drought, and many of them were brought to the borders of famine. But the corn of the missionaries, having been planted earlier, yielded an abundant crop. This enabled them to preserve from extreme suffering a considerable number of families, which was done by lending corn to be repaid the present autumn.

Mr. Howes and Miss Hutchinson were married last November.

Elliot is the only station, either among the Cherokees or Choctaws, which was not visited by the Corresponding Secretary in the course of his tour last spring. He had intended to visit this place also; but delays had been experienced, in consequence of violent rains, which rendered it impracticable, without too great a detention.

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**STATION OF MAYHEW.**

1820.

Ninety miles E. of Elliot, and about 25 miles W. of the line, which separates Mississippi from Alabama, and near Okkibbeha creek, one of the western branches of the Tombecbee.


Mrs. Kingsbury.

Mr. Calvin Cushman, *Farmer.*

Mrs. Cushman.
Mr. William Hooper, Teacher.
Miss Anna Burnham, Teacher.

The schools at this station have been rapidly improving, for the last two years. The most forward boys and girls have acquired much useful information, which they have at command. Though the health of Miss Burnham is delicate, she has been able to pay unremitting attention to the school under her care, and feels abundantly rewarded for her labors in the progress of her pupils.

At an examination on the 11th and 12th of April, both schools appeared to great advantage. It is very rare indeed, that so accurate and minute a knowledge of geography is obtained in our academies and higher seminaries, as was displayed by several of the oldest boys in Mr. Hooper's school.*

The children read their native language with great fluency, as it is written by Mr. Byington, in the Choctaw Spelling Book, which was prepared for publication principally by him, and which has been used in most of the schools.

The secular affairs of this station are improved, and the expense is diminished; but the missionaries lament the want of those spiritual influences, without which all preparatory measures will come short of accomplishing the desired object.

STATION OF BETHEL.

1821.

On the Natchez road, about 60 miles S. W. of Mayhew, and nearly the same distance S. S. E. of Elliot.

Mr. Stephen B. Macomber, Teacher.
Mrs. Macomber.
Miss Philena Thatcher, Teacher.
Mr. Adin C. Gibbs, Teacher.

Mrs. Macomber has been in a low state of health during the past year, and several times has appeared near dying. The attention of Mr. Macomber has therefore been taken from the school, and his place has been supplied by Mr. Gibbs; who, it will be remembered, is himself one of the aborigines of our country. He received his education at Cornwall. The school is respectable.

* See Appendix B.
STATION OF EMMAUS.

1822.

Situated about 110 miles N. N. W. of Mobile, and 150 S. S. E. of Mayhew, within two miles of the southern limit of the Choctaw country.

Mr. Moses Jewell, Assistant Missionary.
Mrs. Jewell.
Mr. David Gage, Teacher.
Mrs. Gage.

This school has suffered from having the children removed for insufficient reasons, owing to the caprice of the parents. There is a difficulty, too, in teaching the boys to speak English, as there is no good interpreter at the station. This difficulty is diminishing, however, and will be in a great measure prevented, when a sufficient number of school-books in the Choctaw language shall have been prepared. The use of such books will soon enable the teacher and the scholars to communicate their thoughts to each other on common subjects; and will thus greatly facilitate the imparting and the acquisition of knowledge.

SCHOOL AT MR. JUZON'S.

1823.

About 85 miles S. S. E. from Mayhew on the old Mobile road. There was a vacation in the school, when the Corresponding Secretary passed this place in April last. No teacher could be procured, and there was an urgent necessity of some suitable young man being sent from the north. Whether Mr. Kingsbury has been able to obtain the services of some single man, from the neighboring white settlements, as was hoped, the committee are not able to state.

The school here is well worthy of patronage. It was gratifying to see what acquisitions had been made by several of the scholars, particularly with reference to religious truth.

STATION OF GOSHEN.

1824.

About 50 miles W. N. W. of Emmaus, 115 S. S. W. of Mayhew, and 8 S. E. of the military road.
Rev. Alfred Wright, Missionary.
Mrs. Wright.
Mr. Elijah Bardwell, Teacher.
Mrs. Bardwell.
Mr. Ebenezer Bliss, Farmer.
Miss Eliza Buer.

The school here, as in other places, has suffered from the instability of the people. They are perhaps more ignorant, and less capable of setting a proper value on education, than at most other places. Neither parents, nor children, know anything about restraint; and for a slight cause, or without any cause at all, children, on whom much care and pains had been expended, are suddenly removed from the mission family. These things are discouraging to missionaries; but kindness and perseverance will at last prevail.

Mr. Wright continues to prosecute the study of the Choctaw language with strong hopes of making it the vehicle of evangelical instruction to many, who would never otherwise hear the Gospel. The knowledge he has already gained is of essential service to him, as a spiritual teacher of the natives.

As this station is near the white settlements, Mr. Wright is often urged to visit them, and preach to the people. His labors of this kind, and those of his brethren, are acceptable and useful.

Near the Natchez road, about 35 miles W. of Mayhew, and 60 E. S. E. of Elliot.
Rev. Cyrus Byington, Missionary.
Mr. David Wright, Teacher.
Mrs. Wright.
Mrs. Sarah C. Moseley.

In the course of last autumn, Mr. Wright went to Cincinnati, Ohio, for the purpose of getting a Choctaw spelling book printed, which Mr. Byington had sometime preparing. After his return, this book was introduced into the school; and it was found that the children learned to read their own language with remarkable facility. The school consisted of 21 pupils, on the last of June. None of them board in the Mission family.
A Sabbath school is taught here, containing from 30 to 35 learners, including 17 adults. Seven adults have commenced reading the Choctaw translations; and more than 20 persons in this neighborhood, are able to read the Scriptures, so far as passages are presented to them, in their own tongue.

Mr. Byington preaches to the people here statedly, and at other places occasionally, and converses familiarly with such as wish to inquire respecting religion. He is gratefully impressed with respect to the advantages, which he derives from holding intercourse with them in their native language. When addressed in this way, they are much more free in the communication of their feelings, than when obliged to speak through an interpreter.

Mr. Byington and Mr. Wright have it in charge to prepare school-books, and increase the number of translations, so as to furnish employment for the minds of the more inquisitive, and lead them forward in the course of improvement.

Mrs. Moseley has resided here only a part of the time; but has staid in other mission families, where circumstances rendered her services particularly desired.

Capt. David Folsom, well-known as an enlightened friend to the best interests of his people, has removed from this neighborhood; and his removal cannot be otherwise than a loss to the settlement. It is hoped, however, that the good influence, which he may exert in another sphere, will be extensively felt. This man has for many years been deeply intent on seeking the improvement of the Choctaws; and much will he rejoice, should the means now in operation produce the great moral renovation, which is so much needed.

STATION OF HACHAH.

1824.

About 50 miles N. W. of Goshen, and a mile E. of Pearl river.

Mr. Anson Gleason, Teacher.

This school has been much improved within the year past. The children discover uncommon interest and alacrity in their studies; especially since they have begun to read in their own language.
A few miles from Emmaus.

Mr. Loring S. Williams, Assistant Missionary.
Mrs. Williams.

As Mr. Williams has ever greatly desired to acquire the Choctaw language, with a view to bring the knowledge of the Gospel home to the minds of the adult population, he has retired to a secluded spot, in the neighborhood of a small settlement of natives, where he may hope to be useful to a few individuals, while aiming at more extensive usefulness hereafter.

Mr. Dyer has the same object in view, and has spent his time lately at different stations, as opportunities of accomplishing his design are afforded.

The occupation of the buildings at Bethany has not been resumed by the mission. The boasting preacher, mentioned in the last report, by whose interference the establishment was broken up, found himself utterly unable to fulfil any of his promises, and was driven away by the exasperated people.

It is believed that the discouragements, which have gathered around this mission in some periods of its history, are diminishing. The advantages of education are more justly appreciated by a part of the people, than they were formerly. The more thinking and intelligent perceive, that civilization or extinction must be the lot of all the Indian tribes within our borders.

Something has been wanted to give an impulse to the untutored mind, and to inspire the hope of attainment. To take children from the forest and put them upon learning to read a strange language, as the first exercise of their intellectual faculties, is a greater trial of constancy than most people are aware of. From what is now taking place in the Cherokee and Choctaw nations, it is evident that the readiest way to teach an Indian child the English language is to make him able to read and write his own. In this way, he is brought to feel the pleasure, attendant upon the acquisition of knowledge. He sees that learning is not a mere burden imposed upon the memory: but that every step, in the
process of gaining it, has a meaning, and is not without its use. The adult, also, apprehends the nature and benefits of alphabetic writing, when he visits a school, and observes with what ease the pupils read off words and phrases, which he has known from his infancy, but which he never conceived it possible to place before the eye upon paper. The idea of his people becoming enlightened then first appears practicable, and he is willing to lend his aid to the work. This has been the case with not a small proportion of those, who have had the means of seeing the operation of this system.

It would seem desirable, therefore, that in every separate community, in which a language hitherto unwritten is the medium of thought, the missionary should prepare himself to make use of that medium, and to introduce into it some of the elements of knowledge. Experience is forcing this conviction upon the minds of many, who had been accustomed to think that the languages of the aborigines must be, in every case, neglected by the missionary, and, as soon as possible, abandoned by the natives.

The Choctaw academy, which derives its support from the appropriation of one of the annuities, and which was intended to be placed within the limits of the Choctaw territory, has been established at Great Crossings, Kentucky, under the care of the Baptist Board of Foreign Missions. The number of scholars is between 25 and 30, a large proportion of whom were taken from the mission schools of this Board.

An additional number of schoolmasters is urgently needed for the establishment of new schools in several places, where they could be maintained, at a small expense to the mission. For the supply of this necessity, the Committee must look to the young men, who have consecrated all their powers to the service of Christ, and who are inquiring for some field in which they may signalize their attachment to his cause. Such a field is here open before them.

MISSION AMONG THE CHEROKEES OF THE ARKANSAS.

The materials for preparing an account of this mission are not so copious as could be desired. The Corresponding Secretary was not able, in his south western tour of last spring, to cross
the Mississippi, and visit Dwight, Union, and Harmony, as was at one time contemplated.

Dr. Weed, who set out for this mission in the spring of last year, arrived safely with his family during the heat of summer. The exposure brought on an illness, which threatened serious consequences; but from which all were happily relieved within a moderate period.

**STATION OF DWIGHT.**

1820.

Situated on the north side of the Arkansas river, about three miles up Illinois creek, and very near latitude 35. The Mississippi river, at the nearest point, is probably somewhat less than 200 miles distant.

- Mrs. Finney.
- Mrs. Washburn.
- Dr. George L. Weed, *Physician and Teacher.*
- Mrs. Weed.
- Mr. Jacob Hitchcock, *Steward.*
- Mrs. Hitchcock.
- Mr. James Orr, *Farmer.*
- Mrs. Orr.
- Mr. Samuel Wisner, *Mechanic.*
- Mrs. Wisner.
- Mr. Asa Hitchcock, *Mechanic.*
- Mrs. Hitchcock.
- Miss Ellen Stetson, Miss Cynthia Thrall, *Teachers.*

On the application of Mr. Finney, for permission to commence a new establishment on Spadre creek, the Committee approved of the measure; and probably it was carried into execution some months ago.

Dr. Weed immediately entered upon the business of teaching the boy's school, in which employment he appears to be successful. Miss Thrall has also relieved Miss Stetson of a part of the burden, which had previously rested upon her.
Mr. John Brown, the father of Catharine and David, continues to exhibit a bright example of piety and benevolence. He and some others are extremely desirous, that the offers of salvation should be embraced by the people generally. It would seem, however, that the prospects of this part of the tribe are not so good, as those of the Cherokees on the east of the Mississippi; and, so far as experience in their case is entitled to consideration, it would not seem desirable that the Indians should be removed from the land of their fathers.

MISSION AT THE SANDWICH ISLANDS.

The latest date from this interesting mission is Dec. 8, 1825. Down to that period, the blessing of God, which had rested upon the exertions made by his servants here, was very remarkable. Perhaps no mission, since the first promulgation of Christianity, has advanced in so regular a manner, or witnessed so many tokens of the divine favor, as the one now brought under review. There have been inconveniences and privations, indeed, arising from fatigue, sickness, the opposition of unreasonable men, and other causes. All these are not only to be expected; but, in the present state of things, they are inevitable. On the other hand, the constant and increasing patronage of the chiefs; the willingness of all classes to hear the Gospel; their readiness to admit its divine origin; their eager acquisition of letters; the anxious inquiry of many, in regard to their own salvation; and the hopeful conversion of several persons of the greatest influence, both with their own people, and with foreigners;—present a series of facts, which are calculated, in a high degree, to call forth the admiration and gratitude of every pious mind.

STATION OF HONORUU, IN THE ISLAND OF OAHU.

1820.

Rev. Hiram Bingham, Missionary.
Mrs. Bingham.
Mr. Elisha Loomis, Printer.
Mrs. Loomis.
STATION OF HONORUKU.

Abraham Blatchely, M. D. Physician.

Mrs. Blatchely.

Mr. Levi Chamberlain, Superintendent of Secular Concerns.

The regular advance of the restraining and purifying influence of religion at this place, is unquestionable. From the first landing of the missionaries, in April, 1820, down to the dates of the last intelligence, the progress has been less interrupted, and more rapid, than the most sanguine friends of the mission dared to hope. When it is considered how entirely the feelings and practices of heathens are at variance with the spirit and requirements of the Gospel, and what violent and deadly hostility has been manifested toward the missionaries, and their efforts, by several white men, who had long resided at the islands, and were familiarly acquainted with the chiefs and people, we may well be astonished at the triumphs already gained, and the prospects now opening before our eyes.

The increasing attention to religious instruction will be apparent from a consideration of the following facts.

On the 7th of January 1825, a weekly prayer-meeting of native females was commenced, at their own request, and attended by those who professed to feel a deep interest in the Gospel, and an earnest desire that their souls might be saved. Fifteen were present, several of whom were thought by the missionaries to give evidence of piety. A chief woman, whose name is Piia, took a leading part in the meeting, read one of the hymns, made one of the prayers, and fully expressed her views as to the necessity of a change of character, and of a general reformation. Mrs. Bingham was present. The next week, at the return of the same meeting, others prayed with great seriousness and propriety.

Kaahunamun, the chief woman who has long had great influence at the islands, is an elder sister of Piia. She was absent at Tauai till the 8th of February; but, on her return, she entered into the measures for religious improvement with great earnestness and vigor. She expressed her grateful sense of the divine protection, and gave public thanks to Jehovah. She had previously written to the chiefs, declaring her determination to visit all the islands, with a view to recommend religion, and encourage schools. At the prayer-meeting on the 11th, she gave such an account of her past and present feelings, as led the wives of the missionaries, who were present, to think very favorably of her
Christian character. It was deeply interesting to see this haughty queen, in the attitude of devotion, confessing her sins, and leading the females of different ranks in prayer to the King of Heaven.

On the 18th of February, a weekly prayer-meeting for men was begun. Karaimoku, the chief who occupies the place of regent, and has for twenty or thirty years possessed great authority and power, was present. He and several others gave an account of their views and feelings, which, in the judgment of the missionaries, indicated that a work of grace was commenced.

Meetings for inquiry were held as among ourselves. At one of these, on the 11th of May, thirty persons expressed a desire to receive Christian baptism; and, by the close of that month, one hundred and thirty three wished their names to be enrolled, as an expression of their desire to be fully taught the word of God, and of their determination to obey it, as far as they should understand it. Of this number were several of the highest chiefs. Such was the state of feeling among the serious hearers, that the most searching discourses, and the most alarming truths, were deemed suitable to their case.

On the first Sabbath in June, ten persons were propounded for admission to the church, including the three whose names have been mentioned; and, on the first Sabbath in December, they were admitted, with the exception of two; one of whom was expected to belong to the church of another station. The cause, why the other was not admitted, has not been communicated.

The house of public worship being too small for the multitude of hearers, the chiefs and people entered upon the erection of another with great spirit. Mr. Stewart counted 2,200 of the people, in one procession, bringing on their shoulders from the mountains the materials for building. Before the close of the year, this work was so far accomplished, that the house was opened for the worship of God. It was supposed capable of containing 4,000 individuals, and has been filled to overflowing.

The missionaries did not confine their labors to Honoruru. In one passage of the journal it is mentioned, that sixteen religious meetings were held on one Sabbath; and, the next Sabbath, religious instruction was given, at different places on the coast, along an extent of twelve miles. Various short excursions were also made into the interior.
The attention to reading and writing was very great. In the course of the winter of 1825, Messrs. Bingham and Stewart proposed to the chiefs to open a school for their separate instruction, to be attended either three times a week, or six times, as they should choose. They readily accepted the offer, and chose to attend six times a week. Ten chiefs immediately entered, and were taught reading, writing, singing, and composition. Probably all of them had received some previous instruction. Four compositions were presented almost immediately, which evinced seriousness of thought, and a capacity for using figurative language with ease and effect.

In July, an examination of the schools at this station was held. More than 600 pupils were present. About eighty pieces of composition were exhibited. The general improvement was gratifying in a high degree.

Mr. Stewart spent a large part of the last year with his brethren here. He came first for a visit of a few weeks, but afterwards the illness of Mrs. Stewart made it necessary that she should reside where she could receive most medical attendance, and enjoy the superior accommodations, which this place affords, when compared with the more recent establishments.

Dr. Blatchely had been much occupied, and very laboriously, in visiting the different islands, for the purpose of anticipating the wants, and removing the sicknesses, in the mission families. His own health had suffered; but was in a great measure restored.

Mrs. Bingham had experienced a long illness; and her valuable life had been thought in danger. In December last, her health was much better, and there was ground to hope that she would be able to enter again upon the active duties of her station.

In the printing department, 41,000 copies of an elementary sheet, containing 8 pages, had been published, and widely distributed. Several other tracts were also in a course of distribution. A new edition of the hymn book, containing 15,000 copies, of 60 pages, was in the press, and it was hoped would be ready for the anxious people by the first of March. In that case, nearly 80,000 tracts would have issued from the press in 14 months, amounting to 1,367,000 pages. Much more might have been done, in this highly important branch of missionary labor, if there had been an adequate supply of paper. There has been a disappointment, at various times, in regard to expected opportunities.
of transmitting a moderate supply. Considerable quantities, however, are now on the way; and it may be hoped there will not hereafter be so painful a scarcity of this necessary article. A new press has recently been procured, which will probably be set up at Kairua, where it is much needed to enlighten the large and populous island of Hawaii.

Mr. Loomis has under his care five or six young natives, who are learning the art of printing. They board and clothe themselves; but are encouraged by the prospect of having a compensation for their labor, as soon as they have made tolerable proficiency. The printing establishment is becoming a source of comfort and advantage to the mission; as multitudes of the natives are desirous of purchasing tracts with various articles of food, which must otherwise be obtained with money. The tendency of this course of proceeding is good in various respects. It teaches the natives industry. It induces them to set a value upon books; and it naturally and easily commences the habit of providing for their teachers.

In this brief sketch, mention has been made of the characters of several distinguished individuals. It may be proper to add, that those chiefs, who have been admitted to the church, gave a full account of their religious experience, when they were proposed for admission. The change in Karaimoku was remarkable. He had formerly been addicted to the intemperate use of ardent spirits; but from the time of his first serious attention being fixed upon religion, his abstinence from strong drink had been entire. He had formerly been engrossed with business and the cares of government; but lately he has been anxious to know what God commands him to do, and for this purpose to obtain passages of Scripture in his own language, which he requests the missionaries, when they visit him, to write in a blank book consecrated to that use. On his return from Tauai, after an absence of several months, in a critical posture of affairs, he requested public thanks to be given, and prayers to be offered, that God would pardon the sins of the chiefs and people, and enlighten and save them. When Lord Byron and his officers were introduced to the young king, Karaimoku proposed, as soon as the first ceremonies were over, to unite in a prayer suited to the occasion. He had conscientiously refrained from launching a vessel on the Sabbath, though urgently pressed to do so by foreigners, when he was far re-
moved from the presence of the missionaries, and the tide was favorable, and he greatly desired to return to Honolulu as soon as possible. In a letter which he wrote to the Corresponding Secretary, there are evident traces of a serious mind, and of some just evangelical views. He kindly assisted the missionaries in acquiring the language of the islands; and his visits were very agreeable, as it was manifest that he was making progress in a knowledge of divine things, and in habits of reflection on important subjects.

The seriousness of so many chiefs, and the religious inquiries of so many of the common people, might be expected to have some effect upon the external morality of the place. Such is the fact, to a very considerable extent. Gambling, which was deplorably common, is disapproved; and cards are rarely seen, except in the possession of the most degraded and vicious of the people. The practice of females visiting ships, for the purpose of prostitution, has been forbidden by law, and is in a great measure prevented. It has become disgraceful in the estimation of the natives generally.

And here the Committee are impelled by a sense of duty to speak of conduct on the part of seamen from this country, (and with the connivance of some captains too,) which is of the most scandalous and outrageous character. Rightly judging, that these laws for the suppression of gross immorality would never have been made, except as a consequence of missionary exertions, successive gangs of these abandoned men attempted to intimidate the missionaries by riotous proceedings, and by threats of personal violence. Had it not been for the protection afforded by the armed force of the natives, it is by no means improbable, that the houses of our brethren would have been demolished or burned, and that some of their lives would have been sacrificed, in attestation of their fidelity to the cause of their Lord.

While grateful mention has been made of kindnesses received from many masters of vessels, who, by their generosity and respectful deportment, have aided the great work, which is advancing, there are others, who have thrown many obstacles in the way, by propagating the vilest slanders, by attempting to prejudice the minds of the chiefs, and by following up the most corrupt principles with the basest examples. The captain of the ship America was so much offended by the operation of the laws
in favor of public morality, that he would not permit the missionaries to send letters to their patrons and friends by his ship, though other resident foreigners were allowed the privilege.

**STATION OF WAIMEA, IN THE ISLAND OF TAUAI.**

1820.

Mr. Samuel Whitney, *Licensed Preacher.*  
Mrs. Whitney.  
Mr. Samuel Ruggles, *Teacher and Catechist.*  
Mrs. Ruggles.

From the time of Mr. Whitney's return to this field of labor, in the fall of 1824, the concerns of the mission appear to have been prosperous. Kaikioevoa, the governor, immediately built a church, ninety feet long and thirty broad, which accommodates the people, and is the best building ever erected in that island. He earnestly pressed upon all the subordinate chiefs the duty of receiving the Christian religion, and of promoting the establishment of schools in every district. This chief was himself deeply serious, and had been for a long time; and there were many others inquiring the way of salvation.

Mr. Ruggles, having spent a year and a half at Waiakea, as a fellow-laborer with Mr. Goodrich, returned to Waimea in the summer of 1825.

Particular accounts of the schools and evangelical exertions, since this accession of strength, have not been received.

Mrs. Whitney has been dangerously ill of the dropsy; but the medical aid afforded by Dr. Blatchely was the means of alleviating the symptoms.

**STATION OF LAHAINA, IN THE ISLAND OF MAUI.**

1823.

Mrs. Richards.  
Mrs. Stewart.  
Betsey Stockton, *Domestic Assistant.*  
Stephen Pupuhi, *Native Assistant.*
During the year past, this station has experienced a great loss in the removal of Mr. Stewart, first to Honolulu for a temporary object, and afterwards to America, as a consequence of Mrs. Stewart's illness. She was oppressed with a feeling of extreme debility, in the spring of last year. On the arrival of the Blonde frigate, she was invited by Lord Byron to take an excursion to another island, whither his ship was going, in hope that a short voyage, and a change of situation, might prove serviceable. Accordingly, Mr. Stewart and his wife, Mr. Goodrich, and some of the native chiefs, were favored with a passage. No permanent benefit, however, appeared to result from the voyage, in regard to the health of Mrs. Stewart. She continued to linger and decline till October, when a very favorable opportunity for her return to America, by the way of England, was afforded by Captain Dale, of the English whale-ship Fawn, who offered a gratuitous passage to London. The surgeon of this ship, as well as the surgeon of the Blonde, and Dr. Blatchely of the mission, thought a removal to a colder climate held out the only hope of recovery. In these afflicting circumstances, Mr. Stewart asked the deliberate opinion of his brethren, in regard to the course he ought to take; whether to avail himself of this opportunity, or wait for further indications of Providence. There appeared to be but one opinion on the subject; and with the decided approbation of his brethren, and their cordial recommendation to his patrons and the churches generally, Mr. Stewart, his wife, and two small children, with Belsey Stockton, embarked for London, on the 15th of that month. It was with deep regret that he left these fields white for the harvest. He describes his sensations as being more painful, than when he first left his native shores, never expecting to see them again.

For a time, Mrs. Stewart appeared not likely to survive the voyage; but on her arrival in London, after a passage of nearly six months, she had gained much; and, on reaching New-York in August, her health was so much improved, that there is a prospect of a perfect restoration.

In England, Mr. Stewart was welcomed by Mr. Ellis with great cordiality; and was by him introduced to the Directors of the London Missionary Society, who kindly reciprocated the attentions which Mr. Ellis received in America. During his stay in London, the greater part of his expenses was defrayed.
by that Society. He had various opportunities of stating in public the interesting facts, which have recently taken place at the Sandwich Islands, and thus of promoting missionary exertions. It may be hoped, that, by visiting different parts of our own country, and describing the wretchedness of heathens, as witnessed by himself, and the salutary influences of the Gospel already manifest, the inconveniences felt by his removal will be, in a great measure at least, counterbalanced. Indeed, the mere recital of what the eyes of himself and his brethren have seen, is sufficient to call forth from the true friends of Christ, greater efforts, than have yet been made, and might well excite one general and powerful movement for the rescue of these ignorant and depraved pagans from the dominion of sin.

The encouragement to the missionaries at this station became very great, during the summer of last year. In order to estimate them justly, it may be proper to refer to the state of things in the early part of 1824, as disclosed by letters long on their way, which came to hand but a few months ago.

At that time, though a single mission family was considered safe in the protection of the chiefs, yet it was very evident, that the individual, to whom the government of the place was confided in the absence of the higher authorities, cared little for the feelings or wishes of a solitary foreigner and his wife, even though acknowledged to be teachers of good things. And, as to the common people, they always looked with an anxious and covetous eye upon the property of the mission. Small articles were liable to be stolen whenever exposed. Attempts to rob, in the night, with violence, on a large scale, were repeatedly made; and, in one of these instances, property to the amount of fifty dollars was taken. In case of any public commotion, a scene of general robbery and destruction of property would have been witnessed. A plot was once deliberately formed to set Mr. Richards's house on fire, that the articles of furniture and clothing most desired by the natives might be seized in the confusion. This plot was formed by a bad boy, who had been discharged from the mission family as a consequence of his misconduct. Though no special malice was felt towards the missionaries, yet it was not supposed the natives generally would have considered the taking of their lives by violence any great evil, compared with the gain which would accrue to those who might share in the consequent plunder.
Like other savages, these people pay no regard to the value of time, nor to punctuality in their engagements. They think it a small matter for the missionaries to work for them, and to bear patiently with all their delays, and all their caprices. It was all along a common topic of complaint against innovation upon heathenish practices, that several chiefs had died in consequence of this new religion being introduced. The notion seemed the more plausible to these dark and superstitious minds, as out of the thirty most distinguished chiefs, ten died in the course of two years. There is a general belief, also, in the pule ana-ana, or the faculty, which certain individuals among the natives have, by which they are enabled to pray any person to death.

Even so late as in January 1825, the joint letter of Messrs. Richards and Stewart mentions several disheartening circumstances, such as the renewal of the hura-hura, or native dance, the diminished state of the schools, frequent theft, the heedlessness of the local authorities as to preventing or punishing it, the influence of idle dreams, the circulation of injurious rumors, and the continued belief in the death-prayer.

On Sabbath, the 6th of February, 1825, soon after Mr. Stewart and his family left Lahaina, Mr. Richards, though quite ill, and hardly able to leave his bed, held a religious meeting, and discoursed from the words; “The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.” In the journal of that day, he observes, that he had never seen the people so sensibly affected by any text of Scripture; and that he had rarely, if ever, seen so much evidence that the Holy Spirit was operating on their minds. Mrs. Richards was sick at the same time; but they were both cheered with the hope of an increasing seriousness among the people.

About ten days afterwards, a chief woman, of stable character, and much influence, came from Honolulu, full of zeal in behalf of Christianity. At her urgent intreaty, a female prayer meeting was commenced on the 13th, to be held weekly. Ten individuals were selected to attend, and among them was the young princess Nahienaena. Great encouragement was taken from this event. A few days afterwards, an individual came to inquire respecting salvation; and very soon these inquiries became frequent, till the whole time of Mr. Richards might have been occupied in solving them. Through the months of March, April,
and May, the attention to religion was increasing. Three distinct weekly prayer-meetings were established. About the middle of April, there were not less than fifty houses, at which morning and evening prayers were offered; and, soon after, thirty one praying females were enumerated in the train of Nāhienaena. The inquiries of the people were natural; and clearly indicated, that they were deeply convinced of the evil of sin, and truly desirous of deliverance from it. At one of the female prayer-meetings, when Mrs. Richards was present, more than half the assembly were bathed in tears.

A new and larger house of worship was erected, as the former one could not accommodate the number of worshippers. It was opened and dedicated July 10th, on which day two individuals, who had for many months given evidence of piety, were admitted to the church, after having stood propounded from the first Sabbath in April. These are the first-fruits of the mission at Lahaina, actually presented before the Lord, in the solemn ordinance of the Supper.

In August, the same happy state of things continued. There were, at that time, 19 schools in Lahaina, containing 380 learners, and schools in other districts containing 800. Instruction was desired from every quarter; and a teacher was sent to Ranai, with instructions to establish schools and appoint other teachers, to be under his superintendence. There was a prospect of speedily sending books and teachers to Morokai, where the people are very anxious to receive them. These islands are near Lahaina. So great was the inclination to attend public worship, that six churches were building at the same time, in the single island of Maui.

Stephen Pupuhia (Popohe,) formerly educated at Cornwall, resides at Waikapu, where he has the care of about one hundred scholars. This place is about 25 miles from Lahaina, and the people frequently travel that distance to learn the way of the Lord more perfectly. Stephen conducts public worship on the Sabbath, and is thought to be very useful. He has the favor of the people so much, that he receives his principal support from them.

Mr. Richards describes his employment as being delightful beyond anticipation, as he was continually called to guide inquiring souls to heaven. Though alone, without any beloved brother to
LABORS OF MR. RICHARDS.

share in his labors, and rejoice with him in the progress of truth, he was continually cheered and comforted by what was passing before his eyes. Previously to the season of special awakening, he had been in the habit of preaching on Wednesday, holding a catechetical lecture on Friday, and spending sometime every day in conversation with the chiefs. He had also begun the translation of Matthew, in which he proceeded with much caution. This exercise he found very useful in giving him a more extensive knowledge of the language. The course which he pursued was this: in the morning he took Knapp's Testament, Schleusner's Lexicon, and a few other helps, and strictly examined the passage which he designed to translate. In the afternoon Maro, his teacher, and Tava, the Tahitian, were accustomed to furnish their aid. Mr. Richards gave the passage to Maro, as well as he was able, in the Sandwich Island language. Tava did the same thing from the Tahitian translation. Then Maro returned it to Mr. Richards in pure Hawaiian. This was written down for further inquiry, and to be read to the chiefs and people, with a view to ascertain how they understood it. When a new word was introduced, it was inserted also in a vocabulary. In this manner, the Gospel of Matthew had been completed. The same Gospel had also been translated by Mr. Bingham; and doubtless the two versions would be compared, so that the copy published might be as correct as possible.

It was not to be supposed, that the god of this world would suffer his empire to be disturbed without resistance. In the course of the year past, there have been instances of opposition, which discover a malignity somewhat unusual.

On the 10th of April, 1825, the ship Offley, Capt. Stavers, touched at Lahaina, with letters for Karaimoku, containing intelligence of the queen's death in London. Vague reports of this event, and of the king's death, had previously reached the islands. One of the chiefs went on board to receive the letters, but the captain would not deliver them, lest they should fall into the hands of the missionaries. The chief inquired, what would be the harm, if they should. The captain replied: "The missionaries are bad men. They have come here to deceive you. They have come here to get your land away. If you learn the palapala, (i.e. if you attend to instruction,) you will die." On being asked why learning did not kill Englishmen, the
captain answered, that it was very good for white men, but it killed black men; and added, "By and by you will see it to be so. The king of England is very angry with these missionaries, and there is now a ship of war near by, coming to drive them away. In a few weeks they will all be driven from the islands." This was spoken with an air of great earnestness.

Though the people were not so ignorant, as to be much afraid of dying because they had learned to read; yet the solemn and repeated asseveration of the captain, that the missionaries would be driven from the islands by a British vessel of war, created not a few painful apprehensions, in the minds of those natives, who had begun to attend in earnest to instruction. Mr. Richards assured them that nothing was to be feared on this score; but several would not be contented, till he yielded to their earnest and importunate request, that, in case he should be driven away, they might accompany him.

It should be said to the credit of the other captains in port, that they all attended public worship, while Capt. Stavers staid away. They even avoided his society.

In the early part of October, when Mr. Richards and his wife were sustaining the labors of the station alone, the whale-ship Daniel, Capt. Buckle, from London, touched at Lahaina. An order of the chiefs had been previously issued, forbidding females to visit ships as heretofore. Threats were used toward Mr. Richards to induce him to consent that the law should be repealed, by saying that prostitution was not wrong; or perhaps it would have been sufficient, if he had told the chiefs that it was a necessary evil. He would do neither. The men became exasperated, and, with the connivance and permission of the captain, landed to the number of forty, under the black flag, to indicate that they would accomplish their object, or murder Mr. Richards and his wife. They presented themselves before the mission house armed with knives, and demanded with oaths and menaces and execrations, that Mr. Richards should not resist their purpose. For some time this devoted and truly heroic couple expected instant death; and, in these circumstances, repeatedly declared that, though their lives might easily be taken, their consent to the perpetration of wickedness should never be given. The chiefs at first sent a guard of natives with clubs; but any number
of these would be no defence against forty British sailors armed with knives. The onset became more threatening, till at last one of the assailants stabbed at a native, who evaded the blow. A more serious alarm was then given. The chiefs saw, that mild measures would answer no longer, and immediately called out two hundred men, armed with guns and bayonets and spears. The mob was compelled to retire, and quiet was restored. All this took place in the evening; and at midnight Mr. Stewart landed from Honoruru, on a hasty visit to his beloved brother and sister. What was his surprise to find their humble mansion surrounded by a large military guard; and to learn that this guard was furnished by chiefs lately heathens, in defence of a missionary against outlaws from a Christian land.

When the same ship arrived at Honoruru, the crew led, and American sailors followed, in similar disturbances there.

In looking upon such conduct we are prone to feel indignation; but compassion should predominate,—sincere compassion for the unhappy and guilty men, who, not content with remaining the slaves of sin themselves, labor hard to increase the wickedness and the misery of depraved and ignorant pagans, to shut out all light from their minds, and to keep them in a state of hopeless debasement, far from the offers of salvation.

Grateful mention is made, in the correspondence of this station, of numerous kind and friendly attentions from capt. Folger of the Cyrus, capt. Paddock, of the Hydaspe, capt. Clark of the John Palmer, capt. Pease of the Martha, and capt. Joy of the John Adams.

On taking leave of this interesting station, for the present, it may be well to mention, that the population of the village of Lahaina was estimated at 2,500, when the mission was first established, and that it increased to 4,000 during the residence of the chiefs there. It is obvious, that Mr. Richards greatly needs an associate, during the absence of Mr. Stewart; and should the health of Mrs. Stewart prevent her husband's return, the Committee will feel peculiarly bound to send forth another fellow-laborer.
STATION OF KAIRUA, ON THE WESTERN SIDE OF HAWAII.

Recommenced, 1824.

Rev. Asa Thurston, Missionary.
Mrs. Thurston.
Rev. Artemas Bishop, Missionary.
Mrs. Bishop.

The joint letter of Messrs. Thurston and Bishop, dated Feb. 17, 1825, represents the state of the schools as very encouraging. Nearly forty were supposed to be in successful operation upon this island. More were urgently demanded. The petitions for books were constantly repeated; and many were desirous to know, when they might hope to possess the word of God in their own language. There was much need of a printing press, under the most vigorous management, for the supply of this island with school-books, and portions of the Scriptures.

It did not appear, however, that the natives within the immediate influence of this station, had any just views of the evil of sin, or any proper desire for the salvation of the Gospel. The general apathy and indifference, with which divine truth was regarded, and the attachment of the people to their old customs, even such as were forbidden by law, added to the increasing enmity of the carnal mind as the claims of Jehovah were pressed upon the conscience;—all these things presented formidable discouragements.

The houses of the missionaries, which were completed about this time, afforded them comfortable habitations. The expense of the whole, including that of a stone wall around the premises, was about 500 dollars; and it was thought the buildings would last seven or eight years.

It was in contemplation to begin the translation of the Scriptures speedily, as had been done at the leeward stations of Lahaina and Honoruru.

A subsequent letter from Mr. Bishop, written while he was absent, brought down intelligence from the station to the early part of May. No religious influence appeared then to be felt; though the kindness of Providence was in many things apparent.
An unusual drought had existed for nine months, so that vegetation was scorched, and the whole country was overrun by fire. The famishing people, after their ordinary food was exhausted, betook themselves to fern roots for a subsistence; and, when these failed, were obliged to disperse into different parts of the island. Foreign articles became exorbitantly dear. The supply of fresh water and vegetables for the missionaries was very precarious. The muddy water brought from stagnant pools a distance of 15 miles on the shoulders of men, could not be used till it was purified.

John Honorii, (Honooree,) was married to a young female, who had been some time in the schools. While she lived in Mr. Bishop's family, she made rapid progress in her studies, and gave pleasing evidence of being actuated by Christian principles. The ceremony was performed in the chapel, in the presence of a large congregation, and after a sermon suited to the occasion.

Beside the calamity of drought, the monopoly of the chiefs was such as to discourage industry, and prevent the raising of the common articles of food in abundance, which would be the case, if property were secure in the hands of the common people. With a soil and climate not inferior to any in the world, large tracts of rich land lie waste, while multitudes spend their time in idleness. The prevalence of religion would speedily remedy these evils.

In October last, Mr. Bishop wrote again; and though he trusted to the joint letter, (which has not been received,) for the transmission of the full account of the station, yet he mentions the principal facts, which he justly supposed would excite emotions of gratitude and praise in the hearts of all friends of the heathen.

Soon after his return from Oahu, about the first of July, the Spirit of the Lord appeared evidently operating upon the minds of the people. Among the favorable indications, were an unusual attention to preaching, (both in respect to the numbers present and the earnestness visible,) and the establishment of several weekly prayer-meetings. The church was crowded to excess, while many attempted to hear at the doors and windows. The wife of the governor, and an aged chief woman, formerly the wife of Taraiopu, (Terreoboo,) who was king of the islands, in the time of Capt. Cook, have resolved to become followers of the Lord Jesus. The same is true of a large proportion of the less
distinguished chiefs, of both sexes. From the commencement of this religious excitement, the houses of the missionaries were daily frequented by inquirers, who anxiously desired instruction in the principles of Christianity. Some, who professed to seek after the Lord, have turned back to the pleasures of the world; but the greater part had persevered for three months, when the last intelligence was communicated. In this season of concern, Honorii had been exceedingly useful in visiting from house to house, and praying with the people; and his loss was severely felt by them, when he removed to assist Mr. Goodrich at Byron's Bay.

The schools along the coast are so many radiating points of Christian knowledge. The books are all of a religious nature; and those natives, who learn to read, are very apt to communicate all they know to others. Some have come from the interior, who had neither heard preaching nor learned the alphabet, who were yet able to repeat whole hymns by heart.

In August, both Mr. Bishop and his wife were very ill, and in much danger. They received from Mr. and Mrs. Thurston the kindest, most unremitted, and most laborious attentions, without which their lives, in all probability, could not have been preserved.

Though strong hopes are entertained that a considerable number of the chiefs and people have become truly pious, it is thought best that great caution should be used in receiving them as members of the church. Indeed, our brethren need great wisdom, and constant divine teaching, that they may discern the path of duty in these interesting circumstances.

STATION OF WAIKEA, (NOW BYRON'S BAY,) ON THE NORTH-EASTERN SIDE OF HAWAII.

1824.

Mr. Joseph Goodrich, Licensed Preacher.
Mrs. Goodrich.
John Honorii, Native Assistant.

In January of last year, Mr. Chamberlain visited this station to attend the supplies which were sent from Oahu, and to comfort his brethren. Much solicitude had been felt respecting them.
lest they should have suffered for want of the necessaries of life. But it was found that they had, in four instances, been kindly provided for, when their supplies were nearly exhausted.

Much good had resulted to the station, in consequence of visits of Hopu and Honoirii, and especially of Kapiolani, a chief woman from Kaavaroa, who felt most deeply for the degraded condition of the people, and whose heart seemed to be under the beneficent power of Christianity. During a stay of ten or twelve days, she exerted such an influence that the school was greatly increased, the Sabbath was more observed, and public worship better attended.

On the 6th of January, for the first time, the inquiry was heard at this place, What must we do to be saved? It was made by three learners in the school, who were able to read the hymns, and who came to Mr. Ruggles for the single purpose of conversing upon religion. Their first request was to be informed, what they must do to inherit eternal life? They asked, also, whether it was good to pray, and how often? whether in their families, or in secret, or both? They said their hearts were full of sin.

In June, Lord Byron visited this station, and spent a month here, while his frigate was repairing. The harbor was accurately surveyed by the scientific men on board; and from that circumstance the place is now called Byron's Bay. Mr. Goodrich makes grateful mention of the kindness toward the mission, which was shown by this nobleman. Kaalromanu came in the frigate, and exerted the best influence.

On the departure of Mr. Ruggles in July, that he might assist Mr. Whitney by resuming his former station on Tauai, Mr. Goodrich and his wife determined, with the favor of God, to maintain the station alone. It had been doubted, whether this course were prudent and practicable; but appearances were encouraging. They remained, therefore, and were soon afterwards joined by Honoirii, whose services were much needed.

In November, the attention to public worship had increased so much, that the church would not contain half the people who wished to hear; and a new house was begun for the purpose of accommodating the augmented numbers. Schools were rising, in all the eastern part of the island. Not one twentieth part of those who applied for books, could be furnished with them.
great desire of Mr. Goodrich was, to enjoy the aid of a brother missionary in gathering the expected harvest.

**STATION OF KAAVAROA, SIXTEEN MILES SOUTH OF KAIRUA.**

1824.


Mrs. Ely.

Thomas Hopu, *Native Assistant.*

The pleasing indications mentioned in the last Report have continued and been multiplied at this station. As early as February of last year, it was mentioned by Messrs. Thurston and Bishop, that a degree of order and attention to religion were apparent here, which they had not witnessed elsewhere. The school under Hopu and Delia embraced all the children in the village, beside many adults. There were several serious inquirers.

By the first of May, Mr. Ely had reason to hope, that the divine word had taken effect in the hearts of many. Family worship had been universally established in the village. A meeting for religious inquiry was held once a week, and a respectable number were present. On Monday, the learners in the school were questioned, on the preaching of the Sabbath; when it was evident that they were attentive hearers. The Sabbath school was flourishing. A weekly prayer-meeting was held by females on Friday, the influence of which was so great as to abolish the practice of women visiting ships on an infamous errand.

Mr. Ely, who had been licensed as a preacher before leaving this country, was ordained as an evangelist and missionary, at Honoruru, on the 4th of June. The introductory prayer was offered by Mr. Bishop; the sermon was preached by Mr. Bingham in Hawaiian, from Matt. xxviii, 19, 20; the consecrating prayer was made by Mr. Stewart; the charge delivered by Mr. Bingham; the right hand of fellowship presented by Mr. Bishop; and the concluding prayer offered by Mr. Ely.

The last intelligence from this place is contained in a letter from Mr. Ely, dated Oct. 13, 1825. The good work was still advancing. One of the most remarkable changes, as to externals at least, which can be pointed out in the whole history of mis-
STATION OF KAARAVA.

sions, has been witnessed here. Only twenty months before, all
the people were ignorant pagans, averse to the truth when it was
presented, given to inebriation, quarrelsome, often engaged in
domestic broils, and grovelling in the lowest debasement. But,
at the date last mentioned, the apparent change was universal.
Not a female was known to visit the ships; no person was intox­
icated; there were no family quarrels; family prayers were uni­
formly attended; and kind offices were every where rendered.
Individuals came from distant villages to inquire after the new
way; and begged with tears that some one might go over and
Teach them. When the inhabitants of Kaavaroa go into remote
villages, the people eagerly lead them into houses, and inquire
respecting this great salvation, the fame of which is noised
abroad.

A man who was formerly the high priest of Tamehameha, be­
came an interesting inquirer. Two of his children gave evi­
dence of piety.

Kapiolani, whose name has already been mentioned, was pro­
pounded early in October for admission to the church the next
month.

A missionary society has been formed here to aid in support­
ing Mr. Ely. In a few days, the people contributed to the
amount of $50, in clothing and provisions. This, considering
their poverty, was thought to be liberal. They say they love
God; and they wish to aid the missionary, whom God has sent
among them to preach the Gospel of Christ.

The health of Mr. Ely was feeble a part of the time; but ap­
ppears to have been improved, as no mention is made of it, in his
last letter.

GENERAL REMARKS.

In March of last year, intelligence was received at the islands,
that the king and queen had died in London the summer before.
The various preparations, which had been made for the recep­
tion of the knowledge of these afflicting events, should be grate­
fully remembered. The greatest of them all was the seriousness
of the chiefs, which disposed them to conduct their affairs with
moderation, solemnity, and prayer to God for his guidance and
blessing. It had been the custom, from time immemorial, on the
death of any great chief, especially of the king, for the people to give themselves up to universal licentiousness;—to the indiscriminate prostitution of females;—to theft and robbery;—to revenge and murder. All these crimes were accompanied by cries and tears, by general wailings, and terrific howlings, by some real grief, and much ostentatious display, by tearing the hair, beating the breast, knocking out the teeth, and other self-inflicted tortures and mutilations. The first stand against these heathenish practices, was made by Keopuolani, the first native convert, herself a chief woman of the highest distinction, who, in expectation of her own death, strictly charged her children and attendants to have her funeral conducted upon Christian principles. The same was the case at the death of Taumurii. And now, when the king and queen had died abroad, every precaution was taken by the chiefs to prevent the former excesses, which might be expected on the news becoming public, and especially on the arrival of the bodies for interment. Special messengers were sent to all the most populous places to moderate the feelings of the people, and to collect the principal chiefs for a general consultation. The success of these measures was surprising, and ought to stimulate all the friends of reformation to similar efforts in similar circumstances.

The frigate Blonde, under the command of Lord Byron, touched at Lahaina, on the 5th of May. Boki, and his wife Tuini, the principal attendants of the late king, landed in the first boat, and were received with great emotion. The scene was certainly very affecting in itself and in its circumstances, and a spectator must have had a marble heart not to have been moved. After the first transports of passion were over, Mr. Richards suggested that it would be well to offer a prayer. On this suggestion being communicated to Boki, he instantly said, “Where shall we pray?” These were the first words spoken by himself, or any of his company, after they stood again on the land of their fathers. Mr. Richards proposed, that they should remove a short distance, with a view to break up the general wailing. When the preparations were made, Boki turned to Mr. Richards and said: “All is now ready. It is highly proper for us to pray, and to praise Jehovah.” The wailing soon ceased, and no further disorders appear to have prevailed.
The next day, Mr. Richards had an agreeable interview with Lord Byron, who, on this occasion, and during his stay of more than two months at the islands, exhibited a very pleasing affability, and a strict sense of propriety. He inquired very particularly respecting the mission, and appeared uniformly to be a sincere friend to the moral and religious improvement of the natives.

On the 7th of May, the Blonde arrived at Honoruru, and Lord Byron with his officers was formally introduced to the young king Kauikeouli, the young princess, and all the principal chiefs. Presents from the king of England were delivered; and good wishes were expressed and reciprocated. After the first ceremonies were over, Karaimoku proposed to Lord Byron that prayers should be offered, on account of this interesting meeting, which was cheerfully assented to. One of the missionaries was therefore called upon, who offered a prayer, partly in English and partly in Hawaiian, that all might join in the thanksgivings, and supplications, and ascriptions of praise to the living God.

A special council of the chiefs was held on the 6th of June, for establishing the government and fixing the succession. Lord Byron, Mr. Charlton, (the British consul,) Mr. Bloxam, (the chaplain of the Blonde,) and the missionaries, were present. The chiefs expressed their determination to support Kauikeouli's right to succeed his brother, and their wish that he might have a Christian education. They appealed to Lord Byron, for his opinion respecting the usefulness of the American mission. The missionaries expressly disclaimed the intention or wish of interfering in any political or commercial affairs; and Lord Byron distinctly approved of the mission, so long as conducted on the principles then avowed. The council was closed with prayer.

The same evening, the chiefs with Lord Byron attended the monthly concert of prayer. After a suitable address, this question was distinctly put to the chiefs; "Do you desire your king to become a disciple of Christ, and to pray that God will take him under the divine protection, and fit him for the service of his Maker?" Karaimoku, in behalf of the nation, replied; "This is our desire." The young king was then presented before the pulpit, and a special prayer was made for him.

It was the decision of the council that he should remain under the instruction of the missionaries for the present, and should not be expected to take any great share in the government, till his
mind shall have become more mature. Lord Byron left in writing his friendly advice, in regard to the public concerns of the chiefs and people.

When Boki was in London, he had an interview with the king of England, and treasured up all that was said on this occasion. At proper times after his return, he formally and publicly declared the substance of the conversation. The king told him to return to the islands, and to seek instruction for himself and the people; adding, "If you wish to have me for your friend, you and your people must all read and write. If you do not attend to instruction, I shall not be your friend." Boki inquired if preachers were good men? The king replied; "Yes; and they are men to make others good. I always have some of them by me; for chiefs are not wise like them. We in England were once like the people in your islands; but this kind of teachers came, and taught our fathers; and now you see what we are." In the course of the same conversation, the king expressed himself as follows, speaking to Boki; "You and your people must take good heed to the missionaries; for they were sent to enlighten you and do you good. They came not for secular purposes, but by a divine command, to teach you the word of God. The people would therefore all do well to attend to instruction, and to forsake stealing, drunkenness, war, and every thing evil, and to live in peace." Whenever Boki reported this conversation, he added his own solemn conviction of its truth and importance. Every considerate reader will feel thankful, that, in the kind Providence of God, the head of the British government should have been led to express himself in a manner so becoming the ruler of a great, powerful, and enlightened Christian nation;—a nation, which exercises a greater influence upon the affairs of mankind, than is exercised by any other government or people in the world.

The native assistants, who were educated at Cornwall, and whose names have already been mentioned, have persevered in their work with commendable diligence; but others, who enjoyed the same advantages, have fallen into errors, and brought upon themselves the censure of their brethren. In some cases, there seem to be evidences of penitence, and it is hoped that Christian faithfulness will produce the most salutary effects.

The schooner, which was mentioned in the last Report, as having been constructed for the use of this mission, sailed from
Boston about the middle of January, and was obliged to touch at Rio Janeiro for repairs, having experienced severe gales, and being in a leaky condition. She sailed from the place last mentioned on the 11th of April; and, if Providence has favored the enterprise, the missionaries are now enjoying the accommodation thus furnished. The expense has been much greater than was estimated.

On the whole, the success of this mission is already such, as to call forth expressions of gratitude and praise to our Almighty Redeemer; and, should there be seasons of violent opposition and disappointment hereafter, we may rest assured, that our covenant-keeping God will bring forth judgment unto victory.

PALESTINE MISSION.

The events of the year past do not by any means serve to diminish the importance of continued and persevering evangelical exertions, in the countries around the Mediterranean. All that is learned of the ignorance, superstition, and wickedness of these regions of the old world, should stimulate Christians in our own favored land to increasing zeal in the dissemination of those great and salutary truths, by which only can the erring and guilty children of men be reclaimed from their wanderings, and brought into a happy society on earth, as preparatory to the blessedness of heaven. Access to several important places has already been gained; and if the advantages thus afforded be well secured, it is not according to the usual course of God's government of this world, that ulterior measures should be prevented or defeated.

STATION OF MALTA.

1822.

Rev. Daniel Temple, Missionary.
Mrs. Temple.
Rev. Eli Smith, Missionary.

Though Messrs. Fisk and Parsons touched at this place in December 1819, yet no American missionary commenced a permanent residence here, till the arrival of Mr. Temple, in February 1822.

The Committee had long wished to send efficient aid to this important station. In the course of last spring, Mr. Eli Smith,
of the Senior Class in the Theological Seminary at Andover, offered his services, with a special view to being employed in conducting the mission press at Malta, while he will not neglect any opportunities of usefulness in other departments of missionary service. He was ordained to the work of an evangelist at Springfield, on the 10th of May, and sailed from Boston on the 23rd. He is probably now engaged with Mr. Temple, in the regular labors to which they are both devoted.

A printer has been for some time engaged, who, it is hoped, will embark in a few weeks; so that we may expect a great impulse will be given to the preparation, publication, and distribution of books and tracts.

The Spelling Book, mentioned in the last Report, as printed at the American press for Mr. Wilson, of the London Missionary Society, contained 270 pages. A thousand copies were printed. It proved a very useful book for distribution. The same number of copies of the Pilgrim's Progress was printed also.

From a list of publications received from Mr. Temple last fall, it would seem that the following tracts had been published subsequently to those specified in the last Report, and before the transmission of the list now referred to: viz.

**In the Romaic, or Modern Greek.**

<table>
<thead>
<tr>
<th>Tracts</th>
<th>Pages</th>
<th>Copies</th>
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<tbody>
<tr>
<td>Dialogue on Regeneration,</td>
<td>-</td>
<td>23</td>
</tr>
<tr>
<td>Life of William Kelly, 2nd ed.</td>
<td>-</td>
<td>34</td>
</tr>
<tr>
<td>Life of Abraham.</td>
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<td>40</td>
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<tr>
<td>On Redemption, 2nd ed.</td>
<td>-</td>
<td>54</td>
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<tr>
<td>The Swearer's Prayer,</td>
<td>-</td>
<td>7</td>
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<tr>
<td>Life of John the Baptist, 2nd ed.</td>
<td>-</td>
<td>16</td>
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<tr>
<td>Advice to Children,</td>
<td>-</td>
<td>4</td>
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<tr>
<td>Vivian's Dialogues,</td>
<td>-</td>
<td>48</td>
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<tr>
<td>Interpreter's House, from Bunyan,</td>
<td>-</td>
<td>27</td>
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<tr>
<td>The Two Old Men, by Mr. Mahlon,</td>
<td>-</td>
<td>27</td>
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<tr>
<td>The Woman of Valais, by do.</td>
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<td>24</td>
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<td>The Wood-cutter, by do.</td>
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<td>The Danger of Delay,</td>
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<td>26</td>
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<tr>
<td>The Guilt of neglecting the Saviour,</td>
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<td>20</td>
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<tr>
<td>Serious Thoughts on Eternity, 3rd ed.</td>
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<td>16</td>
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<tr>
<td>The Progress of Sin, 2nd ed.</td>
<td>-</td>
<td>14</td>
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<tr>
<td>Newton's Three Letters, Grace in the blade, &amp;c.</td>
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<td>10</td>
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**IMPORTANCE OF THE PRESS.**

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<tr>
<td>Life of the Earl of Rochester</td>
<td>16</td>
<td>1000</td>
</tr>
<tr>
<td>Payson’s Bible above all price</td>
<td>42</td>
<td>2000</td>
</tr>
<tr>
<td>The Sum of the Whole Bible</td>
<td>16</td>
<td>1000</td>
</tr>
<tr>
<td>Scott’s Force of Truth</td>
<td>164</td>
<td>1000</td>
</tr>
<tr>
<td>Child’s First Book</td>
<td>72</td>
<td>1500</td>
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**In the Italian Language.**

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<tr>
<th>Title</th>
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<tbody>
<tr>
<td>Scott’s Force of Truth</td>
<td>116</td>
<td>1000</td>
</tr>
<tr>
<td>Life of John the Baptist</td>
<td>12</td>
<td>1000</td>
</tr>
<tr>
<td>The Novelty of Popery</td>
<td>30</td>
<td>2000</td>
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<tr>
<td>The Life of Andrew Dunn</td>
<td>80</td>
<td>1000</td>
</tr>
<tr>
<td>An Address to the Jews</td>
<td>12</td>
<td>2000</td>
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<tr>
<td>Life of the Earl of Rochester</td>
<td>8</td>
<td>2000</td>
</tr>
<tr>
<td>The Sermon on the Mount, 2nd ed.</td>
<td>12</td>
<td>1500</td>
</tr>
<tr>
<td>The Bible above all price</td>
<td>24</td>
<td>2000</td>
</tr>
<tr>
<td>Leslie’s Short Method with the Deists</td>
<td>30</td>
<td>2000</td>
</tr>
<tr>
<td>The Woman of Valais</td>
<td>16</td>
<td>1000</td>
</tr>
<tr>
<td>The German Wood-cutter</td>
<td>12</td>
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Scougal’s Life of God in the soul of man, and Flavel on keeping the heart were translated into Greek and ready for the press.

Mr. Temple speaks of the need of agents for the distribution of tracts; and doubtless it will be indispensable hereafter to employ suitable persons for that special object.

In a letter dated Nov. 15, 1825, Mr. Temple repeats the strong and abiding impression upon his mind of the importance of the press. He looks forward to the immense work to be accomplished in writing and translating books for the instruction and awakening of the populous countries to be affected through this medium. Converts from the Latin and Greek churches would have nothing to read, which could enlighten and guide them, so that they would be intelligent, firm, and consistent Christians.

In the same letter, Mr. Temple observes that he had seen more to encourage him in the last preceding three months, than during his whole previous residence there.

Under date of January 21, 1826, Mr. Temple mentions the fact, that five Roman Catholics in Malta had recently become Protestants; and although he does not suppose this proves them to be pious, yet it is a great thing to be released from the shackles of superstition. He is more and more convinced, that it is the duty...
of missionaries to unveil and expose the abominations of Popery. The same conviction is deeply impressed upon the minds of American missionaries in other parts of the world. The influence of the Romish church is substantially the same now as it was in the time of the Reformation; and a course must be pursued similar to that which was pursued by the Reformers, or the followers of Christ, of every denomination, will never have adequate views of the enormity of the evil.

Mr. Temple preached in Italian, for the first time, in January last.

Two German missionaries, from the Seminary at Basle, arrived at Malta last winter, and three more were expected soon. Of the five, three were married and two unmarried. Three were going to the Levant, and two to Abyssinia. Mr. Jowett inquires, if, among our young men in America, so many of whom are not afraid of forest or of flood, some will not be provoked to a holy emulation by the zeal and enterprise of these young Germans.

STATION OF BEYROUTH.

1823.

Rev. William Goodell, Missionary.
Mrs. Goodell.
Rev. Isaac Bird, Missionary.
Mrs. Bird.

The last intelligence received from this station is dated Nov. 30, 1825, with the exception of a brief note, more than two months later, announcing the death of Dr. Dalton.

When the Report for last year was delivered, nothing had been heard from Messrs. Fisk and King, since they set out for Jerusalem, in the winter preceding. They returned to Beyroot in May, 1825, and remained there through the summer.

The principal employment of the missionaries is still the acquisition of languages, and the preparation of helps for future laborers. Conversations are held, books are distributed, a Christian example is set forth, and schools are organized; and while these means of usefulness are in operation, a knowledge of the country is obtained, avenues for the transmission of evangelical
influence are discovered, and higher qualifications for intercourse with all classes of people are sought.

The school, which was established in 1824, increased so as to contain between 80 and 90 pupils by the middle of 1825. All of them were Arabs; and all but two were boys. Though the Arabs do not show that quickness of parts, by which the Greeks are distinguished, yet some of them make very good progress in their studies. The Scriptures are read in the school, and the Lord's Prayer, the Ten Commandments, and other interesting passages are committed to memory.

The School, in which Mr. Bird taught Italian, has increased in importance. About 30 boys, from eight to twenty years of age, have attended. This school has the advantage of producing a greater degree of friendship between the missionaries and the scholars, than the other, and of giving a more ready access to families.

A person was employed to visit the mountains, for the purpose of collecting schools; and he reported that he had formed two schools, which Messrs. Goodell and Bird intended to visit, when a favorable opportunity should be presented.

In their own families, the missionaries have the privilege of reading and expounding the Scriptures daily, in the presence of a greater or less number of individuals, to whom they speak freely of the things pertaining to the kingdom of God.

The Armenian archbishop and bishop, who had become so much interested in Christianity as set before them in its simplicity, wrote to the members of their church in various parts, exposing the errors, into which nominal Christians had fallen; and the hope was entertained, that Providence would make these two men reformers of the age.

Peter Giarve, the Syrian archbishop, who visited London a few years ago, has since been appointed Patriarch. One of his first acts, after being elevated to his new ecclesiastical dignity, was the issuing a manifesto against all those men, who were employed in distributing the Scriptures. This document disclaimed all participation in circulating the Bible, and warned the flock against receiving that sacred book, even if the edition were perfect, and such as the Pope himself approved. The reply of the missionaries, which they contemplated sending by another opportunity, has not been received.
The English missionaries, Dr. Dalton and Mr. Lewis, spent the early part of the summer of last year at Beyroot, and had many seasons of intercourse and communion with the American missionaries. On the last of June, Mr. Lewis sailed for England; and, soon after, Dr. Dalton retired into the country.

Mr. King, whose stipulated time of service was just expiring, took an affectionate leave of his brethren on the 26th of September, and set out for Smyrna by land.

In the following month, the Palestine mission experienced a severe and affecting bereavement, in the death of Mr. Fisk. He was seized with a slow fever on the 11th, which became alarming on the 20th, and terminated his life on Sabbath morning, the 23d. He received all the kind attentions, which it was possible for his brethren to render. They greatly desired the aid of an experienced physician, but it is by no means probable that human skill could have availed. On the case being described to Dr. Dalton, he said, that if he had been present, he should probably have done nothing more than was done. This gentleman was a skilful physician, intimately acquainted with Mr. Fisk, and strongly attached to him. Only three months afterwards, he also was called away from his missionary labors by a fever.

The character and attainments of Mr. Fisk were such, as to attract the respect and confidence of men, to a very extraordinary degree. In his early youth he became hopefully pious, and desired a liberal education that he might the more directly and efficiently promote the cause of his Saviour. While obtaining this education, he exerted a very considerable influence on those around him. In college, and in various places which he visited during the vacations, he did much to excite attention to religion, and often, and it is believed successfully, directed inquiring souls to the Lamb of God, which taketh away the sins of the world. The subject of missions to the heathen attracted his attention soon after he commenced a religious life; and, for a considerable time before his theological studies were finished, he held himself devoted to this sacred cause. For a year before he embarked on missionary service, he was employed as an agent to collect funds, and excite an interest in missionary concerns. In this capacity he visited the southern states, where he was uniformly received with respect, and where he left a deep impression of the dignity and importance of the work in which he was engaged:
CHARACTER OF MR. FISK.

—an impression, which remains fresh and vivid to this day.

During the six years of his missionary life, he was indefatigable as a Christian traveller, and as a preacher of the Gospel in four languages beside his native tongue. He saw and conversed with men of different nations, of various habits, and diversified acquirements, from the accomplished merchant and the scientific traveller, to the prowling Arab, the ferocious Turk, and the ignorant devotee of superstition, under the name of a Christian. Individuals of all these classes, as they became acquainted with him, felt and acknowledged that he was a man of distinguished worth, whose conduct adorned his profession, and whose influence must be perceived by its salutary effects on any community, in which he should reside. In private conversation he accomplished much; and the last weeks of his life were rendered happy by his learning, that some labors of this kind, performed two or three years before, had been materially instrumental in converting souls to God.

On his death bed, though he humbled himself on account of his deficient faith and zeal, and wept on account of his sins, he deliberately declared, that for seventeen years he had found Christ a faithful Master, and his service pleasant. In anticipation of the closing scene, he dictated a short farewell letter to his father, to Mr. King, and to Mr. Temple;—precious memorials of his filial piety, and of his Christian affection. No missionary in the service of the Board had a more extensive personal acquaintance, than Mr. Fisk; and none has been more universally loved and honored. But the good opinion of his fellow men, and even of his fellow servants in Christ, was of small importance to him, in comparison with the approbation of his God.

Although this bereavement seems greatly to be lamented, and the loss seems irreparable, yet there are many circumstances attending it, which call for gratitude and praise. Mr. Fisk died in the house of his brethren, and bore his last testimony, in their hearing, to the excellency of their work. He had been preparing an Arabic and English dictionary, in which, just before his illness, he inserted the last Arabic word he had learned. This work, now left to others, he intended to revise and publish during the present year; or as soon as a suitable printing apparatus could be obtained. Much of the knowledge, which he gained with
great labor, in regard to other things beside languages, is in such a state as to be available to survivors.

The Committee fondly hoped, that Mr. Fisk might have visited his native land, renewed and extended his personal acquaintance, exerted a great influence in favor of missions, and returned to the field of his labors encouraged, invigorated, and furnished with new means of usefulness. This plan was communicated to him; and permission was given for him to leave Asia, stop at Malta, and return to America, whenever he thought he could do so without detriment to the cause; and in the expectation that he might avail himself of this permission by the present time. He took the matter into solemn consideration; and determined that he could not leave his post, till a reinforcement should enable the mission to provide for his absence. The Lord has seen fit to disappoint a long cherished design; but we submit without a mur­mur to his decision, knowing that his dealings with his church are the result of infinite power and knowledge, under the control of infinite love.

STATION OF JERUSALEM.

Although the Holy City is now considered as the seat of regular missionary influence, and is therefore ranked among the stations of the Board, yet no Protestant missionary has constantly resided there. Mr. Parsons first visited the place in the winter of 1821, as the first Protestant, who designed to make it the scene of his future and continued efforts for the salvation of men. The illness and death of Mr. Parsons, in the subsequent winter, prevented a repetition of his visit. In the spring of 1823, Messrs. Fisk and King commenced their missionary labors here. The year afterwards, Messrs. Fisk and Bird renewed the work, Mr. King making but a short visit; and from March to May of last year, Messrs. Fisk and King were again on this interesting ground.

The particulars of their recent labors, anxieties, perplexities, and sufferings, cannot be stated on this occasion; for the journal transmitted by Mr. Fisk has never been received, and is doubtless lost. It appears from various sources, however, that it was a time of war, oppression, and cruelty at Jerusalem, and in the neighborhood; and the journal is described by Mr. Bird, as being full of melancholy interest.
While Messrs. Fisk and King, with Dr. Dalton, Mr. Lewis and others, were returning from Jerusalem, they were attacked, on the plains of Esdraelon, by thirty or forty Arabs, sword in hand. A severe blow with a club was aimed at the head of Mr. Fisk. It grazed his turban, and fell upon his shoulder. Mr. King and Dr. Dalton were in imminent danger from the sabres of their assailants; and they were both remarkably preserved. The affray terminated, on its being understood that the missionaries were in some way under consular protection. The occasion of this attack was the forcible detention of two Arabs, by some of the travellers, on the suspicion of their having stolen a trunk from one of the party.

It was the intention of Mr. Fisk to revisit Jerusalem, in the course of last winter. As he was called away from all his plans of serving the church, and as neither of his associates could leave the station, which they jointly occupied, there was no representative of American Christians to stand upon mount Calvary, or mount Olivet, and testify to pilgrims of many nations the efficacy of Christ's atoning blood.

The journey of Mr. King from Beyroot to Smyrna was long and tedious, occupying no less than 89 days. On the morning after his arrival, he learned that the Sardinian vessel, in which he had sent his baggage, fell into the possession of piratical Greeks. His clothing was all taken of course. A part of his books and manuscripts was destroyed, and the rest thrown about the deck as of no value. What remained when the vessel put into Rhodes, was preserved by the Sardinian consul, and Mr. King was in hopes of recovering most of his papers. As late as the 3d of April, however, nothing had been received. Capt. Hamilton, of the British ship of war Cambrian, interposed his good offices to obtain the papers, and there was hope of success. Among the manuscripts were Mr. King's journal of his last visit to Jerusalem, and most of the other journals, which he had kept during his stay in the east.

While waiting at Smyrna for the articles detained, Mr. King applied himself to the acquisition of Modern Greek, and was soon able to speak it with some fluency. He spent most of his time with the Greeks, reading the Scriptures, and conversing on the great truths contained in them. He felt so much interest in this service, that he was desirous of protracting his stay some months longer. The probability was, that he would leave
Smyrna for Constantinople in May; and it was his intention then to visit Greece, Italy, and France, on his way to America. With the advice of Messrs. Fisk, Goodell, and Bird, he intended to solicit funds in France for the purchase of Arabic and Armenian types for the Palestine mission.

GREEK YOUTHS.

In June last, three more young men, descendants of the ancient Greeks, arrived in Boston, for the purpose of obtaining an education under the care of this Board.

The name of the first is Gregory Perdicari. He is a native of Berea, about 22 years of age. After experiencing many vicissitudes, he learned at Tyre, that Mr. King was laboring to promote education; and he immediately desired to be taught, offering to make every return in his power by rendering personal service. He accompanied Messrs. Fisk and King to Jerusalem, and was with them at Beyroot, and travelled with Mr. King to Smyrna. After so long an acquaintance, both these missionaries strongly recommended him to the patronage of the Board, and expressed a hope that he might obtain such an education, and be favored with such influences from on high, as would enable him to become a spiritual teacher of his countrymen. He is of a respectable family, which has been reduced to poverty by Turkish oppression;—takes the Bible as his guide, and renounces the superstitions of the Greek church; is a good scholar in ancient Greek, and speaks Italian, Turkish, and Illyriac. The passage of this youth was given by Capt. Allen, of the brig Romulus, who brought the other two for a moderate compensation.

The second is Nicholas Z. Prassus, from Mount Olympus, about 16 years of age. His father paid for his passage, but was not able to do more. He is an interesting youth, of good moral character.

After Mr. King had concluded to send these youths, another was extremely desirous of coming. His friends wished to send him to Italy; but he said he valued his soul more than his body, and was not willing to put himself in so much danger. His name is Nicolas Vlasopolos. He is a native of Ithaca, and about 22 years old. His uncle paid for his passage, and gave a hundred dollars in advance towards his education, and will endeavor to send a hundred dollars annually while he stays in America.
Of the eight Greek youths, who had previously been taken under the patronage of the Board, two are now members of Yale college, and three of Amherst college. The other three are pursuing their studies in Amherst academy. Of the three recently arrived, Perdicari is in Amherst academy, and the others in the academy at Monson, under the care of the Rev. Simeon Colton.

The Rev. Elnathan Gridley, and the Rev. Josiah Brewer, having been accepted as missionaries, and set apart to the work, are now ready to embark for the Mediterranean. After a short stay at Malta, they will seek a passage to Beyroot, and there commence that series of preparations, in the company of their brethren, which are indispensable to ultimate usefulness.

Mr. Gridley has attended two courses of medical lectures, and had favorable opportunities of seeing the practice of physic, both in the Massachusetts General Hospital, and in private families.

SOUTH AMERICA.

Mr. Parvin continued his various labors of preaching and instructing, as described in the last Report, till nearly the close of September, when he embarked for New York, with a view to an arrangement, which should open before him a field of more extensive usefulness.

The private school, which he taught, contained about sixty pupils, and afforded a competent support, after all expenses were deducted. A desire of obtaining a thorough education, and a disposition to read, are increasing, and there is great reason to believe they will become general. To hasten so desirable a result, judicious works on education must be published, and the press must be kept in vigorous action. There were but three printing establishments in Buenos Ayres, and there was such a demand for work of this kind, that the price of executing it continued very high. As Mr. Parvin could not expect to preach the Gospel directly to Catholics, at least for some time to come, he was deeply impressed with the importance of furnishing such periodical and other publications, as shall enlarge the mind, and prepare the way for the introduction of correct views on all subjects. He pro-
posed, therefore, to procure a printing establishment and a printer to aid in accomplishing these great purposes; and as there would be obvious advantages in having such an establishment under private direction, rather than under a Missionary Society at a distance, and for other important reasons, he suggested to the Committee the inquiry, Whether it were not better that the connexion between himself and the Board should be dissolved? The inquiry, in some of its bearings, was not new to the Committee; and, after examining the subject as thoroughly as they were able, it seemed advisable that the proposal should be acceded to. The Committee, therefore, cordially agreed with Mr. Parvin, that he might properly, and advantageously for the cause, labor hereafter at Buenos Ayres as an individual, in superintending the press and instituting schools. They granted him an honorable discharge from the service of the Board, and expressed their high opinion of his past fidelity, and their sincere wishes for his future success.

On his part, Mr. Parvin was grateful for the patronage he had received, and willing to refund all the expense, which the Board had incurred in sending him out and supporting him. This he would have been able to do from the income already derived from his school, were it not deemed preferable to expend, in procuring a printing establishment, the money which he had acquired by teaching.

These arrangements having been made, Mr. Parvin was ordained as an evangelist at Philadelphia, in January last, and embarked for Buenos Ayres soon after, with a printing apparatus, a printer, and a female teacher. He greatly desired to engage a fellow laborer in the Gospel, who should preach to English and American emigrants, and should exert a beneficent influence in that field.

The last Report left Mr. Brigham at Coquimbo, in Chili, on the 6th of May, 1825. Soon afterwards he proceeded to Lima, and thence to Guayaquil in September. He was kindly favored with a passage on board the U. S. sloop of war Peacock, capt. Jones, who is to be commended not only for his attentions to a Christian missionary, but for the religious example which he uniformly exhibited. Mr. Brigham made some small excursions into the country, and embarked for Acapulco on his way to Mexico. At this latter city he arrived on the 28th of December; spent more than
two months there; was at Vera Cruz in March, at New Orleans in April, and at New York in May. Here he had the satisfaction of stating, at the anniversary of the American Bible Society, the result of his observations in Spanish America, with respect to the circulation of the Scriptures.

After Mr. Brigham left Buenos Ayres, his object was twofold:—to obtain accurate information of the countries through which he passed, and to communicate important truth in conversation. For doing both these things he had numerous and valuable opportunities. Much of the information, which he acquired, has already appeared in the Missionary Herald; and more may be expected in a volume of travels, which he is now preparing, with the approbation of the Committee. As to the good to be accomplished by the conversation of an intelligent Christian traveller, admitted into the first society, and mingling freely with ecclesiastics, statesmen, merchants, and military officers, in the present circumstances of South America, there is little danger of estimating it too highly. There was no difficulty in speaking with the utmost freedom, in all companies, of the benefits to be derived from general education, free inquiry, and the circulation of the Scriptures. All the leading political men, so far as could be ascertained, are in favor of religious toleration, and the most liberal principles of government. Many intelligent individuals, priests as well as laymen, were desirous of learning all they could, respecting the government, morals, and social institutions of the North American States; and there is reason to think, that the knowledge thus gained is powerfully operative in producing those salutary changes, which will prepare the way for the direct influence of the Gospel.

Mr. Brigham had strong desires to return to some part of the countries, which he visited, and to labor there in the great work of moral renovation, which must ultimately be accomplished. As the time for preaching the Gospel to Catholics in these countries seems not to have arrived, he was deliberating as to the best preparatory measures, so far as his exertions should be concerned. At this juncture, the employment of Secretary for Domestic Correspondence of the American Bible Society was offered him. A weighty reason for accepting this offer was the hope he entertained of aiding in the circulation of the Bible through vast regions, whose need of it he well knew, and where it would be received with avidity. In contemplating this subject, the Committee saw
the importance of it, and cheerfully advised Mr. Brigham to engage in the service of a sister institution, for whose prosperity they cherish the most ardent wishes.

AFRICA.

At the last annual meeting of the Board, it was recommended to the Prudential Committee to establish a mission in Africa, as soon as they shall find it practicable. In compliance with this recommendation, the late Mr. Sessions, on his embarking for the colony of Liberia, was requested to make the proper inquiries, respecting the neighborhood of that colony, as a field for missionary labor. He cheerfully consented to do so; but his untimely death, on the homeward passage, deprived the Committee of any information which he might have obtained. An open correspondence however, between Dr. Blumhardt, of Basle, Switzerland, and Mr. Ashmun, of the colony, has passed through our hands; and from this it appears, that a mission might immediately be established, in the Bassa country, with encouraging prospects, if properly qualified missionaries were at hand.

As a residence on the African coast is so fatal to white men, Providence would seem to indicate, that descendants of Africans should be sought, who have been exposed to the damps of a warm climate, and who would probably live to the ordinary age of man, if sent as missionaries to the land of their ancestors. Inquiries have been made in the southern states, with reference to this subject; and apparently the greatest obstacle in the way of sending black men, who would be competent to the work, is the want of a tried and approved method of imparting to them a suitable education. The minds of some of our most enlightened citizens are intent upon the claims of the African race, and we may expect that God will bless their investigations, and their efforts, and open wide channels for the communication of his own goodness, through the instrumentality of his servants.
FOREIGN MISSION SCHOOL.

FOREIGN MISSION SCHOOL.

1816.

Situated in Cornwall, Con.

Dea. Lorrain Loomis, Steward and Accountant.

The Committee appointed by the Board, at the last annual meeting, "to take the whole subject of this school into consideration;—to visit Cornwall, and there confer with the agents of the school; to examine into all its concerns; and to report to the Prudential Committee their opinion respecting the course, which Providence shall seem to render judicious and necessary," held two meetings on the subject referred to them, and ultimately reported, as the result of their deliberations,

"That the interests of the missionary cause do not require the continuance of the school; as most of the great objects, which it was designed to accomplish, can now be more easily and effectually attained by other means."

The Committee therefore recommended that the school be discontinued, "at such time, and in such manner, as the Prudential Committee shall think advisable."

At the earliest opportunity, after the reception of this report and recommendation, the Prudential Committee entered upon the consideration of the subject, and came to the conclusion,

"That the Providence of God appears to indicate, that the continuance of the Foreign Mission School in Cornwall is not expedient."

Suitable measures will therefore be taken to carry this decision into effect, with as little inconvenience as possible.

The Prudential Committee passed resolutions, gratefully acknowledging the assiduous and disinterested services of the gentlemen, who have composed the Board of Agents of the Foreign Mission School, and the patronage, which has been afforded to the institution by friends of missions in different parts of the country, and especially in Litchfield county.

In making known this decision, the Committee think it proper to give some of the reasons which led to it;—especially those
which rest on facts generally known, and upon principles of extensive application.

1. The design of giving a good education to young men of heathen birth and parentage, in order that they may aid in evangelizing their countrymen, can now be executed more favorably at several missionary stations, than at any place in a Christian country. A larger portion of the pupils, hitherto educated at the Foreign Mission School, have been natives of the Sandwich Islands, and of the Cherokee and Choctaw countries, than of any other parts of the heathen world. When the School was established, neither of the missions now under the care of the Board at these places, had been commenced; and the mission at the Sandwich Islands had its origin from the School. Yet now the young men of those islands can receive an education more suitable to the stations they are to occupy, and more likely to render them useful to the mission, without leaving their native shores, than they could possibly receive in the United States. And all this can be done not only without any expense to the Board, but with the prospect of their being afterwards directly employed in the service of the Board, (that is, so many of them as shall be needed,) at less than half the expense, which would be required to support the same number of young men, who had resided some years in the United States. So fully persuaded are the missionaries, that this is the preferable course, that Mr. Ellis, availing himself of their experience and his own, advised Sandwich Islanders now in this country to return home for an education; nor have the missionaries, at any time during their residence at the islands, advised young men to visit America for the purpose of being instructed.

In the Cherokee nation, several missionary schools have been established, where youths of both sexes receive a common education. At some of these, the children are boarded by the mission; at others, they live with their parents. When boarded by the mission, the expense is less than at Cornwall, beside avoiding the cost and delay of long journies.

The Cherokees have also, taken measures to establish an academy for themselves.

Among the Choctaws, the state of things is not materially different. Boarding schools have been in existence several years; and many youths are now enjoying the benefits of them.
is also a Choctaw Academy, in the state of Kentucky, easily accessible, and supported entirely by one of the annuities paid by government, and originally appropriated to the express purpose of maintaining a higher school.

Besides, there is at present no disposition, either among the Cherokees or Choctaws, to send their young men to Cornwall.

This statement shows, in the clearest manner, how proper it may be to change a course of measures, when the most material circumstances which led to that course of measures, are entirely changed.

It may be proper in the incipient stages of missions, that some young men should be sent where they can enjoy, for a season, higher advantages than can be at first offered at the missionary stations. And there may be cases, in which individuals may be taken for an education from tribes where no missions are yet established. We have numerous academies throughout New England, where a few youths, in these circumstances, might be placed, at an expense not greater than the average cost of maintaining each pupil at Cornwall. It is highly probable, that several young men from Indian tribes may be selected for this purpose, though their number would not be sufficient to authorize a separate institution for their benefit; and possibly some of them may be carried even further, and be fitted for extensive usefulness, as preachers of the Gospel, and translators of the Scriptures, by receiving a thorough academical and professional education, in some of our colleges and theological seminaries. Already several Greek youths have been put upon this course; and there seems no good reason, why a similar plan should not be adopted, with reference to select and promising young men from among the Aborigines of our country.

2. There are serious difficulties in conducting an institution, composed of young men brought from the wilderness, or from distant pagan countries, and formed into a little community by themselves, while they are more or less exposed to various influences from the surrounding population. If they are very much secluded from society, they learn little of the manners, habits, and modes of thinking and acting among the whites, and derive few of those peculiar advantages, on account of which they were brought into the bosom of a Christian community. In this case, they come in contact with few cultivated minds,
learn little of human nature, and, on leaving the institution, have no confidence in themselves, and feel as helpless as when they commenced their education. If, on the other hand, the school should be in a place of great public resort, or easily accessible, the interruptions from visitors, and the exposure to indiscriminate intercourse, would require uncommon skill and management. Not that it would be impossible to establish certain rules of intercourse, and to enforce them; but the great difficulty would lie in pursuing such a medium, as should secure some acquaintance with improved and refined Christian society, and should exclude those attentions which would dissipate the mind and prevent suitable application to study.

It is extremely difficult, also, to treat these children of the forest in such a manner, as not either to exalt them too high, or depress them too low. The most eligible plan would be, it is apprehended, to place them on an exact equality with youths of our own country. But it is questionable whether this can be done, so long as they are kept in a separate institution. They are objects of great curiosity; especially those of them, who possess good talents, and make commendable progress in their studies. If permitted to visit at all, and to see different parts of the country, they are apt to receive more marked attentions from persons of all ages and both sexes, than any of our own young men receive, or than we should think it safe and proper that any young persons should receive. At the same time, they are treated, in various respects, as though they were and must be inferior to ourselves. This results not merely from the difference of complexion, but from the hereditary feelings of our people in regard to the Indians. These different kinds of treatment, which result from inquisitive curiosity, mixed with Christian benevolence on the one hand, and from established prejudices on the other, make the young men feel as though they were mere shows, a feeling which is too accurate an index of their real situation. If they have not sagacity enough to see this situation, (though most of them have,) they become spoiled children, having neither the simplicity of their former condition, nor the stability of men.

But it is supposed, that the case will be different, if one, two, or three Indian youths are placed in a school, or a college, where all the rest of the learners are youths of our own coun-
try. After a short time, the peculiarity of their situation will have passed away with its novelty; and they will stand, as they ought to stand, on a perfect equality with their fellow students. There is scarcely any thing more important, in the preparatory measures with reference to Indian civilization, than that this feeling of equality should be cherished in the minds of those, who are to exert a prominent influence on their countrymen.

To sum up the matter in a few words: The principal use of the Foreign Mission School, from the time of its institution to the present day, has been supposed to consist in the means it afforded of aiding missions. Now it is found, that the principal missions from this country cannot avail themselves of its aid. And, with respect to other heathen tribes, various methods can be adopted, by which a suitable number of select youths may be educated, whenever there is a prospect of such a course being productive of benefit to their countrymen. The successful management of a school of youths born in pagan lands, and placed together in the midst of a civilized community, requires a peculiarly happy concurrence of circumstances, with a rare combination of talents, which can hardly be expected.

There are many things which strongly indicate, that schools, colleges, and other seminaries, should be set up as quick as possible in heathen countries, where missions are established. But Providence has not yet made great use of young men born heathens, and removed for their education to Christian countries. A large portion of those, with whom this has been attempted, have died in the progress of their education; especially of those distinguished for promising talents and hopeful piety. In Great Britain this has been remarkably the case; and there have been several instances among ourselves.*

Although these facts and reasonings leave no doubt upon the minds of the Committee, as to the proper course to be pursued,

* The Church Missionary Society in England has had several young men from Africa and Polynesia under its care, in London, for the purpose of education. Mowhee from New Zealand, and Wilhelm from Africa, gave evidence of piety, but both died before leaving Great Britain. Some others, who appeared considerate and serious for a while, returned to their people without having profited by the advantages, which they had enjoyed. Shunghee, a New Zealand chief, after a considerable residence in London, has ever since been full of ambitious projects, and has kept the natives in a state of most destructive war.

Five or six youths from New Zealand and the Sandwich Islands have died at-
yet they do not furnish any occasion to regret the establishment of the school, and the continuance of it to the present time. The hopeful conversion of two or three youths from the Sandwich Islands was the occasion of forming a seminary for the education of these youths and others in similar circumstances. This seminary was an intermediate cause of the mission to the Sandwich Islands; and had it been the cause of no other good, this would be matter of joy and exultation through all future ages. But it has done good in many other ways. It was, at one period, a strong proof to the more intelligent Cherokee and Choctaws, of the benevolent feelings entertained by the whites toward the Indians. It had a powerful tendency to excite kind feelings toward the heathen generally, in the minds of many among ourselves. It gave opportunity for the display of native talent, in a high degree interesting to all friends of human improvement. It attracted the attention of many to missionary exertions, who would otherwise have remained ignorant of them. And its indirect influence has been salutary in various respects. Still, it is to be remembered, that the permanently good influence of any institution must depend ultimately upon its answering the end for which it was designed; and if, through any change of circumstances, or any failure in the experiment, this end is not answered, the fact must be seen and acknowledged, and measures must be adopted accordingly.

It is to be considered also, that the Foreign Mission School cannot be continued without an expenditure of several thousand dollars in the erection of buildings. This expense must be incurred immediately, as is thought by those, who desire the continuance of the school; and, of course, the money would be nearly lost, in case the experiment should prove unsatisfactory.

There are now seventeen pupils at the school; and should it be discontinued speedily, as is contemplated, a part of them will be returned to their friends, and a part retained among us, and placed at academies, or private schools, where they can be Cornwall, and one very promising Cherokee youth. Others have suffered much from the climate, and have been hurried home, lest their lives should fall a sacrifice.

Some of those, who have returned, have exerted a good influence, and now seem likely to prove permanent blessings to their people, while others have most painfully disappointed the expectations of their patrons and friends.
NEW MISSIONARIES.—CONSUMMATION OF THE UNION.

educated at an expense not greater than the average cost of supporting them at Cornwall.

It is gratifying to add, that the behavior of the pupils, during the year past, has been orderly, and commendable, and that there is now an uncommon seriousness among them.

NEW MISSIONARIES.

The Committee do not find it necessary to refer to individuals, under this head, further than to say, that a considerable number of students in theology, now looking forward to the close of their professional education, have listened to the voice, which reaches them from every part of the heathen world; and hold themselves ready to obey the call of duty, whether it shall require them to preach the Gospel at home, or to carry the message of salvation to the ends of the earth. It may be hoped, that this will become the general feeling of those, who are preparing for the sacred ministry. The great deficiency, which is to be apprehended, is in the pecuniary means to sustain the various operations of Christian beneficence, and in the zeal, wisdom, and humble reliance upon God, which are necessary to conduct them with success.

CONSUMMATION OF THE UNION.

The union of this Board with the United Foreign Missionary Society, which was proposed at the last annual meeting, has been consummated by the sanction of the venerable ecclesiastical bodies, to which it was necessarily referred. This measure, as there is much reason to believe, will prove exceedingly auspicious in its bearings upon the missionary cause. But while the number of individuals and churches, whose contributions will flow to a common object through a common treasury, is now greatly increased, the cares and responsibilities of the Committee and the Board are multiplied in the same proportion. All the friends of the Board should feel the importance, therefore, of bearing their part of the common burden, not only by giving their property, but by earnest and continual supplications that
God would be pleased to have the concerns of the institution under his kind and gracious direction.

By the arrangement here announced, the missions, which were originated and conducted by the United Foreign Missionary Society, now come under the superintendence of this Board. The state of these missions appears in the Report of the Society, recently prepared and published. As the union was consummated but a few months ago, the correspondence between the missionaries and the Committee has been so limited, that it would be entirely impracticable to give a formal report of each station, from any original documents received. A few scattered notices would give but a very partial view, and would by no means do justice to the missionaries, or the Society by which they were employed. It is deemed the better course, therefore, to refer to the last Report of the United Foreign Missionary Society, and to rely upon the information, which may be obtained in the coming year, for the materials of a full account to be embodied in the history of this Board and its several missions.

The United Foreign Missionary Society held its ninth anniversary in May last. About seven years ago the mission to the Osage Indians was proposed; and, in the spring of 1820, the first missionaries to that tribe left the city of New York on their benevolent enterprise.

At the time, when the union now consummated was proposed, there were ten missionary stations under the care of the Society. A single missionary was employed in Hayti; and there were four stations among the Osages, two among the Senecas, near Buffalo, one at the Tuscarora village, near Lewiston, one at Mackinaw for the Indians there congregated from different tribes, and one among the Maumees, (or Miamies,) in the northwestern part of Ohio. At six of the stations there were schools, that is, one school at each; and, in the whole, there were 230 pupils. The number has since increased. The number of ordained missionaries employed was seven;—the number of male assistants, twenty; and of female assistants, thirty.

Much labor, time, and property have been expended in the formation and support of these establishments. Health and life
CONCLUSION.

have repeatedly been surrendered with cheerfulness in the service; nor should the sacrifice be regretted, when the object to be gained is properly considered. It should always be remembered, that he, who converts a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins; and that no cause can have a stronger claim upon the best affections and most strenuous exertions of men, than that which brought the Son of God from the realms of glory.

CONCLUSION.

It is frequently said, that we live in a peculiarly favored age of the world; and this declaration is assented to, sometimes with little attention to its meaning, and sometimes with a more intelligent and lively apprehension of its bearing on our duties and our destiny. But it may fairly be doubted, whether Christians generally, and even those who are accounted leaders in the church, do not greatly err, by forming too low an estimate of the moral changes which the world is experiencing, and of the moral influence which is placed at their disposal. The present times are distinguished not only by large and comprehensive plans of beneficent action, but by new and more compendious means of execution. Not only is the multitude of laborers increasing, but the power of each is augmenting; and the combined effect of the whole, must be great to an extent hitherto unparalleled. The full effect, indeed, does not yet appear; nor can it be exactly anticipated; but enough is seen to warm the heart with joyful expectation, and inspire the soul with high and exulting praises. It would seem, that if a man were permitted to choose the epoch of his short residence on earth, with a sole view to his greatest usefulness to the church of Christ, it would be difficult for him to prefer any other time to the present. In former ages, the faithful were obliged to look forward through a long succession of gloomy years, till the domination of the man of sin, and of the false prophet should be completed; but now we are able to see under the borders of that black and baleful curtain, which the god of this world has drawn over its guilty surface, and is now struggling in vain to hold to its original fastenings. The light shines not only in Goshen; but the Egyptian darkness of six thousand years begins to break
away; and glimpses of the Sun of Righteousness are beheld from many a mountain and plain never visited by his beams before;—sure presage of that effluence of light, which shall cast an air of splendor and beauty over the habitations of men, penetrate the darkest cavern to which guilt has retreated, and melt the massy bars of the dampest dungeon in which either innocence or guilt has been immured. Two or three centuries hence, and the battle will have been fought, the victory achieved, and the opportunity for gaining laurels in this warfare will have passed away. But now is the time for vigorous action, for holy enterprise, for exploits which shall become the theme of grateful recollection and lofty celebration forever. Where is the man emulous of a distinction which God will approve, and panting after a renown which shall never mock the possessor? Let him put on his armor, and gird himself for the pending controversy. Has he the faculty of speaking in public, and of pleading the cause of millions, groaning under the tyranny of sin, and exposed to its penalty? Let him fill his mouth with arguments, and pour forth from a warm heart such a flood of eloquence, as shall sweep away the defences of avarice and the objections of covert infidelity. Let him raise his voice to such a pitch of vehement expostulation, as shall awaken the half slumbering churches, and excite the friends of the Redeemer to deeds worthy of their high calling. Does he hold the pen of a ready writer? He may address himself to the reason and consciences of men,—call into action their dormant energies,—and thus generate an influence which shall extend itself beyond the powers of human calculation. Can he relate facts, and deliver a consistent testimony to the honor of his God? Then let him recount, in the social and domestic circle, the great events, which are transpiring, and the greater and more glorious ones, which are foretold. Is he called to the high office of a Christian missionary? He may immediately erect the banner of the cross upon the ruins of some of Satan’s demolished fortresses. Can he teach even a little school of heathen children, in a retired glen among the mountains? He may lay the foundation for Christian institutions, that shall shed around them a healing power, and remain an expression of the divine beneficence to the end of time. No man is so highly gifted, as not to find the ampest scope for his talents, were they a thousand times greater than they are; and no man
CONCLUSION. 113

is so feeble, as to forbid his aspiring after the honor of furnishing material aid to a cause, which needs and will receive the voluntary services of countless multitudes.

We live not only in the most favored age, but in a part of the world where peculiar advantages for benevolent exertion are presented. Far be the thought of boasting, on this sacred occasion, either of our temporal or spiritual privileges. What have we, that we have not received? What have we, that we have not forfeited by our negligence and ingratitude? Yet we are not, under the pretence of humility, to remain ignorant of the amazing power, which American Christians may now exert upon the destinies of men; nor unmindful of the account to be rendered of our distinguished opportunities. In a new and growing country, already containing great resources, and making rapid progress in the acquisition of greater;—a country, in which a singular impulse has been given to the human faculties by the great events in our political history, and by the prospect of improving his condition, which is held out to every individual;—a country maintaining a constant intercourse with all parts of the world, and exhibiting a commercial enterprise never surpassed; and, above all, a country upon which spiritual influences, in the form of revivals of religion, have descended with most benign efficacy for the last thirty years;—in such a country, with such resources and such prospects, what may not be accomplished for Christ? How shall we limit or restrain our capabilities of receiving and diffusing moral good? Though Christians in many other lands might plead their narrow sphere of action, and the barriers which enclose them on all sides; though they might dwell upon their almost universal poverty, and the oppressive burdens which they are compelled to bear;—no such pleas will avail in our case. And great will be our condemnation and great our shame, if, while we applaud magnificent plans and gigantic efforts, in relation to other subjects, we content ourselves with puny calculations and pigmy enterprises for the glory of God and the salvation of men.

We shall be the more inexcusable, as we see more living and demonstrative proof, than probably was ever seen before, that we may certainly calculate upon a good moral effect from a persevering application of good moral power. Every genuine believer in Christianity, and every other person who is willing to see things
as they are, may easily be convinced, that the circulation of the Bible, the establishment of schools in which the true religion is taught, and the faithful preaching of the Gospel, will as certainly change the moral condition and prospects of a community, as the introduction of true systems of geography and astronomy into seminaries of learning will banish the absurdities of Hindoo philosophy. Doubtless no human instrumentality is adequate to effect the conversion of a single soul; but wherever human instrumentality is cogently applied to this object, for a series of years, it is so universally attended by a higher influence, that this united effect of human labor and divine energy seems a part of the settled plan of God's administration. It is not more certain that industry tends to the accumulation of property, or that study and observation enrich the mind with knowledge, than that the preaching of the Gospel, in whatever country, is made the means of preparing souls for heaven. And to bring the matter home to the bosom of each individual, a man may just as reasonably expend his property in large sums, and in pursuance of a settled plan of action, in the expectation of being the voluntary and happy instrument of saving souls from death and bringing them to glory, as he may sow his field in expectation of a harvest, or lay the foundation of his house in hope of completing it, or send his ship to sea in hope of a return. He may as reasonably expect to succeed in the first object, as in the others; and, if his motive be right, he cannot fail of his reward. The man who sends a missionary to Africa or Asia, though his missionary should die on the passage, will have it remembered to his honor, when this world shall have passed away, that he stretched out his hand to raise his distant fellow creatures from degradation and sin; that he made a serious effort, at a personal sacrifice, to impart to the sufferers on another continent the blessings, which he valued in his own case; and that he set an example of benevolence and public spirit, which, if followed by all who entertain similar hopes, would soon change the condition of the world, and fill it with righteousness and peace and joy in the Holy Ghost. The man, who sends forth in different languages a great number of Bibles and tracts, may, after pursuing this course for several years, come to the firm persuasion, that he has aided many souls in their escape from death, and probably conveyed the light of life to some minds, that would otherwise have remained in utter
darkness forever. It should be deeply impressed upon the heart of every Christian, especially in these days, that sinners are as truly saved, by human instrumentality, from sinking into the gulf of perdition, as the shipwrecked mariner is rescued from a watery grave by the adventitious interposition of spectators, who hasten to his relief in a life-boat. Why is it then, that any man should think himself a consistent Christian, without laboring as strenuously to exert some agency in bringing immortal souls to glory, as the most enterprising merchant, or the most laborious farmer, presses forward in the pursuit of wealth? Both these classes of objects are sought voluntarily, and both with hopes of success. But how amazing the disparity in their value; and with how much alacrity the least valuable are sought, while those which are of more intrinsic worth than the material universe, are neglected.

Great and noble as these objects are, and imperious as the claims are which have been described, there are still serious obstacles in the way of calling forth the full energies of the professed friends of God—those who have consecrated themselves and all that they possess to the service of their Lord. Among these obstacles must be mentioned the embarrassments arising from obstructed commerce and disappointed plans of acquiring or employing property. There are those, who seem to imagine, that if all their expectations of worldly prosperity are not answered, they are excused from doing any thing for the relief of sorrow and suffering; or if God has taken away part of their property, even if it be a small part, they are to be justified in applying the remainder to their own use, without any sense of responsibility to Him. But in coming to these conclusions, they err against the plainest principles of the divine law, and do great injury to their own souls. The simple question is, when distant nations call to us for the Gospel, Are we able to send it? Not whether we can send it with little self-denial, with a small effort, which shall not interfere with any of our favorite plans of ease and personal gratification? But can we impart the means of salvation to our fellow sinners by a great and long continued effort, by the most strenuous exertions, and by such an agonizing struggle, as a drowning man would make for the preservation of his life, or as the votary of human applause would make for the vindication of his character. Is money wanted? It must
be provided, if it is at the disposal of the church and its friends. Are laborers needed? They must be inquired for and diligently sought, and suitably furnished for the work, and sent forth to it, at the earliest moment possible.

The time and the occasion would not allow the Committee to dwell upon the too prevalent disposition to defer great personal sacrifices to some future day, and the proneness of many individuals to undervalue the importance of their own faithful exertions. Procrastination is equally the enemy of private improvement, and of public-spirited effort; and the opinion that what each man can do is of so little consequence, that it may almost as well be omitted as performed, is a palsy which, if suffered to extend itself, would soon prove fatal to the whole system of operations for the moral renovation of the world. While God is to be reverently acknowledged as the only efficient cause of good; and all means and instruments will be worthless and useless without his superintending care and his superadded blessing; and the best services of the holiest men have in them nothing, which can operate as an atonement for sin, or present a claim to the divine favor:—and while the beneficent agency of the Holy Spirit is earnestly sought for the conversion of the heathen, as the crowning act of grace, without which all the overtures of mercy would prove unavailing:—still there is much for the human mind to devise and for human hands to execute. It is not modesty;—it is not humility;—it is more like rebellion;—to refuse, under the plea of our weakness, to do what God commands us to do, and what He has shown himself determined to accomplish by the voluntary services of his sinful and erring creatures.

One consideration more must not be omitted. It is the instant and amazing urgency of the case.

When the ancient people of God, at a critical period of their history, had provoked the displeasure of Jehovah, and were falling before his wrath, the inspired Lawgiver, with the greatest possible earnestness, urged forward his consecrated brother to perform a hasty propitiatory ceremony, by the heart-thrilling exclamation—The plague is begun. The ceremony was performed, under circumstances indicating, that the preservation or extinction of the Hebrew race depended upon the instant application of the suggested remedy. The plague was stayed; and Aaron was seen in the awfully solemn employment of warding off the
CONCLUSION.

divine vengeance, as, with hurried and agitated step, and his censer in his hand, he thrust himself between the dead and the living.

From the history of past ages, and from a rapid glance over the surface of the world lying in wickedness, we know that a moral pestilence has prevailed for six thousand years, and is still prevailing;—a pestilence, under whose fatal influence countless myriads of immortal beings are cut off from happiness and from hope. An effectual remedy is at hand; but till this very day the evil has received little check comparatively, and now, while we speak, its desolating waves roll over the nations. In the midst of this appalling calamity, faithful missionaries are seen, in many heathen lands, and, within certain limits, the plague is stayed—a delightful earnest, that destructions shall at length come to a perpetual end. Hail, ye heralds of the cross in the dark places of the earth! Hail, ye honored servants of the Most High, who are called to this divine employment of applying to the diseased and dying human family the grand remedy, which alone can reach the dire exigency of the case! Honored indeed ye are; and, did the counsels of God permit, Aaron might now gladly descend from the mansions of rest, to take his stand by your side, between the dead and the living.

And, Mr. President, cannot the members of this Board hear a voice, not less distinct and imperative than that of Moses, commanding them to hasten the application of all the means at their disposal, without the loss of a single day? As we look around this hall and our eyes fix upon one, and another, and another, and we call to mind, in regard to each individual, how many of his fellow Christians there are, whom he might inspirit to this service, if he fully realized how vast are the interests depending, and how urgent is the call for immediate relief; and, as we proceed a step farther, and behold each member going from the celebration of the present anniversary, determined that he will, by God's help, call around him the zealous and the faithful,—the men of prayer, and the men of charitable deeds, and will make the greatest and best and most earnest efforts in his power to arouse every dormant energy of their souls, by presenting in all its dreadfulness the extent of the evil, and in all its surpassing interest the hope of deliverance:—how can we behold all this, without regarding ourselves, feeble and unworthy though we
are, as the ministers of Jehovah, called to this holy service, and standing, each with his censer in his hand, between the dead and the living. O that we might think and act under the influence of feelings like these, till the ear shall be saluted from every continent and island with the gladdening shout—The plague is stayed—the wrath of God is averted—the world is transformed—Christ is exalted—and his kingdom is universally established in the hearts of the children of men.
PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD FOR THE YEAR ENDING
AUGUST 31, 1826.

Bombay Mission.*

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Printing paper, books, types and sundry articles purchased in Boston</td>
<td>$282 62</td>
</tr>
<tr>
<td>Draft of E. A. Newton, Esq. for advances made by him in Calcutta for the mission</td>
<td>308 66</td>
</tr>
<tr>
<td>Expenses of Mrs. Hall</td>
<td>296 22</td>
</tr>
<tr>
<td>Part of principal of a debt to Messrs. Forbes &amp; Co. contracted by Rev. Samuel Nott, Jr. (the balance having been paid by a few individuals,)</td>
<td>533 33</td>
</tr>
<tr>
<td></td>
<td>1,421 03</td>
</tr>
</tbody>
</table>

Ceylon Mission.*

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Printing press and apparatus, and sundry articles purchased in Boston</td>
<td>342 63</td>
</tr>
<tr>
<td>Draft of E. A. Newton, Esq. for advances made by him in Calcutta,</td>
<td>3,278 87</td>
</tr>
<tr>
<td>Part of outfit advanced to Rev. H. Woodward</td>
<td>79 73</td>
</tr>
<tr>
<td>Expenses of James Richards, orphan child of the late Rev. James Richards,</td>
<td>13 00</td>
</tr>
<tr>
<td></td>
<td>3,714 28</td>
</tr>
</tbody>
</table>

Mission among the Cherokees.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts of the Missionaries on the Treasurer of the Board, and remittances made from the Treasury</td>
<td>3,967 74</td>
</tr>
<tr>
<td>Donations in money at the different stations</td>
<td>296 04</td>
</tr>
<tr>
<td>Articles purchased in Boston</td>
<td>1,450 35</td>
</tr>
<tr>
<td>Allowance to Mr. M. Hall</td>
<td>30 60</td>
</tr>
<tr>
<td>Outfit and travelling expenses of Mr. and Mrs. Fernal</td>
<td>234 96</td>
</tr>
<tr>
<td>Outfit, &amp;c. advanced by Mr. Dean in 1821, and now refunded him</td>
<td>200 00</td>
</tr>
<tr>
<td>Expenses of Mr. and Mrs. Dean, in returning from Brainerd, and during Mrs. Dean’s sickness</td>
<td>166 48</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Carried forward, $6,335 62 $5,133 31</td>
<td></td>
</tr>
</tbody>
</table>

* The principal expenses of these missions for the past year are yet to be defrayed, as the drafts from India have not yet arrived.
PECUNIARY ACCOUNTS.

Brought forward, $6,385 62—$5,135 31

Outfit of Mr. F. Elsworth, advanced by him and now re-funded (after equitable deductions and abatements,) 462 56—$6,848 13

Mission among the Choctaws.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts and remittances</td>
<td>283 27</td>
</tr>
<tr>
<td>Donations received at Mayhew and the other stations</td>
<td>129 37</td>
</tr>
<tr>
<td>Articles purchased in Boston</td>
<td>282 49</td>
</tr>
<tr>
<td>Board of an assistant missionary</td>
<td>3 50—1,218 63</td>
</tr>
</tbody>
</table>

Mission among the Cherokees of the Arkansas.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts and remittances</td>
<td>2,783 97</td>
</tr>
<tr>
<td>Purchases in Boston</td>
<td>947 71</td>
</tr>
<tr>
<td>Balance of travelling expenses of Dr. Weed, Mrs. Weed and Miss Thrall,</td>
<td>39 16—3,770 34</td>
</tr>
</tbody>
</table>

Indian Missions generally.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transportation, freight, &amp;c. of articles received at Boston, New-York, and other places,</td>
<td>72 73</td>
</tr>
<tr>
<td>Expenses of the Corresponding Secretary, on a visit to Missionary Stations among the Cherokees and Choctawes, viz. Passage from Boston to Charleston, and travelling expenses to Athens, Ga.</td>
<td>61 05</td>
</tr>
<tr>
<td>Travelling expenses to Carmel,</td>
<td>3 09</td>
</tr>
<tr>
<td>Do. do. by Hightower, Haweis, and Willstown to Brainerd,</td>
<td>11 87</td>
</tr>
<tr>
<td>Do. in the Choctaw nation,</td>
<td>2 13</td>
</tr>
<tr>
<td>Do. from Monroe, Chickasaw nation, to Philadelphia,</td>
<td>76 77</td>
</tr>
<tr>
<td>Do. to Boston,</td>
<td>21 71—176 64—249 37</td>
</tr>
</tbody>
</table>

Mission at the Sandwich Islands.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts and remittances</td>
<td>3,314 69</td>
</tr>
<tr>
<td>Purchases in Boston</td>
<td>2,121 20</td>
</tr>
<tr>
<td>House frame, &amp;c for Rev. Mr. Stewart,</td>
<td>311 24</td>
</tr>
<tr>
<td>Do. do. for Rev. Mr. Richards, in part,</td>
<td>300 00</td>
</tr>
</tbody>
</table>

Carried forward, $6,848 18
PECUNIARY ACCOUNTS.

Brought forward, $6,247 33 $17,222 33
Cost, outfit, &c. of the Schooner Missionary Packet, (in part,) 9,533 41
Balance for passage of Rev. Mr. Ellis and family, from New-
York to London, 211 20
Expenses of Rev. C. S. Stewart and family, 245 00—10,241 94

Palestine Mission.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts and remittances</td>
<td>6,309 74</td>
</tr>
<tr>
<td>Books, stationary and sundry purchases</td>
<td>173 52</td>
</tr>
<tr>
<td>Outfit of Rev. Eli Smith, and passage from Boston to Malta</td>
<td>420 67—6,903 93</td>
</tr>
</tbody>
</table>

Mission to South America.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts on the Treasurer</td>
<td>866 15</td>
</tr>
<tr>
<td>Expenses, in part, of the Rev. T. Parvin,*</td>
<td>62 97</td>
</tr>
<tr>
<td>Books, &amp;c.</td>
<td>77 23</td>
</tr>
<tr>
<td>Allowance to Rev. J. C. Brigham</td>
<td>100 00—1,006 35</td>
</tr>
</tbody>
</table>

Expenses on account of the Missions till lately under the care of the U. F. M. Society.

<table>
<thead>
<tr>
<th>Mission</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuscarora Mission</td>
<td>50 00</td>
</tr>
<tr>
<td>Seneca Mission</td>
<td>122 40</td>
</tr>
<tr>
<td>Mackinaw Mission</td>
<td>302 57</td>
</tr>
<tr>
<td>Maumee Mission</td>
<td>60 47—523 44</td>
</tr>
</tbody>
</table>

Amount of debts of the United For. Miss. Society, all of which have been assumed and paid by the Board, 10,744 55

The Foreign Mission School.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remitted from the Treasury</td>
<td>1,813 16</td>
</tr>
<tr>
<td>Donations received at Cornwall</td>
<td>412 55</td>
</tr>
<tr>
<td>Travelling expenses of a Committee appointed to visit the School, 22,12; freight, cartage, &amp;c. 5,31,</td>
<td>27 46—2,433 27</td>
</tr>
</tbody>
</table>

Greek Youths.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Board, tuition, books, clothing, &amp;c. of four youths at New Haven</td>
<td>570 33</td>
</tr>
<tr>
<td>Expenses of N. Petrocokino</td>
<td>66 46</td>
</tr>
<tr>
<td>do. of A. Paspati</td>
<td>12 25</td>
</tr>
<tr>
<td>do. of G. Perdicari and N. Prassas</td>
<td>26 00—679 03</td>
</tr>
</tbody>
</table>

Education of other Youths.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>D. C. Carter, a Cherokee</td>
<td>65 00</td>
</tr>
<tr>
<td>J. I. Abrahams, a Jew</td>
<td>7 33—72 33</td>
</tr>
</tbody>
</table>

Carried forward, $50,004 17

* Mr. Parvin expects to refund all the expenses incurred on his account.
**Pecuniary Accounts.**

**Agencies.**

- Services of Rev. G. Cowles, 89 weeks, $712.00
- Travelling expenses, &c., $248.83
- **Brought forward, $50,004.17**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deduct amount paid and charged last year</td>
<td>$115.00</td>
</tr>
<tr>
<td>Services of Mr. O. Eastman, 40 1-8 weeks, Travelling expenses</td>
<td>$321.14</td>
</tr>
<tr>
<td>Travelling expenses, of Rev. J. Brackett, 17 weeks, Travelling expenses</td>
<td>$136.00</td>
</tr>
<tr>
<td>Travelling expenses, of Rev. F. E. Cannon, 31 weeks, Travelling expenses</td>
<td>$248.00</td>
</tr>
<tr>
<td>Travelling expenses, of Rev. E. Gridley, 47 weeks, (in part) Travelling expenses</td>
<td>$276.00</td>
</tr>
<tr>
<td>Travelling expenses of Rev. J. G. Hamner, Allowance for his services, in part, (the greater part having been generously relinquished by him,) Travelling expenses, &amp;c. of deputations to attend the anniversaries of various Auxiliary Societies, Travelling expenses of officers of the Board, to transact other important business</td>
<td>$276.00</td>
</tr>
</tbody>
</table>

**General Expenses.**

- Travelling expenses of members of the Board, in attending the annual meeting at Northampton, Sept. 1825, $210.00

**Corresponding Secretary's Department.**

- Salary of the Assistant Secretary, for the year ending Aug. 31, 1826, $600.00
- Paid for transcribing, $53.40

The salary of the Corresponding Secretary during the past year has been paid by a few individuals.

**Treasurer's Department.**

- Salary of the Treasurer, in part, for the year ending Aug. 31, 1826, (the residue having been paid by individuals,) $850.00
- Clerk hire within the year, $442.82

**Printing, &c.**

- Sixteenth Annual Report, 2000 copies, including paper, folding, covers, &c., $390.00
- Missionary Paper, No. 2, 3000 copies, $40.84
- Address to the Christian Public, 2000 copies, $91.42
- Mr. Worcester's Sermon, $63.05

**Carried forward, $585 31 $54,257 04**
PECUNIARY ACCOUNTS.

Brought forward, $535.31 534.357 64

Dr. Bates' Sermon.
Mr. Fay's Sermon.
Circular addresses and schedules to Auxiliary Societies,
Blank Receipts, &c.
Copies of the Missionary Herald presented to benefactors,
auxiliary societies, missionaries, agents abroad and at
home, and friends of missions in many parts of the world,

Miscellaneous Charges.

Postage of letters, 371 0.0
Rent and taxes of Missionary Rooms and Depository in
Market Street, to March 1st, 1826, 135 07
Fuel and oil, 57 26
Blank books and stationery, 70 90
Wrapping paper, twine, nails, &c. 19 29
Porterage, labor, freight, and transportation of boxes, bundles,
missionary papers, &c. 21 30
Transportation of the Missionary Herald for auxiliary soci­
eties, &c. 30 20
Cartage and expenses of removing from Market Street to
Hanover Street, 37 59
Periodical publications, books, and binding of books, for
various stations, 165 01
Books for the Missionary Library, 21 02
Furniture for the new Missionary Rooms, viz.
Paper case and shelves, for Corresponding Secretary's office, 57 00
Stove, pipe, &c. for do. 38 25
Paper case, book case, and shelves, for Treasurer's office, 62 00
Grate, &c. for do. 17 72
Mineral case, table, &c. for Committee Room, 40 00
Shelves in two other rooms, for pamphlets, books, &c. 45 00
Repairs and alterations in preparing rooms, 29 47
Signs, and staining rooms, 23 00
Discount on bank notes and drafts exchanged, and counter­
feit notes received among donations in the course of
the year, (including $147 70 lost on notes of the Eagle
Bank, and various smaller losses by the failure of other
banks,) 252 31—1,505 64

Expenses of missionaries while preparing for
fields of labor.

Board and expenses of the Rev. C. Stone, while attending
medical lectures and preparing to embark for Bombay, 188 75
Board, &c. of five other persons, while fitting for different
spheres of missionary service, 185 52—377 27

Carried forward, $59,012 94
PECUNIARY ACCOUNTS.

124

Brought forward, $59,012 54

Appropriated by the Prudential Committee, to the Permanent Fund, toward apprehended losses on stock held by the Board in the Eagle Bank, New Haven, 2,000 00

Balance for which the Board was in debt, Aug. 31, 1825, 61,012 94

Balance on hand, carried to the credit of the Board in new account, Sept. 1, 1826, 575 31

$61,616 25

RECEIPTS OF THE BOARD DURING THE YEAR PRECEDING AUGUST 31, 1826.

Donations received during the year, as published with exact particularity in the Missionary Herald, 57,665 75

Deduct for error, occasioned by an agent's sending an account of the same sum twice, 20 00—57,645 75

Legacies received within the year, as acknowledged in the Missionary Herald, 2,075 36

Interest on Permanent Fund, &c., 2,299 12

Deduct interest on money borrowed, 403 98—1,895 14

$61,616 25

PERMANENT FUND.

The Permanent Fund amounted, on the 31st of August, 1825, as stated in the Report for last year, to 36,159 87

Donations to this fund within the year, as published in the Missionary Herald, 1,365 00

Whole amount of the Permanent Fund, Aug. 31, 1826, $37,524 87

PERMANENT FUND FOR THE SUPPORT OF CORRESPONDING SECRETARY.

This Fund amounted, on the 31st of August, 1825, to 13,388 01

Received within the year, as follows:

From individuals, as published in the Missionary Herald, 152 40

For profits of the Missionary Herald, 1,829 26

For profits of the Panoplist, 17 85

For interest, in part, 385 05—2,384 56

$15,772 60

PERMANENT FUND FOR SUPPORT OF TREASURER.

This fund amounted, Aug. 31, 1825, to 1,041 68

Received with the year, as follows:

From individuals, as published in the Missionary Herald, 367 92

For interest on this fund, 56 20—426 12

$1,467 60
PECUNIARY ACCOUNTS.

FUND FOR THE PRINTING PRESS FOR WESTERN ASIA, NOW ESTABLISHED IN MALTA.

This fund is kept entirely distinct from the general funds of the Board; and at the particular request of several donors, and in pursuance of the original plan, the names of donors, and the sums subscribed by them, are not published.

There had been received on this fund, before August 31, 1825, 13,747 31
Received during the year, from subscribers, 400 00
Received for interest, 523 92—923 92

$14,671 23

Expenditures, as per statement last year, 4,966 47
Expended during the year, 551 28—5,547 75

Balance ready to be expended, $9,123 48

This balance is drawing interest; and is invested in bank stock and notes, which can immediately be converted into money.

MISSION COLLEGE IN CEYLON.

There had been received for the contemplated College in Ceylon, previously to August 31, 1825, $702 12
The sums received since that time, and specifically appropriated to the same object, amount to 685 05

$1,388 17
AUXILIARY SOCIETIES.

The following is a list of payments made, during the year, into the Treasury of the Board, by Auxiliaries formed on the model recommended in the sixteenth volume of the Missionary Herald, p. 365. The year commences with September 11:25, and ends with August 1826. It should be remarked, that some of these Societies, during this time, have paid more, and some less, than is properly to be regarded as their receipts for one year.

MAINE.

Cumberland County, - $795.77  
Lincoln County, - 667 36  
York County, - 313 47—1,776 60

NEW HAMPSHIRE.

Hillsboro' County, South, - 237 00  
Do. North, - 281 81  
Do. West, - 128 66  
Merrimac County, - 376 32  
Rockingham County, East, - 459 39  
Do. West, - 427 89—1,910 07

VERMONT.

Addison County, - 512 04  
Orange County, - 9 32  
Rutland County, - 767 33  
Windham County, - 615 71  
Windsor County, - 768 07—2,672 97

MASSACHUSETTS.

Barnstable County, East, - $129 08  
Do. West, - 367 96  
Berkshire County, - 1,483 79  
Boston and Vicinity, - 4,066 05  
Brookfield Association, - 609 46  
Essex County, - 3,081 81  
Franklin County, - 571 62  
Hampden County, - 657 11  
Northampton and Vicinity, - 1,397 02

Carried forward. $12,216 83 $6,359 64
AUXILIARY SOCIETIES.

Brought forward, $12,215 83 $6,359 64

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<td>Worcester County, North,</td>
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<tr>
<td>Do. Central,</td>
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<td>15,181 54</td>
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CONNECTICUT.

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<tr>
<th>County</th>
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<tr>
<td>Colchester and Vicinity,</td>
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<tr>
<td>Fairfield County, East,</td>
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<td>Do. West,</td>
<td>467 00</td>
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<tr>
<td>Farmington and Vicinity,</td>
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<tr>
<td>Hartford County,</td>
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<tr>
<td>Middlesex Association,</td>
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<td>Middletown and Vicinity,</td>
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<tr>
<td>New Haven City,</td>
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<td>New Haven County, East,</td>
<td>424 74</td>
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<tr>
<td>Do. West,</td>
<td>558 02</td>
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<tr>
<td>New London and Vicinity,</td>
<td>220 76</td>
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<tr>
<td>Norwich and Vicinity,</td>
<td>644 92</td>
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<td>Tolland County,</td>
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<td>Windham County, North,</td>
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<tr>
<td>Do. South,</td>
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<td>7,429 46</td>
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<td>$28,970 44</td>
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</table>
APPENDIX.

A.

(See Report, p 40.)

_List of Subscriptions in Calcutta, to the Mission College for Tamul Youth, in Jaffna, Ceylon._

<table>
<thead>
<tr>
<th>Name and Title</th>
<th>Subscription</th>
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<tbody>
<tr>
<td>The Hon. Sir Charles Grey, Chief Justice,</td>
<td>Sicca Rupees, 100</td>
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<tr>
<td>The Hon. Herbert Harrington, Member of Supreme Council,</td>
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<tr>
<td>The Hon. William Butterworth Bagley, Do.</td>
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<tr>
<td>The Hon. Sir Anthony Buller, Puisne Justice, Sup. Court,</td>
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<tr>
<td>Colonel Charles Mount,</td>
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<tr>
<td>Colonel John McJunes,</td>
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<tr>
<td>Holt MacKenzie, Esq., Secretary to Government,</td>
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<tr>
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<tr>
<td>James Paschal Larkins, Esq. Do.</td>
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<td>John Walter Sheres, Esq. Do.</td>
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<tr>
<td>Wigram Money, Esq. Do.</td>
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<td>The Venerable Archdeacon Corrie,</td>
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<td>Augustus Frederic Hamilton, Esq., Counselor,</td>
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<td>George Money, Esq. Do.</td>
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<td>Aaron Crossley Seymour, Esq. Attorney,</td>
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<td>Charles George Streitell, Esq. Do.</td>
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<tr>
<td>Jonathan Carey, Esq. Do.</td>
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<tr>
<td>The Rev. Drs. Carey and Marshman, and I. Marshman, Esq., Scarpore,</td>
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<tr>
<td>The Rev. Descar and Mrs Schmid,</td>
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<tr>
<td>The Netherlands Missionary Society, by James R. Vos, M. D. Director,</td>
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<tr>
<td>Messrs. Macintosh &amp; Co. Agents,</td>
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<td>Messrs. Alexander &amp; Co. Do.</td>
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<tr>
<td>Messrs. Palmer &amp; Co. Do.</td>
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<td>Messrs. Calvin &amp; Co. Do.</td>
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<tr>
<td>Messrs. Ferguson &amp; Co. Do.</td>
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<tr>
<td>Messrs. Cruttenden, Mackillop &amp; Co. Do.</td>
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<tr>
<td>Messrs. Joseph Barretto &amp; Co. Do.</td>
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<td>Capt. William George MacKenzie,</td>
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<td>Capt. George Hutchinson.</td>
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_Carried forward, 2,587_
APPENDIX.

<table>
<thead>
<tr>
<th>Name and Title</th>
<th>Contribution</th>
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<tbody>
<tr>
<td>William I. Beeby, Esq., Agent</td>
<td>-</td>
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<tr>
<td>George W. Biaikie, Esq.</td>
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<tr>
<td>H. Roger Kendall, Esq., Boston</td>
<td>-</td>
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<tr>
<td>Capt. King, American ship Coral</td>
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<tr>
<td>A Friend</td>
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<tr>
<td>C. W. Brietzche, Esq.</td>
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<tr>
<td>John Gordon, Esq.</td>
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<tr>
<td>James U. Sheriff, Esq.</td>
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<tr>
<td>Mr. David Hare</td>
<td>-</td>
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<tr>
<td>Mr. Charles Piifard</td>
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<tr>
<td>Doctor Vos</td>
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<tr>
<td>John Athonass, Esq.</td>
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<td>A Friend</td>
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<tr>
<td>George Chisholm, Esq.</td>
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<tr>
<td>Henry M. Pigu, Esq., Civil Servant, Benares</td>
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<tr>
<td>Matthew Gisbourne, Esq.</td>
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<tr>
<td>William Tate, Esq., Attorney</td>
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<tr>
<td>I. B. Swinboe, Esq.</td>
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<tr>
<td>Mr. I. N. Vant Hart</td>
<td>-</td>
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<tr>
<td>Thomas Clark, Esq., Branch Pilot</td>
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<td>David Jones, Esq.</td>
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<td>Thomas Tomlin, Esq.</td>
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<td>Thomas De Souza, Esq.</td>
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<td>D. Thomson, Esq.</td>
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<td>Rev. J. C. Proby</td>
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<td>Mr. John Jahans</td>
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<td>Mr. Matthew Johnston</td>
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<td>Mr. I. Gilbert</td>
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<td>Mr. Thomas Wilson</td>
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<td>Mr. Alexander Walker</td>
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<td>Mr. John Urquhart</td>
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<td>Mr. A. Stephen</td>
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<td>Mr. W. Wallis</td>
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<td>Rev. I. Stratlam</td>
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<td>Thomas Davis, Esq.</td>
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<td>W. Haynes, Esq.</td>
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<td>Mr. D. Clark</td>
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<td>Mr. James Thompson</td>
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<tr>
<td>A Friend</td>
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<tr>
<td>Mr. R. Kerr</td>
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<td>Mr. L. Murray</td>
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<td>A Friend</td>
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Brought forward, 2,587

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<tr>
<th>Sicca Rupees</th>
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<tr>
<td>3,603</td>
<td>2,587</td>
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In the donation of the Hon. Herbert Harrington, previously to its payment, there was received 25 sicca rupees interest, which, with the above, makes the amount to be 3,628 sicca rupees, or about 1,800 dollars.
B.

(See Report, p. 59.)

Testimonials in favor of the Mission Schools at Mayhew.

I.

Extract of a Letter from Mr. E. Birdseye, late from Cornwall, Conn. to Rev. C. Kingsbury, dated Athens, Ala. June 12, 1826.

Dear Sir,—Your interesting place has often been on my mind, since I left it. Every thing exceeded my most sanguine expectations. The great improvements on the farm, the extensive and good buildings, indicated unusual industry, and much economy.

The interesting group of children—their quiet, neat, and orderly appearance, and strict attention to their studies—their songs of praise to Him from whom all their blessings flow, produced feelings in me, which I can recollect, much better than describe. Their improvement in every respect exceeded my expectations. If the greatest friends of missions were to witness it, they would say, you had done all that could have been expected. If those who are your greatest enemies were to spend a few hours there, they would at least say, "We have greater evils to complain of." Adieu, my dear Sir.

II.


Dear Sir,—At the examination of the students yesterday at the Mayhew mission station, I was not a little gratified at the improvement of the Choctaw youths, since the last year. Indeed some of the answers to the various questions asked them upon geography, were equal to any thing I have heard at the north, by pupils of the same age. It is to be observed, that they not only had a correct knowledge of the boundaries of the United States, but of those of Asia, Africa, and Europe.

The recitations of the Scriptures were no less to be approved by all those who heard them, as this part of their study has, I have no doubt, been faithfully attended to by their preceptors; and too much credit cannot be bestowed on them.

I may justly say, that Miss Parnham's mode of instructing the girls, is better calculated to make useful women of them, than any thing I have seen. I have no doubt, that, with the blessing of God, in a few years there will be some learned Choctaws of both sexes.

May the smiles of heaven be upon you, and all those engaged in this arduous work; and may it prosper through the world.
APPENDIX.

III.

From Dr. Hunt.

Columbus, Miss. July 26, 1826.

Rev. Cyrus Kingsbury,

Dear Sir,—During the last three years, I have attended several examinations of the Choctaw children under your care, at the Mayhew station; and have witnessed, with the greatest pleasure, their progress in useful knowledge. Notwithstanding the greater part of them entered school unacquainted with the English language, I have seldom witnessed greater proficiency in any of our schools in the United States.

IV.

Copy of a Letter from Siefheen Cocke, Esq. Mr. Thomas Townsend, and Capt. Edward Keven, dated Mayhew, June 27, 1826.

Rev. Cyrus Kingsbury,

Dear Sir,—We assure you, that our visit to this station has been highly gratifying to us. We have been greatly pleased at the very excellent manner in which the scholars, both male and female, have performed their examinations, and at their great improvement in learning. They certainly surpass all just expectations. It may confidently be said, that they are equalled by few of the schools among the whites, and perhaps surpassed by none. Their progress reflects much credit on the pupils, and the institution; and justly entitles the conductors of it to the gratitude, respect, and consideration of the good and wise. To the most benevolent and praiseworthy pursuits, that ever have, or perhaps ever will be, the spirit of distrust, dissatisfaction, and jealousy has, under some form, shown itself. But we are persuaded a visit to this station by the most prejudiced, would convince them that there exists little cause of complaint.

You will receive herewith a donation to the Choctaw mission, which have the goodness to appropriate as to you may seem proper.

With great respect, your friends and obedient servants.

V.

Extract of a Letter from J. L. McDonald, Esq. who is one quarter Choctaw, and was educated under the patronage of Mr. M'Kenney and Judge McLane.

Dear Sir,—Having been called by business into the nation, I have, in my route, visited the schools at Elliot, Aik-hun-nuh, and Mayhew. My examinations have been brief, but satisfactory. I have been highly pleased to observe the orderly and correct deportment of the pupils, and their visible cheerfulness in the discharge of the various occupations assigned them. The affectionate displays of attachment to their teacher, and the evident improvement in letters, and in the useful branches of female education, of Miss Burnham’s pupils in particular, afforded me high gratification, and indeed could not fail greatly to attract the attention, and enlist the sympathies, of every unprejudiced mind.
I should esteem it a favor, if you would give me an exposition of the state of the schools under your superintendence, the number now in operation, when established, the number of scholars in each, &c., &c. Such a document, in addition to what I have seen myself, would afford me a mass of information, both agreeable and useful. It will be useful, inasmuch as I am by birth a Choctaw, and participate occasionally in the business of the Councils. On no subject have I felt so much solicitude, as in the proper organization, and management of schools, whether in, or out of the nation.
Contents.

Members of the Board under the Act of Incorporation, Page.
Corresponding Members, 3
Honorary Members, 6
Officers of the Board, 15
Receiving Agents, 16
Seventeenth Annual Meeting, 17

REPORT OF THE PRUDENTIAL COMMITTEE.

Introductory Remarks, 25
Character of Dr. Morse, 26

MISSION AT BOMBAY.

Visit of Mrs. Hall to this country, 27
Death of Mr. Frost, ib.
Mr. Hall's increased attention to preaching, 28
Operations of the press, 29
Education, 30
Mr. Hall's tour to the Ghauts, 32
Efforts to form a native congregation, 33
Station of Mahim, ib.
Progress of the mission in ten years, 34
Death and character of Mr. Hall, 36

MISSION IN CEYLON.

Happy effects of the revival of religion, 36
Station of Tillipally, 37
Change in the plan of the boarding schools, ib.
Strong desire among the native youth for admission to these schools, 38
Death of Mrs. Woodward, ib.
Station of Batticotta, ib.
Account of the Central School, 39
Contributions in its behalf at Calcutta, ib.
Reasons why it cannot take the name of a college, 40
CONTENTS.

Station of Goodnoville, ................................................................. 42
Voyage of Mr. and Mrs. Winslow to Calcutta, ........................................ ib.
Female education, ................................................................................. 43
Station of Panditeripo, ........................................................................ ib.
Prevalence of the cholera, ........................................................................ 44
Impaired health of Dr. Scudder, ................................................................. ib.
Station of Manepy, ............................................................................. ib.
Central School for girls, ......................................................................... ib.
Station of Kails, .................................................................................... 45
Nature of the station, .............................................................................. ib.
Various notices, ..................................................................................... ib.

MISSION AMONG THE CHEROKEES.

Death of Mrs. Dean, ............................................................................. 47
Station of Brainerd, ............................................................................... ib.
State of the schools, ............................................................................... 49
Progress of the children in the English language, ................................... ib.
Spiritual concerns of the station, ............................................................ 50
Station of Carmel, ................................................................................ 51
Changes among the residents, ................................................................. ib.
Station of Creekpath, ........................................................................... 52
Favorable indications, ............................................................................. ib.
Station of Hightower, ........................................................................... ib.
Station of Willstown, ............................................................................ 53
Great reformation of morals among the people, ..................................... ib.
Station of Haweis, ................................................................................. 54
Change of residents, ............................................................................... ib.
Station of Candy's Creek, ...................................................................... 55
Miscellaneous notices, ........................................................................... 56

MISSION AMONG THE CHOCTAWS.

Station of Elliot, .................................................................................. 57
Station of Maybew, ................................................................................ 58
Great progress of the school, .................................................................... 59
Station of Bethel, ................................................................................... ib.
Station of Emmaus, ............................................................................... 60
Station at Mr. Juzon’s, ........................................................................... ib.
Station of Goshen, ................................................................................ ib.
Station of Ai-ik-hun-nuh, ..................................................................... 61
Translations, .......................................................................................... 62
Station of Hachah, ................................................................................ ib.
Station of Boke-e-tun-nuh, .................................................................... 63
General notices, ..................................................................................... ib.

MISSION AMONG THE CHEROKEES OF THE ARKANSAS.

Station of Dwight, ................................................................................ 65
MISSION AT THE SANDWICH ISLANDS.

Introductory Remarks, .......................................................... 66
Station of Honolulu, in the island of Oahu, ..............................................ib.
Progress of serious inquiry, .......................................................... 67
Progress of education, ........................................................................ 69
Operations of the press, ...................................................................... ib.
Change of character in Karaimoku, .......................................................... 70
Scandalous conduct of seamen, ................................................................ 71
Station of Waimea, in the island of Tauli, .......................................................72
Patronage of Kaikioevoa, the governor, .................................................................. ib.
Station of Lahaina, in the island of Maui, .......................................................... ib.
Return of Mr. Stewart and wife to this country, ........................................... 73
Thieving disposition of the natives, ................................................................... 74
Effusion of the Holy Spirit, and the consequences thereof, .................................. 75
Outrage of a whale-ship's crew, ...................................................................... 76
Station of Kairu, on Hawaii, ............................................................................. 78
Desire of instruction among the natives, ............................................................ 80
Awakening among the people, ......................................................................... 81
Station of Waikato, or Byron's Bay, on Hawaii, .................................................. 82
General disposition to serious inquiry, ............................................................. 83
Station of Kaavaroa, on Hawaii, ................................................................. 84
Remarkable change in the external character of the people, ................................ ib.
General remarks, ......................................................................................... 85
Precautions of the chiefs against customary excesses on occasion of the death of the king and queen, ............................................................... 86
Commendable conduct of Lord Byron, while at the islands, ............................. 87
Boki's interview with the king of England, ....................................................... 88

PALESTINE MISSION.

Undiminished importance of the mission, ..................................................... 89
Station of Malta, ......................................................................................... ib.
Strengthened by the accession of Rev. Eli Smith, .......................................... 90
Operations of the press, ............................................................................. ib.
Station of Beyroot, .................................................................................... 92
Principal employment of the missionaries, .................................................................. ib.
Schools, ........................................................................................................... 93
Death and character of Mr. Fisk, ..................................................................... 94
Station of Jerusalem, ..................................................................................... 95
Greek youths, ................................................................................................. 96
Reinforcement of the mission, .......................................................................... 99

SOUTH AMERICA.

Labors of Mr. Parvin, .................................................................................. 99
He is honorably discharged from the service of the Board, ................................ 100
Mr. Brigham's tour, ....................................................................................... ib.
AFRICA.
Remarks on a mission to Africa, ................................................. 102

FOREIGN MISSION SCHOOL.
Measures preliminary to a discontinuance of the school, ................................................. 103
Reasons in favor of such a measure, .................................................................................. 104
New Missionaries, .............................................................................................................. 109
Consummation of the union with the United Foreign Missionary Society, ........... 109
Why its missions are not more particularly noticed in this Report, ..................................... 110
General notice of the missions of that Society, ...................................................................... 111
Conclusion, .......................................................................................................................... 115
Distinguishing peculiarities of the present age, ..................................................................... 115
Peculiar advantages of American Christians for benevolent exertion, ......................... 115
Encouragement derived from the certain connexion between moral causes and their appropriate effects, .................................................................................................................. 115
The Gospel to be sent to the heathen, even at the expense of great and painful personal sacrifices, ........................................................................................................................................ 115
The amazing urgency of the case, .......................................................................................... 115

PECUNIARY ACCOUNTS OF THE TREASURER.
Expenditures of the Board, ................................................................................................... 119
Receipts of the Board, .......................................................................................................... 124
Permanent Fund, .................................................................................................................. 124
Temporary Fund for the support of the Corresponding Secretary, ........................................ 124
Permanent Fund for the support of Treasurer, ..................................................................... 124
Fund for the Printing Press for Western Asia, ..................................................................... 125
Mission College in Ceylon, .................................................................................................. 125
Payments of Auxiliary Societies, formed on the plan recommended by the Prudential Committee, ............................................................................................................................................... 125

APPENDIX.
(A.) List of subscriptions in Calcutta, to the Mission College for Tamul Youth, in Ceylon, ................................................................................................................................. 128
(B.) Testimonials in favor of the Mission Schools at Mayhow, ........................................ 130