REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

Foreign Missions,

READ AT THE

TWENTY-SECOND ANNUAL MEETING,

Which was held in the City of New Haven, Con. Oct. 5, 6, and 7, 1831.

BOSTON:
PRINTED FOR THE BOARD BY CROCKER AND BREWSTER,

1831.
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v. 22-26
MEMBERS OF THE BOARD,

UNDER THE

ACT OF INCORPORATION.

The following persons are deceased.

Maine.
Rev. JESSE APPLETON, D. D.
Rev. EDWARD PAYSON, D. D.
Hon. JOHN LANGDON, LL. D.
Rev. BETH PAYSON, D. D.
Hon. THOMAS W. THOMPSON.

New Hampshire.
Rev. JOSEPH LYMAN, D. D.
Rev. SAMUEL SPRING, D. D.
Hon. WILLIAM PHILLIPS.
Hon. JOHN HOOKER.
Rev. ZEPHANIAH SWIFT MOORE, D. D.
Rev. SAMUEL WORCESTER, D. D.
Rev. JEREMIAH EVARTS, Esq.

Rhode Island.
Hon. WILLIAM JONES.

The following gentlemen are at present members of the Board.

Maine.
Gen. HENRY SEWALL, Augusta,
Rev. WILLIAM ALLEN, D. D. late President of Bowdoin College,
Rev. BENNET TYLER, D. D. late President of Dartmouth College, now of Portland.

New Hampshire.
Rev. JOHN HUBBARD CHURCH, D. D. Pelham.
Hon. GEORGE SULLIVAN, Exeter.

Virginia.
Rev. JOHN H. RICE, D. D.

The following gentlemen are at present members of the Board.

Connecticut.
Gen. JEDIDIAH HUNTINGTON, Hon. JOHN TAPPAN, Esq. Boston.
Hon. TIMOTHY DWIGHT, D. D. LL. D.

New York.
Hon. JOHN JAY, LL. D.
Col. HENRY LINCKLAEN.
Rev. JOHN HUBER,
Col. RICHARD VARICK.

District of Columbia.
Elias Boudinot, Esq.

Massachusetts.
WILLIAM BARTLETT, Esq. Newburyport.
Rev. EDWARD D. GRIFFIN, D. D. President of Williams College.
Hon. WILLIAM REED, Marblehead.
Rev. LEONARD WOODS, D. D. President of the Theological Seminary at Amherst.
Rev. LYMAN BESCHER, D. D. Boston.
Rev. JOHN CODMAN, D. D. Dorchester.
Hon. SAMUEL HUBBARD, LL. D. Boston.
Rev. HENRY HILL, Esq. Boston.

Connecticut.
Hon. TIMOTHY DWIGHT, D. D. LL. D.

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Col. HENRY LINCKLAEN.
Rev. JOHN HUBER,
Col. RICHARD VARICK.

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Rev. SAMUEL WORCESTER, D. D.
Rev. JEREMIAH EVARTS, Esq.
MEMBERS OF THE BOARD.

Report,

Rev. ELIPHALET NOTT, D. D., President of Union College,
Rev. HENRY DAVIS, D. D., President of Hamilton College,
Rev. GARDINER SPRING, D. D.,
Rev. WILLIAM M. MURRAY, D. D.,
Rev. JOHN NICHIE, Esq.,
Rev. THOMAS DAVID, D. D.,
Rev. ELIAS CORNELIUS, D. D.,
Rev. NATHAN S. S. REMAN, Troy,
Rev. JOHN LUDLOW, D. D., Albany.

New Jersey.
Rev. PHILIP MILLER, D. D., Professor in the Theological Seminary at New Brunswick,
Rev. SAMUEL MILLER, D. D., and
Rev. ARCHIBALD ALEXANDER, D. D., Professors in the Theological Seminary at Princeton,
Rev. JAMES CARNANAN, D. D., President of Nassau Hall,
Hon. THEOKOURE PREAINGHUYSSEN, Newark.

Pennsylvania.
Rev. ASHREI GREEN, D. D., late president of Nassau Hall, now of Philadelphia,
ROBERT RAFFLES, Esq.
THOMAS BRADFORD, Jr. Esq. and
Dr. SAMUEL AGNEW, Harrisburg.

CORRESPONDING MEMBERS.

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

"That individuals, clergymen and laymen, residing in different and especially in distant parts of the United States, and in other lands, be now, and, as shall be deemed advisable, hereafter, elected by ballot, to be 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 are Corresponding Members.

IN THE UNITED STATES.

New York.
JOHN BOLTON, Esq. city of New York.

Ohio.
Rev. JAMES CULBERTSON, Zanesville.

Kentucky.
Rev. JAMES BLYTHE, D. D., Lexington.

Tennessee.
Rev. JOSEPH C. STRONG, Knoxville.

IN FOREIGN PARTS.

England.
WILLIAM WILBERFORCE, Esq. London.
Rev. GEORGE BURGER, late Secretary of the London Missionary Society, Islington,
Rev. JOSIAH FRAST, D. D., late Secretary of the Church Missionary Society, London,
WILLIAM TAYLOR MONEY, Esq.

Scotland.
Rev. JOHN CAMPBELL, D. D.,
Rev. RICHARD MAKENZIE,
Rev. RALPH WARDLOW, D. D.,

France.

Rev. WILLIAM NEILL, D. D., late President of Dickinson College, now of Philadelphia.

District of Columbia.
JOSEPH NOURS, Esq. late Register of the Treasury, Washington.

Virginia.
Gen. JOHN H. COOK, Fluvanna County,
WILLIAM MAXWELL, Esq. Norfolk.

South Carolina.
Rev. BENJAMIN M. PALMER, D. D., Charleston.

Georgia.
Dr. JOHN CUMMING, Savannah,
Rev. MOSES WADDEE, D. D., late President of the University of Georgia.

Tennessee.
Rev. CHARLES COFFIN, D. D., President of the College at Knoxville.

Kentucky.
Rev. GIDEON BLACKBURN, D. D., late President of the College at Danville.

Ohio.
Rev. ROBERT G. WILSON, D. D., President of the College at Athens.

Alabama.
Col. JOHN M. REE, late Agent of the U. S. for the Chocottaw Nation.

Virginia.
Rev. WILLIAM HILL, D. D., Winchester,
Rev. Dr. BAXTER, Lexington,

Malta.
Rev. WILLIAM JOWETT, Missionary of the Church Missionary Society.

Ceylon.
Rev. Archdeacon GLENIE.
Sir. RICHARD OTTLEY, Chief Justice,
JAMES M. MUSOYAN, Esq.

Bengal.
Rev. WILLIAM CAREY, D. D., Serampore.

China.
Rev. ROBERT MORRISON, D. D., Canton.

Bombay.
Sir JOHN MALCOLM, Governor of Bombay.
HONORARY MEMBERS OF THE BOARD.

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

That any Clergymen, on paying $50, and any Layman, on paying $100, at any time, be admitted to the privilege of attending to its deliberations, as an Honorary Member, but without the privilege of voting; this latter privilege being restricted, by the Act of Incorporation, to members elected by ballot.

The following gentlemen were constituted Honorary Members of the Board, before the last Report was printed:

Allen, Rev. Samuel C., Utica, N. Y.
Alexander, Joseph, Albany, N. Y.
Allen, Rev. Jacob, Gustenbury, Ct.
Allen, Moses, New York city.
Allen, Peter, South Hadley, Ms.
Allen, Tilly, Albany, N. Y.
Ambler, James B., Cherry Valley, N. Y.
Andrews, Rev. Elisa D., Putney, Vt.
Andrews, Rev. William, Cornwell, Ct.
Arhuckle, Rev. James, Bloomongrove, N. Y.
Armstrong, Samuel T., Boston, Ms.
Atwood, Rev. Anson S., Mansfield, Ct.
Atkins, Rev. Elisha, North Killingly, Ct.
Arbuckle, Rev. James, Blooming Grove, N. Y.
Andrews, Rev. Elisha D., Putney, Vt.
Ambler, James B., Cherry Valley, N. Y.
Allen, Peter, South Hadley, Ms.
Allan, Rev. John, D. D. Huntsville, Ala.
Boyd, James, Albany, N. Y.
Boyd, John T., Albany, N. Y.
Bissell, Josiah, Jr. Rochester, N. Y.
Bull, Rev. Edward, Lebanon, Ct.
Burr, Joseph, Manchester, Vt.
Burnell, Rinaldo, Pittsfield, Ct.
Burnham, Rev. Amos W., Litchfield, N. H.
Burnap, Rev. Uziah C., Chester, Vt.
Campbell, Rev. John, D. D. Blandford, Ms.
Campbell, Rev. John N., Albany, N. Y.
Campbell, Rev. A. E., Palmyra, N. Y.
Cannum, Rev. Frederick E., Poesten, Ms.
Carrington, Henry Beebee, Wallingford, Ct.
Carroll, Rev. Daniel Lynn, Brooklyn, N. Y.
Caso, Elisha, Simsbury, Ct.
Chaplin, Richard, Richmond, Va.
Chaplin, Rev. Walter, Woodstock, Vt.
Chaplin, Aaron, Hartford, Ct.
Chester, Rev. John, D. D. Alban, N. Y.
Chester, Rev. William, Hudson, N. Y.
Chester, Rev. John J., Warwick, N. Y.
Chickering, Rev. Joseph, Philippium, Ms.
Child, Rev. William, Pittsfield, Vt.
Church, Rev. John, D. D. Albany, N. Y.
Church, Rev. William, Hudson, N. Y.
Child, Rev. William, Pittsfield, Vt.
Clark, Rev. Benjamin P., Buckland, Ms.
Clark, Rev. Dorus, Blanford, Ms.
Clark, Isaac, Boston, Ms.
Clark, Rev. Pentus S., Deerfield, Ms.
Clark, Rev. Eber J., Winchendon, Ms.
Clark, Rev. Orange, Waterford, N. Y.
Clowes, Rev. John P., Salem, Ms.
Cobb, Richard, Boston, Ms.
Cockram, Rev. Sylvestor, Poultney, Vt.
Coe, George W., Savannah, Ga.
Coles, Rev. Lyman, Belchertown, Ms.
Colton, Rev. Calvin, 
Colton, Rev. Simon, Amherst, Vt.
Colton, Aaron, Hartford, Ct.
Condit, Rev. Asa, Hanover, N. J.
Cullen, Rev. James, Westfield, Ms.
Cooke, Rev. Parsons, Ware, Ms.
Cooke, Thomas B., Catskill, N. Y.
Cooke, Rev. Phineas, Lebanon, N. H.
Coley, Rev. Eli F., Trenton, N. J.
Coring, Rev. Richard S., Otsego, N. Y.
Coring, Gorden, Troy, N. Y.
Coring, Jasper, New York City.
HONORARY MEMBERS OF THE BOARD.

Report,

Cowan, Rev. Alex. N., Skeneateles, N. Y.
Cox, Rev. S. H., D. D., New York City.
Croghan, Rev. Samuel, Brooklyn, N. Y.
Cromwell, Rev. Ezekiel, Vassar Coll., N. Y.
Crompton, Rev. Ralph S., Woodstock, Ct.
Crosby, Rev. J. D., Middletown, Conn.
Cranes, Rev. Elias W., Jamaica, N. Y.
Crosby, A., Cambridge, N. Y.
Crosby, Rev. Daniel, Conway, Ms.
Cumnions, Rev. Ass. Portland, Me.
Cummings, Rev. Charles, Florida, N. Y.
Cushman, Rev. Ralph, Cincinnati, O.
Cushman, Rev. Ralph, D. D., New York City.
Cushman, Rev. Ralph W., Washington, D. C.
Cushman, Rev. Ralph W., New York City.
Cushing, Rev. J. D., D. D., New York City.

**Honorary Members of the Board.**

Fowlers, Rev. Orrin, Plainfield, Ct.
Fowlers, Rev. William C., Middlebury, Vt.
Fowlers, Rev. Bancroft, Brookfield, w. par. Ms.
Freedman, Rev. Frederick, Plymouth, Ms.
Frost, Rev. John, New York City.
Fuller, Rev. Joseph, Kennebunk, Me.
Gale, Rev. George, Whitesboro', N. Y.
Galland, Rev. Thomas H., Hartford, Ct.
Gourley, Rev. Allen, Chicago, Ill.
Gourley, Rev. Timothy P., Branford, Ct.
Gilbert, Rev. E. W., Wilmington, Del.
Goodale, Rev. David, Littleton, N. H.
Goodall, Rev. Wm., Miss. Constantinople.
Goodman, Rev. Ephraim, Torrington, Ct.
Goodrich, Rev. Samuel, Waltham, Ms.
Gordon, Capt., Rambou, Ind. An.
Gosman, Robert, Upper Red Hook, N. Y.
Gosman, Jonathan B., Danby, N. Y.
 Gould, Rev. Vinson, Southampton, Ms.
Gould, Rev. William, Fairhaven, Ms.
Graves, Rev. Allen, Missionary, Bombay.
Green, Rev. Samuel, Boston, Ms.
Griedly, Rev. Ralph W., Williamsport, Ms.
Griffin, George, New York City.
Griswold, Rev. A. V., D. D., Salem, Ms.
Grout, Rev. Jonathan, Hawley, Ms.
Grub, Rev. Samuel, Glenburn, Ct.
Griswold, Rev. Daniel O., Waterford, Ms.
Haines, R. T., New York City.
Hale, Rev. Enoch, West Hingham, Ms.
Hale, Rev. Jonathan L. Campion, N. H.
Hall, D. W., Baltimore, Md.
Hall, Rev. Robert, Leicester, Eng.
Hancock, Gerard, New York City.
Hallack, William A., New York City.
Hallack, William H., Pittsfield, Eng.
Hallack, Rev. Moses, Plainfield, Ms.
Hamner, Rev. J. G. Frederick, Md.
Harding, Rev. Sewall, Waltham, Ms.
Harrington, Hon. Herbert, Calcutta.
Harrison, Rev. Walter, D. D., Dunbarton, N. H.
Harrison, Rev. Roger, Tolland, Ct.
Harisson, Rev. Jonathan, East Haddam, Mr.
Hawley, Rev. William A., Hillsdale, Ms.
Hay, Rev. Philip C., Newark, N. J.
Hayes, Rev. Joel, South Hadley, Ms.
Hayes, Rev. William, New York City.
Hazan, Rev. Austin, Hartford, Vt.
Hemenway, Rev. Daniel, Norwich, Vt.
Hemer, Rev. Wm. S. Fishkill Land, N. Y.
Hitchcock, Rev. Edward, Amherst Coll., Ms.
Hitchcock, Jacob, Dwight, Arkansas Ter.
Hitchcock, Rev. Laurens P., Litchfield, Ct.
Hillyer, Rev. Asa, Orange, N. J.
Hill, Rev. John L. Missionary to Greece.
Hills, Eleazar, Auburn, N. Y.
Hills, Horace, Auburn, N. Y.
Hinsdale, Rev. Cha. J., San Francisco, Mr.
Hodgdon, Rev. L. S., Barre, Bradford, Ms.
Hobart, Rev. Caleb, North Yarmouth, Ms.
Holbrook, Rev. William, Rowley, Ms.
Holmes, Rev. Sylvester, New Bedford, Ms.
Hopkins, Samuel M., Albany, N. Y.
Homer, Rev. Jonathan D. N., Newton, Ms.
Homer, Rev. Henry, Boston, Ms.
Hooker, Rev. Henry B., Lancaster, Ms.
Hooker, Rev. Horace, Hartford, Ct.
Holbrook, L., New York City.
Hotchkiss, Rev. Frederick W., Baybrook, Ct.
Hough, Rev. John, Middlebury, Vt.
Hower, Rev. James, Pepperell, Ms.
Howe, Rev. John, D. D., Yale Coll., N. Y.
Hovey, Rev. Aaron, Saybrook, Ct.
Heyt, Rev. Orrin C., Hinsdale, Ms.
Hubbard, David G., New York City.
Hudson, Bartlini, Hartford, Ct.
HONORARY MEMBERS OF THE BOARD.

Johns, Rev. Evan, Canandaigua, N. Y.
Jones, Rev. J. H., New Brunswick, N. J.
Jenkins, Joseph W., Boston, Mass.
Jarvis, Rev. Samuel F., D.D., now in Europe.
Hyde, Rev. Lavius, Bolton, Ct.
Lewis, Rev. Isaac, D. D., Greenwich, Ct.
Meacham, Horace, Albany, N. Y.
Marsh, Rev. John, Haddam, Ct.
Malcolm, Sir John, Govr. of Bombay.
McLeod, Norman, Boston, Mass.
Kimball, Rev. James, Boston, Mass.
Johnson, Rev. Samuel, Saco, Me.
James, William, Nantucket, Mass.
James, J. S., New York city.
James, William, Albany, N. Y.
James, Fleming, Richmond, Va.
Jarvis, Rev. Samuel F., D. D., now in Europe.
Jenkins, Joseph W., Boston, Mass.
Jenks, Rev. William, Bath, Eng.
Jones, Rev. J. H., New Brunswick, N. J.
Johns, Rev. Samuel, New Haven, Ct.
Kent, John, Suffield, Ct.
Merrill, Rev. T. A., Middlebury, Vt.
Meach, Rev. Asa, Hull, Mass.
Michell, Rev. Alfred, Charleston, S. C.
Moisesworth, Capt. J. Bombay.
Morgan, David J., Daufuskie Isl., S. C.
Moores, Rev. Humphrey, Milford, N. H.
Murrin, Rev. Henry, East Windsor, Ct.
Murray, John R., New York city.
Napier, Thomas, Northampton, Mass.
Nash, Rev. sled, N. H.
Nash, Rev. Sylvester, St. Albans, Vt.
Nettleton, Rev. David, Gloucester, Mass.
Newton, Edward A., Pittsfield, Mass.
Nicholas, Rev. Charles, Haverhill, Ct.
Nott, Rev. Samuel, New York City.
Ogdin, Rev. David L., Sandwich, Ct.
Oones, Carter, Charleston, S. C.
Ogilby, Rev. David W., Beverly, Mass.
*Osgood, Rev. David, D. D., Medford, Mass.
Pease, Rev. Robert, Dumbarton, N. H.
Parker, Rev. J. L., Ferry, N. H.
Patterson, Rev. Nicholas, New York city.
Payson, Rev. Phineas, Lebanon, Mass.
Payson, Rev. J. P. Martha's Vineyard.
Peck, Exeter, Rochester, N. Y.
Penny, Rev. Joseph, Rochester, N. Y.
Perry, Rev. George, Ashburnham, Mass.
Perry, Rev. Gardner B., Bradford, Ct.
Perry, Rev. David L., Sharon, Ct.
Perry, Rev. Baxter, Lino., N. H.
Perry, Rev. David, Hollis, N. H.
Peters, Rev. Boston, New York City.
Pierce, Rev. George E., Harwinton, Ct.
Pineo, Rev. Bezaleel, Milford, Mass.
*Pleasant, Rev. Ichabod, Rochester, Mass.
Pomeroy, Rev. Thaddeus, Gorham, Me.
Pomeroy, Rev. Swain L., Bangor, Me.
*Porter, Rev. Wm. A., Williams Coll., Me.
Porter, Rev. James, Farmington, Ct.
Porter, Rev. Samuel, Farmington, Ct.
Porter, Rev. Samuel, New Haven, Ct.
Potter, Rev. Samuel, Nantucket, Mass.
Porter, Rev. Samuel, New York City.
Pratt, Rev. Minor G., Ward, Me.
Pratt, Rev. Joseph, Northwood, N. H.
Prior, Rev. John, Hopkinton, Me.
Proctor, Rev. David, New York city.
Proctor, Rev. Benjamin, New York City.
Pratt, Rev. J. P., Martha's Vineyard.
Pruitt, Rev. Eliakim, Genesee, N. Y.
Pratt, Rev. James, New York City.
Perry, Rev. Robert, Lino., N. H.
Perry, Rev. David, Hollis, N. H.
Peters, Rev. Boston, New York City.
Pierce, Rev. George E., Harwinton, Ct.
Pineo, Rev. Bezaleel, Milford, Mass.
*Pleasant, Rev. Ichabod, Rochester, Me.
Pomeroy, Rev. Thaddeus, Gorham, Me.
Pomeroy, Rev. Swain L., Bangor, Me.
*Porter, Rev. Wm. A., Williams Coll., Me.
Porter, Rev. James, Farmington, Ct.
Porter, Rev. Samuel, Farmington, Ct.
Porter, Rev. Samuel, New Haven, Ct.
Porter, Rev. Samuel, New York City.
Pratt, Rev. Minor G., Ward, Me.
Pratt, Rev. Joseph, Northwood, N. H.
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Proctor, Rev. David, New York city.
Proctor, Rev. Benjamin, New York City.
Pratt, Rev. J. P., Martha's Vineyard.
Pruitt, Rev. Eliakim, Genesee, N. Y.
HONORARY MEMBERS OF THE BOARD.

Robinson, Charles, Southington, Ct.
Robinson, Edw., Andover, Ms.
Robinson, George, New Haven, Ct.
*Robinson, Rev. Wm., Southington, Ct.
Robins, Rev. Francis D., Enfield, Ct.
Robbin, Rev. Abram, Abington, Ms.
Rockwood, Rev. Elisha, Westboro', Ms.
Rood, Rev. Amos, Danbury, Ct.
Ropes, William, Boston, Ms.
Rowell, Rev. Joseph, Cornish, N. H.
Rush, Rev. Geo. B. Plattsburg, N. Y.
Russell, Joseph, Troy, N. Y.
Sabin, Rev. Nath, East, Ms.
* Salisbury, Stephen, Worcester, Ms.
*Sanderson, Thomas, Whately, Ms.
Sanford, Rev. B. E. Bridgewater, Ms.
Scales, Rev. Jacob, Hammon, N. H.
Schofield, Rev. Erastus, Burlington, Ct.
Scott, Rev. John, Epsom, N. H.
Scranton, Rev. Erastus, Burlington, Ct.
Scovell, Hezekiah, Albany, N. Y.
Sedgwick, Rev. Moses L. Clinton, Ms.
Searle, Rev. Jeremiah, Cohocton, N. Y.
Sears, Rev. Reuben, Chalmersford, Ms.
Sheffield, Rev. Luther, Easton, Ct.
Shekton, Rev. Noah, Stockbridge, Ms.
Shepard, Rev. J. Litchfield, Ct.
Shepley, Rev. David, North Yarmouth, Ms.
Shepard, Rev. Samuel, D. D. Lenox, Ms.
Shepard, Rev. Samuel N., Madison, Ct.
Shepard, Rev. Thomas, Ashfield, Ms.
Sherman, Josiah, Albany, N. Y.
Shipman, Rev. Thomas L., Southbury, Ct.
Shurtleff, Rev. Richard, Claverack, N. Y.
Smith, Erastus, Hudson, Ms.
Smith, Rev. Erastus, Huntington, Ms.
Smith, Rev. Worthington, St. Albans, Vt.
Smith, Rev. John, Jerreys, East Stafford, Ct.
Smith, William Mathew, Sharon, Ct.
Smith, Rev. Thomas M., Cranskill, N. Y.
Smith, Norush, Mr., Hartford, Ct.
Smith, Rev. John, Exceter, N. H.
Smith, Norman, Hartford, Ct.
Smith, Rev. Emma, N. Bookfield, Ms.
Snowden, Rev. Samuel F., Sackett's Harbor.
Southmayd, Rev. Daniel S. Concord, Ms.
Spofford, Jeromiah, Bradford, Ms.
Spofford, Rev. Luke A.
Sprague, Rev. Wm. B., D. D. Albany, N. Y.
Spring, Rev. Samuel, Hartford, Ct.
Starkweather, Charles, Northampton, Ms.
*Starr, Rev. Peter, Warren, Ct.
Stiles, Rev. Stephen W., Orange, Westfield, N. Y.
*Stuart, Rev. Julius E., Bloomfield, N. Y.
Stone, Rev. John S., Litchfield, Ct.
Stone, Rev. Cyrus, Missy Bombay, India.
Steele, Rev. Jeremiah, Livonia, N. Y.
Storrer, Rev. Richard S., Brimington, Ms.
Storrer, Rev. William L., Northfield, Ms.
Strong, Rev. Lyman, Hebron, Ct.
Strong, Rev. Henry P., Phelps, N. Y.
Stuart, Rev. W. Thoel. hom., Andover, Ms.
Sturdivant, Rev. Solomon, Derby, Ms.
Swenson, Rev. Zelina, Derby, Ms.
Talmadge, Benjamin, Litchfield, Ct.
Tappan, Arthur, Troy, N. Y.
Tappan, Rev. Benjamin, Augusta, Me.
Tappan, Rev. C. D. W., Cherry Valley, N. Y.
*Taylor, Rev. James, Sunderland, Ms.
Taylor, Knowles, New York city.
Thacher, Rev. Washington, Canajoharie, Hol. N. Y.
Thompson, Rev. A. Atkinson, Troy, N. Y.
Thomson, Rev. Lathrop, Cortland, N. H.
Todd, Rev. William, Benton, N. Y.
Trotter, Rev. Richard, Ashfield, Ms.
Trout, Samuel, Medford, Ms.
Trotter, Nathaniel, Albany, N. Y.
Tracy, Geo., Mass., New York City.
Trask, Israel, E. New Haven, Ct.
Treat, Rev. Joseph, Southfield, Ms.
Tucker, Rev. Mark, D. D. Troy, N. Y.
Turner, Ralph, North Peru, Eng.
Turner, Rev. E., Medford, Ct.
Vaile, Rev. Joseph, Rensfield, Ms.
Vail, George, Troy, N. Y.
*Van Rensselaer, Philip S., Albany, N. Y.
Van Rensselaer, Stephen, Jr., Albany, N. Y.
Van Rensselaer, Philip S., Alb., Albany, N. Y.
Van Rensselaer, Peter W. Patterson, Albany, N. Y.
Van Rensselaer, Cortland, Alb., Alb., N. Y.
Van Vechten, Rev. Jacob, Sackett's Harbor.
Van Zandt, Rev. Staats, St. Albans, N. Y.
Van Dyck, Rev. Leonard B., Cohocton, N. Y.
Van Dyck, Abraham, Cohocton, N. Y.
Vanderwater, Rev. J. C., Canajoharie, N. Y.
Vermilye, Rev. Thomas E. E. Sprinfield, Ms.
Vose, Thomas, Boston, Ms.
Walden, Ebenazer, Buffalo, N. Y.
Wallace, William, New York, N. Y.
Walker, Rev. Charles, New Ipavish, N. H.
Ware, Rev. Samuel, Coway, Ms.
Warner, Rev. Aaron, Medford, Ms.
Warren, Lymans, Le Point, Ms., Ter.
Washburn, Rev. Royal, Amherst, Mr.
Washburn, Rev. Asa, East, and Collays, Vt.
Washburn, Hon. Hon., Hartford, Ms.
Waterbury, Rev. Jared B., Portsmouth, N. H.
Weeks, Rev. William, J. P., N. N.
Wells, Rev. Eliah E., Oxford, N. Y.
Weston, Rev. Isaac, Cumberland, Ms.
Whelpley, Rev. S., East, and S., and Whipple, Charles, Newburyport, Ms.
Whelpley, Rev. Sami, Newburyport, Ms.
Williams, Rev. S., Northampton, Ms.
Williams, Rev. William, Salem, Ms.
Williams, William, Utica, N. Y.
Williams, Rev. Joshua, Newville, Pa.
Williams, Rev. Abiel, Dudley, Ms.
Williams, Rev. Seth, Durham, N. Y.
Williamson, Rev. David H., Tomtride, Ms.
Wills, Rev. John, N. Y.
Wilson, Rev. Daniel, London.
Wilson, Rev. David, Expert, Mr.
Withington, Rev. Leonard, Newbury, Ms.
Willard, John, Alb., Alb., N. Y.
*Woodbridge, Jn. B., South Hadley, Ms.
Woodbridge, Rev. John D. D., New York City.
Woodbury, Rev. William, Palfarm, Ms.
Woodworth, John, Alb., Alb., N. Y.
Wooley, William W., New York city.
Worcester, Rev. Leon, Le Point, Ms.
Wooster, Rev. Benjamin, Fairfiled, Vt.
Wright, Rev. E. B. Ludlow, Ms.
Yale, Rev. Calvin, Charlestown, Ms.
The following gentlemen have been constituted Honorary members since the last Annual Report was printed. Where it is not otherwise specified, they have been constituted by their own donation.

Adams, Rev. George E. Brunswick, Me.
Adams, Rev. Nehemiah, Cambridge, Ms.
Adams, Rev. William, Brighton, Ms.
Annesly, Lawson, Auburn, N. Y.
Andros, Silas, Hartford, Ct.
Ashbee, Rev. G. W., Louisville, Ky.
Ashton, Rev. Daniel C., Auburn, N. Y.
Backus, J. Trumbull, New Haven, Ct.
Barr, Rev. Joseph, Manhattan, N. Y.
Bates, Rev. John, Newport, R. I.
Blake, Rev. John, Bridgeport, Ct.
Blake, Rev. John, Ellington, Ct.
Bloom, Rev. Diodate, Ellington, Ct.
Buck, Rev. J. Judson, Cairo, I. N.
Bush, Rev. George W., Waterford, J. Y.
Camp, Rev. Albert B., Ashby, Ms.
Camp, Rev. Jonathan, Chester, N. Y.
Camp, Rev. Jonathan, Chester, Ms.
Carpenter, Rev. Asahel, Sandwich, Ms.
Chaffee, Rev. A. Richmond, Va.
Chaffee, Rev. Charles, South Berwick, Me.
Choate, Rev. Daniel, Richmond, Ms.
Churchill, Rev. Charles, Lebanon, I. N.
Clark, Rev. Saul, Chester, Ms.
Clark, Rev. William, Wells, Me.
Clement, Rev. Jonathan, Chester, N. Y.
Cobb, Rev. Charles, Richmond, Va.
Cuyler, Rev. C. C., Poughkeepsie, N. Y.
Davis, Rev. S. T. Marshall, Los Angeles, I. N.
Davis, Phineas, Jr., New York city.
Dexter, Rev. Elijah.
Dixey, Rev. John M.
Dickenson, Rev. James T.
Donaldson, James, New York city.
Dwight, Rev. Edward W.
Eaton, Rev. Sylvester, Collipull, Me.
Ely, Rev. James, West Durham, N. Y.
Everett, Rev. Cornelius B.
Fellows, Rev. Linnus.
Fisher, Abijah.
Fisher, Francis A.
Fiske, Rev. Harvey.
Freeman, Rev. Charles.
Gardiner, Rev. Alfred.
Gillett, Rev. Eliphalet, D.D.
Goodrich, Rev. Charles.
Goodrich, Rev. John.
Goldsmith, Rev. J.
Heilbronstein, Rev. Jacob.
Herrick, Rev. Osborn.
Herrick, Rev. Mr.
Hubbard, David.
Hubbard, Richard.
Hurd, Rev. Isaac.
Keeler, Rev. S. H.
Kent, Rev. Cephas H.
Knull, Rev. Richard.
Law, Rev. Ohio.
Leavitt, Rev. Joshua.

Adams, Rev. Nehemiah. Cambridge, Ms.
Adams, Rev. William. Brighton, Ms.
Annesly, Lawson. Auburn, N. Y.
Andros, Silas. Hartford, Ct.
Ashbee, Rev. G. W. Louisville, Ky.
Ashton, Rev. Daniel C. Auburn, N. Y.
Barr, Rev. Joseph. Manhattan, N. Y.
Bloom, Rev. Diodate. Ellington, Ct.
Buck, Rev. J. Judson. Cairo, I. N.
Bush, Rev. George W. Waterford, J. Y.
Camp, Rev. Albert B. Ashby, Ms.
Camp, Rev. Jonathan. Chester, N. Y.
Camp, Rev. Jonathan. Chester, Ms.
Carpenter, Rev. Asahel. Sandwich, Ms.
Chaffee, Rev. A. Richmond. Va.
Chaffee, Rev. Charles. South Berwick, Me.
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Churchill, Rev. Charles. Lebanon, I. N.
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Clark, Rev. William. Wells, Me.
Clement, Rev. Jonathan. Chester, N. Y.
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Davis, Rev. S. T. Marshall. Los Angeles, I. N.
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Goldsmith, Rev. J.
Heilbronstein, Rev. Jacob.
Herrick, Rev. Osborn.
Herrick, Rev. Mr.
Hubbard, David.
Hubbard, Richard.
Hurd, Rev. Isaac.
Keeler, Rev. S. H.
Kent, Rev. Cephas H.
Knull, Rev. Richard.
Law, Rev. Ohio.
Leavitt, Rev. Joshua.
HONORARY MEMBERS OF THE BOARD.

Report,

Lee, Rev. Samuel, Sherburne, Ms.
Littlefield, James, Randolph, Ms.
Macleay, Rev. James, North London, Ct.
McEwen, Rev. Abel, Topsfield, Ms.
Mack, David, Middlefield, Ms.
Mack, David, Jr., Middlefield, Ms.
Mann, Rev. Joel, Greenswich, Ct.
Mauna, Rev. Asa, Cincinnati, O.
McLane, James Woods, New London, Ct.
Marsh, Rev. Christopher, Biddeford, Me.
Nelson, Thomas S., Biddeford, Me.
Newnan, Rev. Ebenezer, Dunstable, N. H.
Norton, Rev. Heman, New Milford, Ct.
Northrop, Rev. Bennett F., East Granville, N. Y.
Nott, Rev. H. G., North Windsor, N. Y.
Oliver, Rev. Andrew, Deposit, N. Y.
Orme, Rev. Samuel G., Green Village, N. J.
Osborn, Rev. Joel, East Granville, N. Y.
Palmer, Rev. David, Robinson chh. and so.
Parsons, Rev. Edward A., Robinson chh. and so.
Parsons, Rev. Justin, Robinson chh. and so.
Peck, Jesse, Robinson chh. and so.
Perkins, Rev. Matt. La Rue, Robinson chh. and so.
Phinney, Rev. Barnabas, Robinson chh. and so.
Porter, Rev. Ebenezer D. D., Robinson chh. and so.
Porter, Samuel, Robinson chh. and so.
Pratt, Rev. Levi, Robinson chh. and so.
Punchard, Rev. George, Robinson chh. and so.
Putnam, Rev. John M., Robinson chh. and so.
Rice, Rev. B. H., Robinson chh. and so.
Rich, Rev. Ezekiel, Robinson chh. and so.
Rockwell, Charles W., Robinson chh. and so.
Rood, Rev. Honan, Robinson chh. and so.
Savage, Rev. Amos, Jr., Robinson chh. and so.
Shapard, Rev. George, Robinson chh. and so.
Smith, Rev. John Pye, D.D., Robinson chh. and so.
Smith, Rev. John, Robinson chh. and so.
Spencer, Rev. I. S., Robinson chh. and so.
Sone, Rev. Timothy, Robinson chh. and so.
Taylor, Rev. John, Robinson chh. and so.
Taylor, Rev. Veron D., Robinson chh. and so.
Thomas, Rev. J. H., Robinson chh. and so.
Thomson, S. P., Robinson chh. and so.
Todd, Rev. John, Robinson chh. and so.
Tuttle, Rev. Timothy, Robinson chh. and so.
Vail, Rev. Horatio L., Robinson chh. and so.
Van Cleef, Rev. Cornelius, Robinson chh. and so.
Ward, Asa, Robinson chh. and so.
Warren, Rev. Charles J., Robinson chh. and so.
Waterman, Rev. Thos. T., Robinson chh. and so.
Wheeler, Rev. Charles, Robinson chh. and so.
Wheelock, Rev. S. M., Robinson chh. and so.
Whitehead, Rev. Charles, Robinson chh. and so.
Whitney, Rev. Joseph, Robinson chh. and so.
Whitcomb, Rev. J., Robinson chh. and so.
Wilcox, Rev. Clauncey, Robinson chh. and so.
Wilcox, Rev. Lamond, Robinson chh. and so.
Wycock, Rev. Isaac N., Robinson chh. and so.

Chh. and so.

Asso. of West Hebron, N. Y.
A few friends.
La. asso.

Three ladies. [Canandaigua, N. Y.]
Ladies of Rev. A. D. Eddy's cong.
La. of 1st cong. so.
Mon. con. and indiv.
Students of theol. sem.

A friend.

La. asso.
Gent. asso. and mon. con.
Mrs. James O. Morse, Cher. Val.

1st cong. chh. and so.
Indiv. in presb. chh.
Char. so. of Middlesex.
Gent and la. asso. in S. par.
Dep. Tallmadge.
Gent. asso.

E. Peck, Rochester, N. Y.
Students of theol. sem.
Gent. asso. and la. asso.
Young la. read. asso. Chapel so.
E. Peck, Rochester, N. Y.

Gent. asso. and la. asso.
Gent. asso. la. asso. & mon. con.
Gent. asso. and la. asso.
K. Taylor.

Indiv.

Asso. in presb. chh.
Mon. con.
Jeremiah Evarts.

Indiv.
La. asso. of 1st so.
Indiv.
H. W. Taylor, Canandaigua.

Indiv.
New Windsor, N. Y.
Legacy of Sarah Thomas, dec'd.
Legacy of W. H. Thomas, dec'd.
Char. so. of Middlesex.
Nemo, New London.
Mon. con. & a lady, New London.
Memb. of Ref. D. so. and indiv.
Robinson chh. and so.
Gent. asso. in Mansfield S. so. Ct.
E. Wickes, Jamaica.

Fem. miss. so.
Fem. benev. so. and asso.
The following is a summary account of the Board and its members.

1810, and incorporated in 1812.

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

Twenty-six are deceased; viz. eleven clergymen, and fifteen laymen.

The present number of Members of the Corporation is sixty-two; of whom 37 are clergymen and 25 are laymen. The act of incorporation prescribes, that the Board shall consist of at least one third laymen, and at least one third clergymen.

Of the Corresponding Members, ten are dead, and twenty-two survive; viz. 12 clergymen and 10 laymen, in various parts of the world.

The number of Honorary Members, who have been thus constituted by the payment of donations, is 761, of whom 733 are now living; viz. 534 clergymen and 163 laymen in our own country, 14 missionaries among the heathen, and 11 clergymen and 11 laymen belonging to foreign countries.

RECAPITULATION OF MEMBERS NOW LIVING.

| Members of the Corporation | - | - | 62 |
| Corresponding Members | - | - | 22 |
| Honorary Members | - | - | 733 |
| **Total** | - | - | **817** |
TWENTY-SECOND ANNUAL MEETING

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

Foreign Missions.

The Twenty-Second Annual Meeting of the American Board of Commissioners for Foreign Missions, was held in the Rhetorical Chamber of Yale College, on the 5th, 6th, and 7th days of October, 1831.

Members Present.

President.

Rev. Thomas M'Auley, D. D. LL. D.
Rev. James Cumnahan, D. D.

S. V. S. Wilder, Esq.

Samuel Agnew, M. D.

Rev. Gardiner Spring, D. D.

Rev. William Allen, D. D.

Rev. Warren Fay, D. D.

Rev. Justin Edwards, D. D.

Eleazar Lord, Esq.

Rev. Benjamin B. Wiener, D. D.

Henry Hill, Esq.

Hon. William Reed,

Rev. Heman Humphry, D. D.

Honorary Members Present.

Israel E. Thask, Esq., Rev. Samuel Merwin, Rev. Charles A.
Boardman, Rev. Leonard Bacon, Rev. Chauncey A. Goodrich, Rev.
Cornelius B. Everest, Rev. John E. Bray, Rev. David L. Ogden, Rev.
William L. Strong, Rev. Stephen W. Stedman, Rev. Joseph E. Camp,
Rev. John Blatchford, Rev. Joel Mann, Rev. Erastus Scranton,
Rev. Adolphus Ferris, Rev. Joseph Whiting, Rev. John Marsh,
Rev. Thomas Putnamson, Rev. Samuel H. Riddell, Rev. George E.
Pierce, Rev. David L. Hunn, Rev. Zephaniah Swift, and Rev. Am-
brose Edson, of Connecticut; Rev. Benjamin H. Rice, Rev. Elias Con-
Rev. Thomas M. Smith, Rev. Flavel S. Gaylord, Zebulon Lewis,
Esq., Mr. Abijah Fisher, Mr. George M. Tracy, Mr. Charles W.
Rockwell, and Courtlandt Van Rensselaer, Esq., of New York;
MINUTES OF THE ANNUAL MEETING.


Eleazar Lord, Esq. was appointed Assistant Recording Secretary for the session.

Religious Services.

The meeting was opened with prayer, on the 5th, by Dr. Miller, and on the succeeding days by Dr. Beecher and Dr. Humphrey; and the meeting was closed with prayer by Dr. Wisner.

On Wednesday evening, the 5th, the annual sermon before the Board was preached in the Centre church, by the Rev. Dr. Woods, from Isaiah lxi. 1, 2.

On Thursday evening, a meeting was held at the same place, at which the Rev. Mr. Rice led in prayer, portions of the Annual Report were read by Mr. Anderson, and addresses were delivered by Drs. Cornelius, Lansing, Beecher, and M'Auley; after which a collection was taken, amounting to $319 07.

On Friday, at three o'clock, the Board united with numerous professed disciples of the Lord Jesus in the North church in partaking of the Lord's supper. The services on the occasion were conducted by Drs. Porter and Carnahan, Rev. Messrs. Punderson and Swift, and Dr. Beecher.

Treasurer's Accounts.

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

The following is a summary view of the receipts and expenditures during the year.

**Receipts.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donations</td>
<td>$89,068 26</td>
</tr>
<tr>
<td>Legacies</td>
<td>9,235 76</td>
</tr>
<tr>
<td>Income of permanent fund</td>
<td>2,305 32</td>
</tr>
<tr>
<td>Interest on temporary loans</td>
<td>37 25</td>
</tr>
<tr>
<td>Refunded for advances previously made</td>
<td>237 50</td>
</tr>
<tr>
<td><strong>Total receipts of the Board</strong></td>
<td>$100,934 07</td>
</tr>
</tbody>
</table>

Balance for which the Board is in debt, carried to new account, Sept. 1, 1831, 2,941 53

**Expenditures.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>The payments from the Treasury to meet the current charges of the various missions and operations of the Board, were,</td>
<td>98,312 75</td>
</tr>
<tr>
<td>Balance for which the Board was in debt, Sept. 1, 1830,</td>
<td>5,562 27</td>
</tr>
</tbody>
</table>

**Total expenditures:** $103,875 62

* In addition to the balance of $5,562 27, for which the Board is stated to have been in debt Sept. 1, 1830, the sum of $14,000 was due in India on account of the Bombay and Ceylon missions, so that the actual debt then was $19,562 87. See Treasurer's Accounts for last year. The debt in India has been paid.
The following additions to permanent funds, of which the interest only can be expended, have been made within the year past, viz.

To the Permanent Fund, viz.

Legacy, .......................... $280.00
Gain on investment in United States six per cent. stock, .......................... 498.56
Total, .................................. $778.56

To the Permanent Fund for the Corresponding Secretary, viz.

From individuals, ........................................ 152.25
For profits of the Missionary Herald, received during the year, 1,518.93
Interest, in part, on this fund, ........................................ 224.61
Total, ........................................ 1,895.79

To the Permanent Fund for Treasurer, viz.

From an individual, ........................................ 48.25
Interest on this fund, ........................................ 108.00
Total, ........................................ 156.25

Committees Appointed.

President Day, and Drs. Proudfit and Fay, were appointed a committee to make arrangements for the public meetings of the Board, during the session.

Drs. Miller and Porter, and J. Tappan, Esq. were appointed a committee to express the sense of the Board relative to the important services of the late Corresponding Secretary, and its grateful remembrance of his official services in the cause of Christ.

President Day, and Drs. Wisner and Beecher were appointed a committee to confer with Drs. M'Auley and Richards, commissioners from the General Assembly of the Presbyterian Church, relative to the measures best adapted for enlisting the energies of the Presbyterian church more extensively in the cause of missions to the heathen.

Drs. Miller, Woods, Humphrey, and Beecher, and Messrs. Reed, Platt, and Tappan, were appointed a committee to consider and report on the subject of electing a Corresponding Secretary.

Drs. Allen, Day, Proudfit, Fay, Wisner, and Agnew, and Mr. Hill were appointed a committee to consider and report concerning the election of new members of the Board; and if they should deem it expedient to elect any, to present a nomination.

The following committees were appointed on the several parts of the Report of the Prudential Committee; viz.


On the Cherokee, Chickasaw, and Choctaw missions—Drs. Wisner and Humphrey, and Rev. Mr. Stebbins.

On the missions among the Arkansas Cherokees, the Osages, and the Indians at Green Bay, at Mackinaw, near Lake Superior, and in the states of Ohio and New York—Dr. Proudfit, and Rev. Messrs. Blatchford and Ogden.

On the financial concerns of the Board—Mr. Reed, Dr. Spring, and Dr. Agnew.

Drs. Proudfit, Fay, and Miller, were appointed a committee to consider and report on the time and place of the next annual meeting of the Board, and to nominate a preacher and his substitute for that occasion.
1831. MINUTES OF THE ANNUAL MEETING.

Judge Platt, Drs. M'Auley and Spring, Professor Goodrich, and Mr. Reed were appointed a committee to consider and report respecting the situation of the missions and the missionaries of the Board, among the Indians in the southwestern part of the United States, and the expediency of memorializing the national government on the subject.

Drs. Humphrey, Proudfoot, and Miller, were appointed a committee to express the thanks of the Board to Dr. Woods for his sermon and request a copy for the press.

John Tappan, Esq., Hon. Samuel Hubbard, Hon. William Reed, Samuel T. Armstrong, Esq., and Mr. Daniel Noyes, were appointed a committee to decide what salaries shall be received by the officers of the Board employed at the Missionary Rooms.

Reports of Committees.

Annual Report.—The Annual Report of the Prudential Committee was read by Mr. Anderson and Mr. Greene. The committees on the several parts of it reported in favor of its adoption with a few modifications; and the Report as a whole was approved and adopted by the Board.

Late Corresponding Secretary.—The committee appointed to prepare a minute expressing the sense of the Board of the character and services of their late corresponding secretary, beg leave to report the following, viz.

Jeremiah Evarts, Esq. the late beloved and revered corresponding secretary of this Board, departed this life on the 10th day of May last, in the city of Charleston, in South Carolina, on his return from a voyage to the island of Cuba, which he had taken for the benefit of his health, which had been long enfeebled, by a pulmonary complaint, and by labors of the most unwearied and exhausting kind in the great cause of Christian benevolence.

This excellent man had, for a number of years, devoted all the powers of his strong, sagacious, and sanctified mind, to the cause of missions among the heathen, with a degree of judgment, zeal, disinterestedness, and indefatigable diligence and perseverance, which has, probably, never been exceeded by any one occupying a similar station, and which commanded the universal confidence of the friends of missions to whom he was known in every part of the world. His departure, like his life, was marked with that lively faith, and triumphant hope in the grace and truth of the gospel, which were eminently adapted to edify and animate the friends of the Redeemer's kingdom.

The Board cannot forbear here to record their deep impression of the distinguished talents, the ardent piety, and the peculiar devotedness of their departed brother and fellow-laborer, and their grateful recollection of his long, faithful, and invaluable services. And while they bow in humble submission to the sovereign wisdom of God, which has removed him from his earthly labors, they desire to cherish a solemn sense of the new call which this bereavement presents to every surviving member of the Board, to increasing zeal and diligence in the great work to which he was so eminently devoted in life and in death.

Election of Members.—The committee on the election of new members, reported that it is not expedient to elect any new members at this time; which report was adopted.
James N. Mooyart, Esq. of Ceylon, whose election was by mistake, omitted at the meeting last year, was unanimously elected a corresponding member of the Board.

**Commissioners from the General Assembly.**—The committee of conference with the commissioners from the General Assembly of the Presbyterian church made a report, which was approved by the Board; but as it must also be laid before the General Assembly, the publication of it is deferred.

**Next Annual Meeting.**—The committee on the subject of the next annual meeting of the Board, recommended, and it was voted, that the next annual meeting be held in the city of New York, on the first Wednesday of October, 1832, at 10 o'clock, A. M.; and that the Rev. William Allen, D. D., preach on that occasion, and the Rev. Thomas M'Auley, D. D. be his substitute; and also that Drs. Spring and M'Murray, and Eleazar Lord, Esq. be a committee to make the necessary arrangements.

**Financial Concerns.**—The committee to whom was referred that part of the report relating to the financial concerns of the Board, recommended that it be approved and adopted; which was done.

The same committee, also, made the following suggestions, which were also approved by the Board; viz.

That the Board is called upon gratefully to acknowledge the goodness of God in directing the attention of the churches for several months past, to the pecuniary necessities and claims of the missions and missionaries under its care; and that it becomes the Board and its committee to evince great enterprise and courage in its future plans and efforts, aiming at a constant and rapid extension of the system of means, by which it is endeavoring to reclaim the unevangelized portions of the earth to God.

The committee would also recommend to the Board to express their approbation of the course pursued by the Prudential Committee hitherto, in accepting the services of every preacher of the gospel who has offered to become a missionary to the heathen, and has produced satisfactory testimonials of his qualifications for that work.

They also respectfully suggest that the Prudential Committee be requested to take into consideration the expediency of increasing the salaries of the executive officers resident at the Missionary Rooms, as the necessity of the case may require.

**Election of a Corresponding Secretary.**—The committee to whom the subject of electing a Corresponding Secretary was referred reported; whereupon the Rev. Elias Cornelius, D. D. was elected to that office. Dr. Cornelius was also elected a member of the Board.

**Cherokee Mission.**—The committee to whom was referred the case of the mission and missionaries among the Cherokee Indians made a report; in which, after stating that the missionaries of the Board entered the Cherokee nation with the express approbation and promised countenance and patronage of the government of the United States; noticing the claims recently made by the state of Georgia to jurisdiction over the Cherokee country, and the laws enacted by the legislature of that state interfering with the labors of the missionaries and their rights as citizens of the United States, and under which they had been arrested, tried, and imprisoned in the penitentiary; and having all the documents relating to the case before them;
they offered the following resolutions, which were approved and adopted by the Board.

Resolved 1. That, in view of the facts of the case as now before this Board, this Board do approve of the conduct of their missionaries under these trying circumstances.

Resolved 2. That the Prudential Committee be directed to prepare and publish a concise statement of facts respecting the missions established by this Board among the southwestern tribes of Indians; comprising a notice of the circumstances of those tribes prior to and at the commencement of the missions of this Board; a view of the progress of social, intellectual, moral, and religious improvement among the Indians; and of the aid, sanction, and encouragement originally and from time to time extended to these missions by the government of the United States; with estimates of the monies expended in the establishment and progress of these benevolent operations, and all such particulars respecting the state and prospects of these tribes and of the several missions among them; in connection with a statement of the proceedings of the United States government, and of the government of the state of Georgia, affecting the rights of the Indians, and finally interrupting the missions, and arresting and imprisoning some of the missionaries.

Resolved 3. That the Prudential Committee be, and they are hereby directed to address a respectful memorial to the President of the United States, claiming the protection of the executive government for the missionaries and the property of the Board at the missionary stations among the southwestern Indians, and at their discretion to present a memorial to congress on the same subject.

Resolved 4. That it be recommended to the churches to make the present condition and trials of the suffering and imprisoned missionaries of the Board, the subject of special prayer to almighty God, and particularly at the monthly concert on the first Monday in December next, that this dark dispensation, may be overruled for the extension of the gospel and the ultimate prosperity of the missionary cause.

Offices.

The following gentlemen were elected officers for the ensuing year.—

Hon. John Cotton Smith, LL. D., President;
Hon. Stephen Van Rensselaer, LL. D., Vice President;
Rev. Calvin Chapin, D. D., Recording Secretary;
Hon. William Reen;
Rev. Leonard Woods, D. D.
Hon. Samuel Hubbard, LL. D.
Rev. Warren Fay, D. D.
Rev. Benjamin B. Wisner, D. D.
Rev. Elias Cornelius, D. D.
Rev. Elias Cornelius D. D., Corresponding Secretary;
Rev. Rufus Anderson, Assistant Secretaries;
Mr. David Greene,
Henry Hill, Esq. Treasurer;
John Tappan and
Charles Stoddard, Esq.'s, Auditors.
A letter from the Hon. Roger Minot Sherman, of Fairfield, Con. who was elected a member of the Board at its last annual meeting, was presented, in which he stated that his professional business would not permit him to attend the meetings of the Board, and that he therefore declined becoming a member.

The following resolutions were introduced and adopted:—

Resolved, That the American Board of Commissioners for Foreign Missions have regarded with deep interest, and now gratefully acknowledged, the aid which the mission at the Sandwich Islands has received from ship owners and ship masters concerned in the whale fishery; and especially would the Board acknowledge the aid they have received from the officers and crews of those ships which have taken no ardent spirits for use or for sale.

Resolved, That a respectful application be made on behalf of this Board, by the Prudential Committee, to the American Bible Society for aid in printing the holy scriptures and parts thereof in Greece, Bombay, Ceylon, and the Sandwich Islands; and that the Committee, on making such application, represent to said society what preparations and facilities exist for printing the scriptures in the several places referred to, and the amount of aid which is desired and can be advantageously employed in the course of the ensuing year.

Resolved, That the Prudential Committee be instructed to revise the by-laws of the Board, and report at the next annual meeting.

Resolved, That during the vacancy of the office of Corresponding Secretary, the Prudential Committee be authorised to make such arrangements for supplying the deficiency as may be found necessary.

The thanks of the Board were voted to those individuals and families in New Haven, whose hospitality and kindness the members have experienced during the session.

To the President and Fellows of Yale College for the use of their Rhetorical Chamber during the session.

To the First Church and Congregation, and the United Church and Society, for the use of their respective houses of worship, and to the choirs of singers connected with them respectively, for their aid at the public religious services of the Board.
Mr. President,

Two of the more aged and venerable members of this Board, and two others in the meridian of life, have been removed from their earthly labors, since our last meeting. The names of Varick and Austin, of Rice and Evarts, must now be transferred to the catalogue of the dead.

The fact is, indeed, monitory, that, for thirteen years, we have assembled but once, without having to mourn over departed associates. These we have been accustomed to commemorate in brief eulogiums; and were the Committee to continue this custom on the present occasion, and make use of the strongest expressions of admiration for character and influence, now living among us only in fond recollections and in works of substantial good, they would be sustained by the judgment and sympathies of all their brethren.

They are induced, however, by a variety of considerations, to discontinue this practice, and do little more than mention the names of such as, having ceased to reside on earth, have ceased also to be members of this body. And yet there is one—our late beloved and revered Corresponding Secretary—to whose memory the Committee would feel bound to render a special tribute of affectionate commemoration at this time, notwithstanding the rule they have adopted, were it not for the able discourses, which will be distributed among the members, illustrative of his character and labors, and of the irreparable loss sustained in his death by the community and the Board.
With these preliminary remarks, the Committee proceed to report the state of the several missions, which they will do in the order usually pursued.

I. BOMBAY.

Allen Graves, Cyrus Stone, William Ramsey, William Hervey, Hollis Read, Missionaries,* and their wives; David G. Allen, Missionary; James Garrett, Printer, Mrs. Garrett; and Cynthia Farrar, Superintendent of Native Female Schools.

[From Jan. 18, 1830 to Feb. 8, 1831.]

The last Report left Mr. and Mrs. Graves on a tour for the benefit of Mr. Graves's health. At the commencement of the year 1830, they were at Cottayam, among the Syrian Christians, waiting for advices from Doct. Scudder, of the Ceylon mission, at that time on the Neilgherry Hills. Upon receiving these, they lost no time in ascending the Hills, where they were at the latest date. The health of Mr. Graves had considerably improved, but was by no means restored.

Mrs. Garrett was in a precarious state of health, last autumn, and it was feared she also would be obliged to repair to the Neilgherries; and the Committee have been grieved to hear, within a few days past, that Mrs. Allen died suddenly on the 5th of February.

The three brethren and their wives, who, last autumn, were on their way to strengthen this mission, arrived at Calcutta on the 25th of December, after a passage of 145 days. They were treated with uniform kindness and urbanity by captain Spaulding and the other officers of the Corvo, and were cordially received by the missionaries of different denominations residing at Calcutta. Their passages for Bombay was engaged in January, and the Committee are daily expecting to hear of their entrance upon the field of their future labors.

The Board are aware that this field, for some years past, has been steadily growing in interest. It is about eighteen years since the American missionaries first landed in Bombay. The natives had then never heard the gospel preached in their own tongue. No part of the scriptures had been translated. Nothing had been done to attract attention to the Christian religion. Indeed, when Hall, Newell, and Nott first took their stand in Bombay,—without a knowledge of the language; without books, or printing-press, or schools; without a chapel; without the countenance of government, and wholly unknown to the native population; when they con-

* The term Missionary is used to denote an ordained preacher of the gospel.
templated the structure of society, so artificial and so connected with the idolatrous systems of religion; and also the laws of India, which made the forfeiture of property the penalty for renouncing Hindooism, or Islamism;—they must have regarded the visible and tangible results of their labors as certainly remote. And so they did. But the note of preparation was heard immediately on their arrival. The language was acquired; the New Testament and some portions of the Old were translated and printed; books for elementary instruction, and tracts of various descriptions, were published; schools were established; a chapel was built in the centre of Bombay, and opened regularly for Christian worship; the markets and other public places were frequented for conversation and preaching; journeys were taken, and schools multiplied.

After twelve years, Mr. Hall declared it to be his conviction, that the facilities for employing the appointed means of salvation among the people had multiplied ten fold since his arrival in 1813. The means are now still greater, and they are continually increasing. There are eight missionary stations within the Presidency of Bombay, connected with no less than five different societies in Great Britain and America:—a fact which makes it delightfully certain that a vast amount of benevolent interest, in different parts of the Christian world, is concentrated upon the Mahratta people. And in the city of Bombay itself there are, also, seven societies of various names, formed expressly for co-operating with kindred institutions in Great Britain in spiritually illuminating that part of India. The government, too, notwithstanding the complaints of natives that the divine origin of their religion and its obligations are publicly denied, tolerates the Christian missionary in every part of the country, and protects him in his labors.

The views of the government on the subject of Christian missions, so far as they fall under its immediate observation, are evinced in a recent correspondence between the Bombay Mission Union and Sir John Malcolm, governor of Bombay, which is here inserted as unquestionable testimony to the sound discretion and manifest utility of missionary operations in that province.

To the Honorable Major General Sir John Malcolm, G. C. B. Governor of Bombay.

Sir,

On the 1st of November 1830, at the meeting of the Bombay Mission Union, which is composed of the agents of the London mission in Surat and Belgaum, the
Scottish mission in the Konkun, Bombay and Poona, and the American mission in Bombay, it was cordially and unanimously

"Resolved, That the grateful acknowledgments of the Union be presented to the Honorable Major General Sir John Malcolm, Governor of Bombay, for the facilities which he has granted for the preaching of the gospel in all parts of the Bombay territories, for his honorable exertions in the abolition of suttees, and for the kind manner in which he has countenanced Christian education."

The preceding resolution will be accepted by you as the humble, but sincere offering of those connected with it. It contains the expression of their gratitude for the aid received from you in the prosecution of a work, which, I am persuaded, is associated with the best feelings of your heart, and the furtherance of which must be viewed as the glorious result of British sway in these extensive and interesting regions.

I have the honor, Sir, to subscribe myself your most obedient humble servant,

(Signed) John Wilson, Secretary of the Bombay Mission Union.

Bombay, Nov. 12. 1830.

To the Reverend John Wilson, Secretary, &c.

Sir,

I entreat you to convey to the Bombay Mission Union, that they may communicate to the societies of which they are agents, my warm and sincere thanks for the kind expression of their sentiments, and I beg that you will assure them that it is solely to their zeal and Christian humility, combined, as I have ever found it, with a spirit of toleration and good sense, that I owe any power I have possessed of aiding them in their good and pious objects, which, pursued as they are by the members of the societies who have honored me with their approbation, must meet and receive the support of all who take an interest in the promotion of knowledge, the advancement of civilization, and the cause of truth.

I have the honor to be, Sir, your obedient servant,

(Signed) John Malcolm.

The operations of the mission will now be briefly described under the several heads of Preaching, Education, the Press, and the Mission Church.

Preaching. The native attendance at the chapel on Sabbath mornings, at which time the preaching is in the Mahrratta language, has been greater than formerly; owing chiefly, however, to the large number of girls who are present from the female schools, and to the more frequent attendance of their parents and other friends. Some of the older girls often give an intelligent account of the sermon. There is no material change in respect to the public worship at other times. The missionaries endeavor to improve every suitable opportunity for inculcating on all classes the duty and importance of rendering homage to the only living and true God, and of accepting without delay the great salvation offered in the gospel. One of them while reviewing the past, uses the following language. "I have, for
the most part of the year, preached the gospel from street to street, and daily. I have visited schools; preached in the chapel on Sabbaths; given biblical instruction to the teachers of our schools; conversed with many natives who have called at my house; performed a tour of twelve days on the continent; and distributed more than 5,000 portions of scripture and tracts."—When it is remembered, that he who soweth bountifully is to reap also bountifully, it appears to the Committee that labors so unremitted in sowing the good seed of the word, will not be in vain. Mr. Stone finds, that most of the parables of our Saviour, founded on the condition and customs of the inhabitants of Judea, are readily understood by the Mahratta people.

**Education.** No particular report of the schools has been received for the year 1830. At the commencement of that year, there were 17 free-schools for boys, and 18 for girls, under the care of the mission; comprising more than 1,000 boys, and about 500 girls. Seventy-eight of the boys had Mohammedan parents, and 130 were of Jewish origin. Ten of the boys' schools were in different villages on the continent; the others, with all the female schools, were on the island of Bombay. It is an interesting fact, that most of the schools on the continent are under the instruction of Jewish teachers, who disallow the observance of heathenish customs in their schools. These schools exert a favorable influence on the character of the villages where they are situated, and the missionaries justly regard them as so many lights burning amidst the deep spiritual gloom which covers the country. They are an important means of preparing the way for the publication of the gospel, whether that publication be made through the medium of conversation, preaching, or the press. From many places applications are received for the establishment of new schools, with an assurance, in some instances, that the people are willing their children should be instructed from the Christian books; and no where is there found such a disposition to receive and read the publications of the missionaries, as among those who have been instructed in the mission schools. These are, also, most forward to listen to the preaching of the gospel, which, owing to their acquaintance with Christian books, they understand better than the other natives.

During the annual meeting of the "Mission Union" in November last, 230 of the more advanced pupils in the female schools were examined in the scriptures, which are their daily reading-book, and
in catechisms containing the principal historical facts and doctrines of the gospel. Some exhibited specimens of writing and needlework, and a few were examined in a small system of astronomy and geography, which had recently been introduced.

Six of the female schools connected with this mission, are under the patronage of the Bombay district committee of the Society for Promoting Christian Knowledge.

The brethren of the mission think it desirable to establish a higher school for the reception of such girls, as have become versed in the branches taught in the common schools, and may be induced to pursue their studies farther.

The Press. A particular statement has been received, since the last Report, of the amount of printing executed at the mission press during the year 1829, and until Nov. 20th of the succeeding year. The whole is exhibited in the following table.

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<tr>
<td>In the Mahratta</td>
<td>In 1829, 6,000</td>
<td>510,000</td>
<td>20,000</td>
<td>277,000</td>
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<tr>
<td></td>
<td>In 1830, 28,500</td>
<td>916,500</td>
<td>7,200</td>
<td>221,200</td>
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<td></td>
<td>Totals, 34,500</td>
<td>1,426,500</td>
<td>27,500</td>
<td>708,200</td>
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<td>Total in the Mahratta, 61,800</td>
<td>1,426,500</td>
<td>708,200</td>
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<td>Total in English, 41,720</td>
<td>223,270</td>
<td>772,501</td>
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<td></td>
<td>Grand total, 103,520</td>
<td>2,229,770</td>
<td>1,426,500</td>
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Or nearly 3,000,000 of pages in little more than twenty-two months. The whole amount of printing executed at Bombay from April 1817 to the close of 1830, was about 10,000,000 of pages.

Only about 10,000 of the above mentioned 103,520 copies were printed at the expense of the mission. The British and Foreign Bible Society and its Auxiliary at Bombay defrayed the expense of printing the scriptures in Mahratta; and the Bombay Auxiliary Tract Society, which was organized four years ago, paid the cost of tracts for gratuitous distribution. Such a liberal co-operation on the part of friends of religion in another nation, is most thankfully acknowledged.

The "Oriental Christian Spectator," edited by one of the missionaries of the Board in connection with a Scottish missionary and two English lay-gentlemen resident at Bombay, continues to be issued monthly, and to maintain its respectable appearance and character.

A lithographic press and other apparatus were received from London, early in the past year, and are found to render valuable assistance in furnishing cards, maps, &c. for the schools.
MISSION CHURCH. On the first Sabbath in October, three persons were admitted to the church. One was a native of Europe, but had lived in India more than forty years. Another was a Malay woman, and originally of the Mohammedan religion. The third was the country-born wife of a man, who left the Papal church and joined that of the mission, two years before. Two members of the church had died;—one, a native of Denmark, who had been reclaimed from a profligate life through the instrumentality of the late Mr. Hall; the other, a Mr. Baker, of Massachusetts, mentioned in the last Report as having joined the mission church at Bombay after receiving deep and abiding impressions of a religious nature from his intercourse with the missionaries at the Sandwich Islands. This man, born in one of the most enlightened and Christian portions of the world, commenced a voyage round the globe, and, in an island remote from his native land, he first learned the preciousness of the gospel from a company of missionaries. At an opposite point of the globe, another company of missionaries, sent out by the same society, received him into the visible church of Christ. He died in 1829, while on his way to Scotland.

Some of the natives, and among them three brahmans, profess to be serious inquirers into the truth of the Christian religion, and hopes are entertained concerning a few, that they have been renovated by the Spirit of God. Indeed, it is the opinion of at least one of the missionaries, who has had many opportunities to know, and his opinion is corroborated by the declaration of one of the brahmin inquirers, that there are many Hindoos, who are convinced of the truth of Christianity, but, from their fear of losing caste, dare not profess it openly.

II. CEYLON.

[From Jan. 22, 1830, to Feb. 1, 1831.]

The stations, missionaries, and native assistants, are as follows:

BATTICOTTA:—Benjamin C. Meigs and Daniel Poor, Missionaries, and their wives. Gabriel Tissera, Native Preacher and Tutor in the Seminary; Nathaniel Niles, Native Preacher; Ebenezer Porter, Superintendent of Schools; P. M. Whelpley, Native Medical Attendant on the Seminary; Samuel Worcester, John Griswold, I. W. Putnam, and others, Teachers.

TILLIPALLY:—Levi Spaulding, Missionary, and Mrs. Spaulding. Timothy Dwight, Teacher in the Preparatory School; John Codman, Assistant Teacher; Seth Payson, Native Assistant; Charles Hodge, Catechist; Azel Backus, Cyrus Kingsbury, and others, Readers.
Oodooville:—Miron Winslow, Missionary, and Mrs. Winslow.

Charles A. Goodrich, Native Preacher; Nathaniel, Catechist; Saravary Mottoo, Superintendent of Schools; Rufus W. Bailey, Teacher in the English School; John B. Lawrence, Reader.

Panditeripo:—John Scudder, M. D., Missionary, and Mrs. Scudder.

Native Helpers not reported.

Manepy:—Henry Woodward, Missionary, and Mrs. Woodward.

Sinnatumby, Catechist; Nathaniel, Superintendent of Schools; C. A. Goodrich, Teacher of English; Catheraman and Tumber, Readers.

Dr. and Mrs. Scudder reached Jaffna in August, on their return from the Neilgherry Hills. His health had been in a good measure restored. During his absence, he collected somewhat over $500 for the Mission Seminary. The Committee regret to state, that Mr. Woodward has been threatened with a recurrence of his former complaints, since his return from the mountains.

Gabriel Tissera has been restored to the use of his reason, and to his duties in the Seminary.

STATE AND PROCEEDINGS OF THE MISSION.

Education. In this department of the operations of the mission, a distinct, though summary, account will be given of the Theological School, the Seminary, the Boarding Schools, and the Free Schools.

The Theological School is under the care of Mr. Winslow, and is composed chiefly of young native men, who, having completed their course in the Seminary, are employed on a salary as assistants in the mission. They pay the expenses of their own board and clothing, and divide their time between teaching and study. Their services are important, and their progress in learning, especially in the knowledge of the scriptures, is highly gratifying and auspicious. A few have received license to preach the gospel.

Seminary. Mr. Poor is the Principal of this institution, and is assisted by several natives.

A class of 30 having been admitted in September of last year, from the preparatory school at Tillipally, the number of scholars is 91,—22 in the first class, 20 in the second, 19 in the third, and 30 in the fourth. Including those who have finished their studies, and are employed as teachers in the Seminary, the number is 102.

The principal building is called Ottley Hall, in honor of Sir Richard Ottley, chief justice of Ceylon, corresponding member of this Board, and for ten years past an influential and liberal patron of
the mission. This edifice, including virandah-rooms erected on one side and end, is 109 feet in length and 66 in breadth. Its height is two stories. It is designed for public examinations, lectures, the library, &c. A sufficient number of rooms has been erected within the college yard to accommodate one hundred students.

The Seminary has been furnished with a respectable philosophical and other apparatus. The pneumatical and mechanical instruments, with the orrery and telescope, have been found particularly useful in illustrating various branches of study, which could not be effectually taught without such helps; especially where the prejudices to be encountered are so inveterate, as not readily to yield even to ocular demonstrations.

The mission library contains more than 600 volumes, (besides class-books procured for the Seminary,) and is in general well selected. The members of the Seminary have the use of this library.

The sum of $5,372 has been collected for this institution among the friends of learning and religion in Ceylon and India, all of which has been expended in erecting the necessary buildings. The residue of the expenditures for buildings, together with the cost of books and apparatus, the board and clothing of the students, the pay of the teachers, and the salary of the principal, has been provided for from the Treasury of the Board.

The study of English, and of various branches of science principally in that language, occupies about two-thirds of the time of the students, and Tamul literature the remainder. The published journals of the Principal shew in what manner these studies are affecting the system of Tamul superstition. On this point, as well as on some others, it will be gratifying to the Board to hear the testimony of Sir Richard Ottley. In a letter addressed to Mr. Poor, after having attended three successive examinations of the students, he thus writes:

As I may not be able to visit your stations again, previous to my departure from Ceylon, I take the present opportunity of addressing you on several points connected with the system on which you are proceeding, and which I witnessed in full operation on the day of your last examination. On that occasion, I felt real satisfaction in observing the progress of the boys in mathematics and in natural philosophy. Their improvement in geometry, in algebra, as well as in mathematics, astronomy, and the doctrine of the weight and motion of fluids, afforded me substantial cause of gratification.

The value of these sciences may not be immediately apparent to those who are not aware of the intimate connection between the superstitions of the heathens in In-
dia, and their absurd notions and gratuitous hypotheses in natural philosophy. Their attempts to account for the phenomena of nature are, in many cases, so puerile, and are so little founded upon experiment and a correct observation of the rules of sound reasoning, that whenever the true principles are explained, the baseless fabric, which they have erected, must necessarily fall; and so intimate is the connection between their idolatry and these errors, that we may hope the former will not long survive the demolition of the latter.

This enlightened philanthropist has since gone to England for the benefit of his health. Just before his departure, he addressed another letter to Mr. Poor, from which the following is an extract.

Before this letter shall have reached you, the Commissioners will probably have visited some or all of your stations, and will be enabled to judge how far my report is deserving of attention; and how far they will be authorised to recommend those measures which I have endeavored to support, for the purpose of giving permanency and effect to the system so happily commenced among the inhabitants of Jaffna. My mind is unchanged; and I mean to persevere in the same conduct, and to continue to afford the same co-operation, which I have hitherto manifested. When I recollect the scenes which I have witnessed, and the improvement of the children connected with your missions, I have enough to confirm me in my resolution of recommending your establishments to the favorable consideration of our British government.

The Commissioners referred to in this letter, were mentioned in the last Report as instructed by the government of Ceylon to make inquiry on the subject of education in the island. C. H. Cameron, Esq. and Major Colebrooke, the two gentlemen employed in this service, visited Jaffna in the month of September, and by personal examination satisfied themselves as to the progress of the members of the Seminary in useful knowledge. They also gave their explicit and cordial testimony in favor of the institution, and one of them generously placed the sum of twenty pounds in the hands of the Principal, to be distributed among the students in prizes to the most successful translators of useful essays from the English language.

There seems to be little danger, at present, that those members of the Seminary, who are disposed to be useful, will not find employment among the millions speaking the Tamul language. Many will be needed in connection with our own system of operations; and lately a missionary of the English Society for Propagating the Gospel, residing in Trichinopoly, on the adjacent continent, made an application to Mr. Poor for fifteen catechists.

Boarding Schools. Of these there are two. The one at Tillipally, under the care of Mr. Spaulding, is designed for boys. The number of pupils in July 1830, was 66. In the following Sep-
tember the first class, consisting of 30, entered the Seminary, as has been stated. In December, the number of scholars was 51.

The missionaries have resolved to receive no more students into this preparatory school, except such as are able and willing to pay in part for their board, or else have made some progress in learning English. To facilitate the acquisition of this language, they have established English schools at several of the stations.

The other Boarding school is at Oodooville, under the particular charge of Mr. Winslow, and is intended exclusively for girls. Originally this school had to contend with strong prejudices among the people against female education. It was thought not only unimportant, but injurious and disgraceful, for girls to learn to read and write; and so great were the difficulties in the way of procuring female pupils, and retaining them, and overcoming their repugnance to everything like mental application, that nothing except the advantages which would result to the cause of Christianity among the natives, by raising the female sex to its proper rank in society, prevented the missionaries from relinquishing the design. A happy change has since taken place; not only among the girls in the school, a considerable number of whom have become hopefully pious, but, to some extent, in the views of the people with regard to the education of females. In the summer of last year, when it became known that a few more girls would be admitted into the school, not less than 70 were brought, and their reception strongly urged. Only 12 could be received. The whole number in the school is 37, of whom seven are members of the church.

As an argument, in addition to such as are commonly used in favor of female education, Sir Richard Ottley states it as a fact in Jaffna, and peculiar to that district, that the landed property is principally vested in the females.

Free Schools. The number of free-schools connected with the five stations is 89, containing 2,732 boys, and 635 girls; or 3,367 in the whole.

These schools are intended for the gratuitous instruction of children at large, in reading, writing, and the fundamental principles of the gospel; and the necessity of such schools is apparent from the fact, that by far the greater part of the population is wholly unable to read. Mr. Meigs, on one occasion, when the public road was filled with people returning from a great idolatrous festival, ascertained that all the women, and nearly all the aged men, and almost
every one of the poor, were wholly ignorant of this simple but immensely important art. During the past twelve years, several thousands of boys and young men, and some hundreds of females, in the populous district of Jaffna, have been taught to read, and more or less of them to write, in the native free-schools of the mission; and have, at the same time, been made acquainted, in some degree, with the fundamental principles of Christianity. These, in general, are the natives who receive the books distributed by the missionaries; and it has been ascertained to be a fact, that comparatively few, who are unable to read, come under the stated preaching of the gospel.

In addition to the common free-schools, there is a Sabbath-school at each of the stations. There are also the schools already mentioned for teaching the English language, and a number of schools for educating masters and monitors. Quarterly meetings are held, by the missionaries, with the schoolmasters, a special design of which is to instruct them in the Christian religion. These meetings usually occupy three hours, and upwards of a hundred masters and superintendents have been present at one time.

Summary.

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<tr>
<th>School Type</th>
<th>Number of Students</th>
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<tr>
<td>Theological School</td>
<td>20 scholars</td>
</tr>
<tr>
<td>Mission Seminary</td>
<td>91</td>
</tr>
<tr>
<td>Academy for Boys</td>
<td>51</td>
</tr>
<tr>
<td>Academy for Girls</td>
<td>37</td>
</tr>
<tr>
<td>Free-Schools</td>
<td>3,367</td>
</tr>
<tr>
<td><strong>Whole number</strong></td>
<td><strong>3,566</strong></td>
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Preaching. Each of the five missionaries has a congregation of natives on the Sabbath varying in numbers from two to five hundred—composed chiefly of the children and youth belonging to the schools. When the curiosity of a heathen people is once satisfied, nothing can be expected to bring adults to the house of God, except views of worldly interest, or real inclination to hear the gospel.

The native preachers, though received with less respect and attention than the missionaries themselves, are useful helpers in the publication of the gospel in the high-ways and villages. One of the native preachers thus contrasts his present reception, with that which was common in former times. "In former times," he says, "when I went to Chillalle to instruct the people, they abused me, and blas-
phemed the Christian religion. If they saw me in the streets, they would murmur. When I went to their houses, they would drive me away. Now, many call on me to come to their houses, and allow me to converse and pray with them. They gladly read the scriptures and tracts. The people are not so much afraid of their priests as before, as appears both from their conduct and conversation."

**Distribution of Books.** The Jaffna Auxiliary Tract Society has proceeded as far as the twentieth number in the publication of its tracts, nearly all of which are original, and prepared expressly for the people of Jaffna. The grant of $200, made by the American Tract Society to the mission in 1829, is very gratefully acknowledged by the missionaries. Some of the tracts, especially those which bring to light the hidden things of the Hindoo religion, have produced a strong sensation in the minds of the people. In fact, the mass of the population are exceedingly ignorant of their own religious system. At the same time it is emphatically true, that this system will not bear the light; and any attempt to expose it to view naturally awakens the concern and opposition of those, whose support depends upon its being withheld from the scrutiny of the multitude. Such are now alarmed on finding that concealment is no longer possible.

The mission has continued to receive a partial supply of the scriptures in Tamil, from the beautiful edition printed at Madras; and the Committee are happy to state, that the sum of $600 has recently been received from the American Bible Society, for furnishing our missionaries in Ceylon with a more ample supply of the sacred scriptures.

**Mission Church.** The number of native members in regular standing, is 114. Many of these are connected with the Seminary, and a considerable part of the remainder with the boarding-schools, either as teachers or pupils. Several were admitted during the period embraced by this Report. And it is stated, that at one time not less than a hundred native members sat down together at the Lord's Supper. Excommunications have never been frequent; but cases of discipline are more common than in Christian lands; and every year's experience deepens the conviction in the minds of the missionaries, of the extreme moral degradation, into which the heathen around them are sunk; of the perilous circumstances under
which native converts are called to maintain their Christian profes-
sion; of the need of wisdom, patience, and faith, in the performance
of pastoral duties towards them; and of the special necessity of the
power of God to keep the native converts in the faith, that they
may be saved from the perdition of ungodly men.

Special attention to religion. The Ceylon mission has
been repeatedly blessed with effusions of the Holy Spirit. Previous
to the year 1824, thirty-four natives had been received into the mis-
sion church. During the first three months of that year, the mission
was visited with very special divine influence, and 41 natives were
added to the church. Another time of refreshing was experienced
near the close of the same year; and there were hopeful conversions
in the succeeding years.

A third revival of religion, more extensive than either of the pre-
ceding, was experienced by the mission, near the close of the last
year. It seems to have begun in a missionary prayer meeting, and
both the missionaries and the native members of the church soon be-
came greatly animated in the work of the Lord. Of those not mem-
ers of the church, the children of the missionaries were first affected,
and several were in a short time hopefully converted. Special exertions
were made to promote the revival in the Seminary, and were greatly
blessed. Nearly all the members of that institution were in a great-
er or less degree awakened to feel the importance of attending to
the concerns of their souls. Very evident tokens of the divine pres-
ence were seen in the boarding-schools at Tillipally and Oodooville,
and indeed at all the stations. The schoolmasters and superintend-
ents of the free-schools were assembled at Batticotta, and solemnly
addressed, and many of them received deep religious impressions.
On the 18th of November, about 800 of the older boys and girls in
the free-schools were assembled at Oodooville. Most of them were
able to read; and this meeting, which was novel in its kind, was be-
lieved to have had an important bearing on the momentous question,
whether these children, when they take that lead in society to which
they are destined, will be Christians or idolaters.

It would have been premature, at the date of the last communi-
cations from the mission, to have mentioned the number, concerning
whose conversion hopes were entertained; but there can be no doubt
that this third gracious visitation was one of the waves of that flood
of mercy, which, at no distant day, is certain to roll over all India.
Almost the whole time of Mr. Bridgman has been devoted to the
acquisition of the Chinese language. Recently he has united with
Dr. Morrison, Mr. Abeel, and a few other pious Englishmen and
Americans, in forming an association called The Christian Union
at Canton. The object of this alliance is the mutual benefit and
couragement of its members, and greater union and vigor in their
efforts to diffuse Christian knowledge and piety.

The establishment of a printing-press in Canton was recommended
by Dr. Morrison for the purpose of creating writers of moral and
religious tracts and papers adapted to the peculiar circumstances of
that part of the world; and one has been presented to our mission,
with the necessary types and office furniture, by the church and so­
ciety in Beekman-street, New York. It is to be called the Bruin
press—in memory of their late lamented Pastor. It has doubtless
arrived at the place of its destination.

Mr. Bridgman says it is the prevailing belief of the residents at
Canton, founded on returns actually made to the Chinese govern­
ment, that the common estimate of 333,000,000 for the population
of China, is substantially correct.

Mr. Abeel went to China as a missionary of the American Sea­
men Friend's Society to the seamen speaking the English language
in the river and port of Canton; but with a conditional appointment
from the Committee of this Board, should he think it his duty, at
the expiration of a year, to direct his whole attention to the native
population. It is understood that Mr. Abeel was highly acceptable
as seamen's preacher in Canton, and that he became fully satisfied
of the expediency of maintaining a permanent preacher for the sea­
men in that port. His own labors, however, he thought more likely
to be useful in the other sphere. Accordingly in December he en­
tered into connection with the Board, and pursuant to conditional in­
structions sent to him by the Committee, proceeded on a tour of ex­
ploration.

He first went to Java, to which island he received a gratuitous
passage in the Castle Huntley, captain Drummond; and landing at
Angier, went thence by land to Batavia.

Here Mr. Abeel was cheered and assisted by familiar intercourse
with Mr. Medhurst, an intelligent missionary of the London Mis-
sionary Society, and applied himself assiduously to the Fokien dialect of the Chinese language, most prevalent in the Indian Archipelago and in Siam. In the month of March he was about to embark for Siam, that he might ascertain, by personal observation, whether it would be expedient for the American churches to undertake a mission in that kingdom, which is said to afford the best point of access to "the Celestial Empire."

IV. MEDITERRANEAN.

The operations of the Board in this part of the world will be embraced under the following heads:—Malta, Greece, Syria, Exploring Tour in Armenia, Station in Constantinople, Mission to the Jews of Turkey, and General View.

MALTA.

Daniel Temple, Missionary, Homan Hallock, Printer, and their wives.

Malta is the book-manufactory for the whole mission, as well as a central point of intercourse and union. The library collected at this station is already valuable, both in the materials and helps for translations. There are three printing-presses, two of which are in constant use. There are founts of type for printing in English, Italian, Greek, Greco-Turkish, Armenian, Armeno-Turkish, and Arabic. The printing, however, has been chiefly in the Italian, modern Greek, and Armeno-Turkish languages, the last being the Turkish language written in the Armenian character. The press has ever been perfectly secure in Malta, and has operated without any embarrassment from the government, though the publications have been subject to a mild and tolerant censorship.

The location of the press in this island was not the result of design, and it has always been regarded as temporary. The Committee have been ready to remove the whole establishment to Smyrna, or Constantinople, or to divide it and place one part in Turkey and the other in liberated Greece, whenever there should be reasons to justify such a measure. Such reasons there may soon be; but hitherto those for continuing at Malta have preponderated over those in favor of removal.

Experience has led to some important changes in the manner of employing this printing establishment. Previous to the year 1829, the press was employed almost wholly in printing works analogous to the publications of our tract societies. They were excellent in their kind, and many of them doubtless fell into the hands of
readers, who were made wiser and better by them;—yea, we may hope, that there are some who were made wise unto salvation. In general, however, this class of publications was issued on the presumption of a more extended propensity to reading and reflection in the several communities of the Levant, than there really was. It may be doubted whether, on the whole, taking these publications as a class, any considerable proportion of the people in the east was prepared for them. The missionaries of the Board were, for some time, becoming painfully convinced of this, and, in the year 1829, they resolved, with the approbation of the Committee, to make it the leading object of the press, for the present, to furnish books for elementary schools, making them, as far as possible, the vehicles of moral and religious truth. The results of this new measure have not yet been seen, except among the Greeks, but among them they have exceeded expectation. The summary of the gospel history by Niketoplos, which was reprinted at Malta, called forth a public expression, in the government newspaper, of gratitude towards the Americans for having furnished the Greek people with books. Doct. Korck, Church Missionary in one of the islands of the Cyclades, has found a considerable sale for our publications. The one, for which there existed the greatest demand, was the Alphabetarion;—a first book for schools, of 60 duodecimo pages, very happily embodying a large amount of instruction appertaining both to this life and the life to come. Two editions, containing 12,000 copies in the whole, had been printed at Malta; and the work had gone into such extensive use in Greece, and the demand for it was such, that, by the united recommendation of Doct. Korck and Mr. Temple, a third edition of 15,000 copies has been printed in this country. By the time a part of this edition reached Malta, Mr. Temple had not only disposed of all the copies of the former impressions, but had orders, from Constantinople and Greece, for 4,000 more.

The Committee regret that they have received no regular and full report of the publications at Malta during the year 1830. Among the works printed are known to be the following: viz. one of 48 pages, called the Child's Assistant; a small arithmetic; a simple grammar of the modern Greek; Pinnock's catechism of Greek history, with remarks, containing about 150 pages; and a reading book of about the same size, made up of interesting and useful selections. The lives of Joseph, Abraham, Moses, Samuel,
Esther, and Daniel, had also been printed, or were in the press; and Mr. Temple was employed, when he last wrote, in making selections of the most important events and narratives recorded in the Old Testament, for the use of the schools in Greece. In these works he has the valuable assistance of Mr. Nicholas Petrokokino, who was educated by the Board in this country; and there can be scarcely a doubt but they will be popular and useful among the people for whom they are designed.

But the most important work executed at the Malta press, during the last year, was the translation of the New Testament in the Armeno-Turkish language. The printing of this was commenced on the 8th of January 1830, and the last sheet was corrected in the press before the expiration of January 1831.

The translation, as it is now published, was prepared by Mr. Goodell from one made by himself, with the aid of the Armenian bishop Carabet, from the original Greek, and another made at Constantinople, from the Armenian version, under the superintendence of Mr. Leeves, agent of the British and Foreign Bible Society; and was carried through the press by Mr. Goodell, at the expense of that noble institution. The printing is in a beautiful style, and there is no reasonable doubt that the translation is so far successful, as to make a knowledge of the way of salvation perfectly attainable in a language spoken by a million and a half of people. Mr. Goodell's removal to Constantinople, of which an account will be given in its proper place, will afford him good opportunities to revise the work for a second edition.

Mr. Hallock performs his duties as printer, in a very satisfactory manner. In September 1830, there were eight men in the printing office. About that time, the workmen began to be paid by the piece, and as a consequence of this, the amount of work performed daily has been doubled, and at the same time it has been better executed. The whole amount of printing performed at Malta since July 1822, cannot be less than 12,000,000 of pages.

Several letters on Popery, transmitted by Mr. Temple to this country since his return to Malta, have had an extensive circulation in the religious newspapers.

The Committee are pained to add, that the health of Mr. Jowett, the well known and respected superintendent of the Church Missionary Society's missions in the Mediterranean, has obliged him again to return to England, with but a slender prospect of his re-
suming the labors of his mission. His associate, also, Mr. Schleinz, has been constrained to revisit his native Germany. Their intercourse with our brethren at Malta, and with all the missionaries of the Board in that part of the world, has ever been of the most fraternal character.

GREECE.

[The history of this Mission is continued to May 30, 1831.]

Jonas King, Missionary, and Mrs. King.

The fact that Mr. King’s connection with the Board had been resumed, was stated in the last Report. He had then commenced a school for females in the principal town in the island of Tenos. This town is noted as the site of a modern church called the Evangelistria, which, though built during the revolutionary struggle, is the most magnificent edifice in Greece; and it is the resort of hundreds of pilgrims every year—chiefly the lame, the sick, and the lunatic, brought there to be miraculously cured of their maladies. It is at present the central point of superstition in Greece, as Delos, which is in full view from the church, was in ancient times. The Greeks of Tenos generally believe, that miracles are wrought within the hallowed precincts of the Evangelistria.

The principal men in the place sent their daughters to Mr. King’s school. But after some months, the trustees of the church, alarmed and instigated, as is believed, by the Romish bishop, whose spiritual authority is acknowledged by a third part of the inhabitants, made a determined effort to destroy it. Mr. King and his school became the subject of opprobrious remark through the town. Some of his scholars were withdrawn by their parents. One of his teachers, who was dependent on the trustees of the Evangelistria, was compelled to retire. The books used in the school were denounced as heretical. Through the whole of this commotion, Mr. King held on his way, teaching and praying in the school as at other times, and freely expounding the scriptures every Lord’s day. More than fifty of his scholars, and a number of their friends, were usually present at these expositions. Two of the most distinguished inhabitants espoused Mr. King’s cause, and proposed writing on his behalf to the government, which, he was credibly assured, had no agency whatever in the affair. Indeed, just in the crisis of the difficulty, he received a box of ancient Greek books from the government, as a present for his school. Soon after, there came out in the govern-
ment gazette an expression of gratitude to the Americans for the books they were furnishing the Greeks. In a subsequent paper of the same series, there appeared a particular commendation, not only of Mr. King's school, but of the general course of instruction pursued in it. From this time the opposition to the school, among the members of the Greek church, seems wholly to have subsided.

Very many of the inhabitants of Tenos have been supplied with the New Testament in modern Greek, chiefly through the agency of Mr. King. The Greek bishop of the island has so far imbibed the spirit of his papal neighbors, as to object to the circulating of the modern versions.

In the early part of last autumn, the Greek School Committee of New York city presented to the Board the sum of $335 for the purchase at Malta of elementary school-books in modern Greek, to be placed at the disposal of Mr. King; and also twelve boxes, containing 3,456 slates, and one cask, containing 74,000 pencils, to be forwarded to the President of Greece for the use of schools in that country. The slates and pencils were accordingly transmitted to the Greek government through the medium of Mr. King, and have been gratefully acknowledged by the government in letters addressed to Mr. King and to one of the officers of the Board. It is not unimportant to remark, that the government inserted its own letters of acknowledgment in the official gazettes of Greece, one of which is published in the Greek language, and the other in the French.

Athens is the place, which Mr. King has been desirous, ever since he entered Greece, of making the centre of his operations. Until recently, however, it has been occupied by the Turks. But in the autumn of last year, there being a prospect of its speedy evacuation, Mr. King visited that celebrated spot, and made arrangements for his future residence. In April of the present year, he made a second visit to Athens and opened a Lancasterian school for both sexes, at the head of which he placed Niketoplos, formerly master of the Orphan school at Ægina, and author of the epitome of the gospels already mentioned. On the 30th of May, this school contained 176 scholars of both sexes. The Committee have sent Mr. King 500 slates and a proportionate number of pencils, and he will be amply furnished with school-books from the press at Malta. He expected to have opportunity to supply many small schools in Attica, Thebes, and other parts of continental Greece, with books, and
thinks it will soon be desirable to establish a college in the renowned seat of ancient learning, where he is now residing.

The schools at Syra, under the superintendence of Doct. Korck, Church missionary, in the commencement and partial support of which the Board has been concerned, have been of great service to the cause of education in Greece, especially in the islands called the Cyclades. Syra is one of these islands, opposite Tenos. The schools of Syra contemplated in this Report, are three in number.

The Lancasterian Boys's school, containing 275 scholars.
The Boys's Scientific school, containing 34 scholars.
The Girls's Lancasterian school, containing 225 scholars.

In all, ..................................................... 534

The three schools have grown out of the one established in January 1828, by Mr. Brewer, at the expense of the Board. When Mr. Brewer was about returning to this country, he gave that school into the hands of Dr. Korck. In the summer of 1829, there were 330 scholars of both sexes. The house for the school was erected by the government and people, and the salary of the Greek master, since the expiration of the first three months, has been paid by the Greeks. In 1829, another school-house was reared by the Greeks, with some foreign aid, having two apartments;—one for the accommodation of females, the other for a scientific school for boys. A great increase of pupils was the consequence of this division. The teacher of the female school, a Greek young woman, has derived her wages from the Treasury of the Board; and all the three schools were under the free, personal superintendence of Doct. Korck and his associate Mr. Hildner, until the close of the last year. Doct. Korck then thought proper to relinquish his connection with the Boys's Lancasterian School.

The circumstances which led to this event have been variously stated. The facts, as related to the Committee by Mr. King and Doct. Korck, are briefly these.

The Greek government, having procured the translation of a manual for Lancasterian schools from the French language, with such modifications, it is presumed, as were required by the difference in the usages of the Greek and Romish churches, ordered its adoption in all the Lancasterian schools. In practice, the application of this rule has been restricted to Lancasterian schools patronized by
the public treasury, or, at any rate, supported by the Greek people. In the manual it was required, that there should be placed in each school, in front of the scholars, "the picture of our Savior, of the transfiguration, or of the Almighty!" The government also furnished prayers to be used in the schools, some of which were of an idolatrous nature, and such as no Protestant, true to the principles of the gospel, could ever sanction.

These regulations occasioned Doct. Korck considerable uneasiness, but he very properly determined not to give his countenance to these anti-scriptural practices. The cause of his withdrawing from the school, however, was not the promulgation of these obnoxious rules, nor any urgency on the part of government to introduce them into his schools, but some difficulty he had with the master. "The Lancasterian boys's school," he says, "is out of our direction, only because I myself thought it advisable to withdraw, on account of the bad disposition of the ungrateful master of it." After this the minister of public instruction visited Ægina, and had a conference with him on the subject of his embarrassments. The minister thought it was necessary to conform to the prevailing prejudices of the people, so far, at least, as to introduce the picture of the transfiguration, and went into an argument in favor of Doct. Korck's conniving at this. The reply of the missionary was conclusive in itself, and appears to have been convincing to the minister; for he no longer urged the point, but intimated that, on his return to Ægina, he would immediately concert measures for the removal of the master to another school. A deputation from the trustees of the school afterwards waited on Doct. Korck to induce him to resume the superintendence without delay, but he preferred waiting until the master had been removed.

The minister of public instruction wrote in favorable terms from Ægina; but some political disturbances happening soon after, the attention of the government was probably diverted from the subject. At any rate, the master had not been removed on the last of April.

Yet is there no good reason to suppose, if Doct. Korck had thought proper to retain his connection with the boys's Lancasterian school, that the objectionable regulations would have been forced upon him, or even that they would have been so much as urged upon his attention, by the rulers of the country. The master, when left to himself, introduced the idolatrous prayers; but the Committee understand Doct. Korck to say, that pictures had not been brought into the
Lancasterian boys's school. No innovations had been attempted in the scientific school, nor in the girls's Lancasterian school: and when Doct. Korck, being instructed by his Society to proceed to Corfu, was about leaving Syra, he, with the consent of the wardens, transferred the direction of the girls's school to his associate, Mr. Hild- mer, till the pleasure of the Prudential Committee should be known.

From this whole narrative it would seem, that the government of Greece has hitherto aimed to avoid any direct interference with those efforts of the friends of Greece, which are intended to diffuse the blessings of knowledge among the people. There is, indeed, no proof of such interference known to the Committee. Whatever may be the views and wishes of the men in power, they have hitherto, so far as the Committee have heard, treated Protestant clergymen, whether travelling or residing in the country, with great respect. The agents of foreign benevolent societies have enjoyed the same protection, the same facilities for travelling, the same liberties of residence, with the natives of the country. Their rights as men have in no instance been invaded. The books they have introduced into the country are believed to have been invariably admitted free of duty, and on the alleged reason, that they were the fruit of a charitable effort for the amelioration of the country. Even the printing establishment of the American Episcopal missionaries, together with a considerable amount of printing paper, was allowed a free pass through the custom-house. These are facts, whatever else may be true of the government and people of Greece; and as facts they ought to be stated, with gratitude to the Ruler of nations, and for our encouragement in acts of kindness to an ingenious people of illustrious origin, who have but recently escaped from an iron bondage of four hundred years.

The Committee have never had any thought of embarrassing their operations in Greece, by any sort of connection with the Greek government. They were long doubtful, indeed, what measures were expedient. The inquiries addressed to the President of Greece in the spring of 1829, were merely for the purpose of gaining information, and they elicited some facts, which deterred the Committee from a class of expenditures, that would have been in accordance with the popular feeling then pervading our community, but might have proved a fruitful source of disappointment and regret. The Committee resolved to direct almost their whole efforts, for a time, so far as Greece was concerned, to the production of books for ele-
mentary instruction, and to the introduction of these into the schools of that country. This they believe to be within their commission to publish the gospel to every creature, and the most direct and effectual method of obeying this command, which the providence of God has placed within their power; and his merciful guidance they would acknowledge with heartfelt gratitude.

The Committee are now ready to provide Mr. King with an associate, and to authorise the establishment of schools, where they will not interfere with those instituted by the government. Greece being constitutionally a free country, and so regarded by its rulers and inhabitants, we are at liberty to pursue our own course, provided it does not encroach upon the laws of the state, or the maxims of Christian courtesy. With questions and facts of a merely political nature, relating to the men and measures of the government of the country, the Committee do not perplex their minds. The politics of every country ought to be silently referred, by missionaries and missionary societies, to the overruling providence of God. Happily the spread of the gospel is not inextricably connected with the truth or falsehood of any one theory in politics. The gospel has triumphed under every form of government, and the Lord's house not unfrequently is built in troublous times.

It is an auspicious event for Greece, that the New Testament in modern Greek has been made a school-book, and is to be studied, in the schools of the neighboring Ionian Islands. In November last, Mr. Leeves placed 700 copies in the hands of the commissioners for public instruction, which were in a course of distribution, and he expected to be called on for more. The scriptures are required to be read but once a week in the public schools of Greece, and then by only one person in the hearing of the rest; and in those schools they are not properly a school-book. The example of the septinsular republic will no doubt exert an influence upon the practice of the Greeks in other parts of the Levant.

Since the foregoing was written, the laws passed by the Greek government in May last, for regulating the press, have been received. As they will be found in the Appendix to this Report, it will be unnecessary to describe them.* The first article, requiring the printer to be a Greek citizen, may possibly embarrass the operations of these philhellene societies, which prefer executing their printing in Greece.

* See Appendix I.
Twelve Greek youths have received an education in this country, more or less complete, at the expense of the Board. Their names, the places of their nativity, the times of their arrival in this country, the academies and colleges in which they were instructed, the times of departure of those who have returned to the Mediterranean, and the places of their present residence, so far as known—are stated in the following table.

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<td>Alexander G. Paspati</td>
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<td>Nicholas Z. Prasinos</td>
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<td>Nicholas Vassopolos</td>
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<td>Evangelinos Sophocles</td>
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A. G. Paspati, G. Perdicari, and E. Sophocles also studied at the Mount Pleasant Classical Institution in Amherst.

SYRIA.

[History brought down to March 1, 1831.]

Isaac Bird and George B. Whiting, Missionaries, and their wives.

Messrs. Bird and Whiting left Malta, with their families, on the first of May 1830—touched at the island of Cyprus—and on the 17th, when fifty or sixty miles from land, beheld "that goodly mountain, even Lebanon," gleaming with snow above the eastern horizon. Next day the noble pile rose near them, broken into innumerable ridges, cliffs, ravines, and glens, of endlessly varying shapes and magnitudes.

Beyroot stands at the foot of one of these ridges, and there they cast anchor on the evening of the 18th. The next morning they went on shore, and were received by the natives with the usual friendly salutations. Mr. Abbott, the English consul, and his excellent lady, having previously returned, also gave them a cordial welcome, and kindly received Mr. and Mrs. Whiting into their own house, until a suitable one could be obtained without the walls. Mr. Bird took possession of the house formerly occupied by Mr. Goodell.

The orthodox Greeks, or those belonging to the proper Greek church—true to the character which that people has generally maintained hitherto—were friendly and courteous, and ready to converse and read the scriptures with them; but the Maronite priests, faithful
adherents to the church of Rome, forbade their people all intercourse
with our brethren, under severe penalties. Indeed, what else could
be expected from the reckless persecutors of Asaad Shidiak?

Among those who received them gladely, were a few young men,
over whom the missionaries had rejoiced in former years as the fruits
of their labors, and who appeared to have remained steadfast in the
faith, and to have honored the gospel by their lives.

Soon after their arrival, reports were circulated that Asaad was
dead. These reports were afterwards contradicted; and it is un­
certain whether he still suffers on earth, or rests in heaven: but
there is no reason to believe, that his divine Savior has permitted
the severity of persecution to overcome the integrity and firmness
of his spirit.

Mr. Whiting is employed in learning the Arabic language. Mr.
Bird is occupied in scattering the seeds of divine knowledge, which
fall, like those of the sower in the parable, upon every description of
soil. Among all classes of the people, there is a distressing apathy on
the subject of education, as that does not enter at all into the ecclesias­
tical or civil policy of the country. There is but little demand for the
Arabic copies of the word of God, though from twelve to twenty
persons meet the missionaries every Sabbath for the purpose of read­
ing a few chapters in the New Testament, which is accompanied by
brief expository and practical remarks. Many are believed to be
dissatisfied with the religion taught in their churches, and it is gen­
erally conceded, that there is no such thing as vital godliness found
in the country. Indeed a great amount of preparatory labor is yet
to be performed, before the foundations of the spiritual temple can be
laid, and the walls begin to rise.

"It is not always that the friends of missions appreciate the difficulty of beginning
to preach the gospel to a people of a strange speech and of a hard language—a
difficulty which is not diminished, where, instead of paganism, the missionary attacks
a nominal but grossly corrupt Christianity. In the latter case, no less than in the
former, much time and labor must be expended, before the power of conversing
freely with the people is acquired. Then, their character, modes of thinking, pre­
judices, and favorite errors, are to be studied; their attention is to be excited, which
sometimes is not the easiest part of the missionary's work—and after the truths of
the gospel begin to be fairly presented to the minds of a portion of the community,
it not unfrequently happens that much opposition is to be experienced, much perse­
cution suffered, and much patient labor performed, before the word of God can have
free course and be glorified, or any thing like a general impression be made upon
the public mind. And if after we have planted, and watered, and prayed, the de­
sired increase does not appear, then is the time for patience and for faith in the great
EXPLORING TOUR IN ARMENIA.

[From May 1, 1830 to July 2, 1831.]

Eli Smith and H. G. O. Dwight, Missionaries.—The wife of Mr. Dwight remained at Malta, during her husband’s absence on this tour.

The last Report left Messrs. Smith and Dwight at the grave of Henry Martyn in Tocat, 500 miles eastward of Constantinople. They reached that place on the 31st of May 1830. From Tocat their route led them to Erzeroom, 300 miles further east; from thence to Kars, in the territory claimed by Russia; and from thence to Tiflis, the capital of Georgia, and a day’s journey beyond the limits of the ancient Armenia. There they were in the beginning of August. Thence they descended the level and sultry valley of the Cyrus, to Shousha, six or eight days’ journey, with serious detriment to health and imminent danger of life. The cholera morbus was, by this time, making dreadful ravages south and north of them, and had filled the country with such alarm as to throw the movements of society into disorder. Such were their interruptions, fatigues, and exposures on the road, that both of them became ill before they arrived at Shousha, and at that place were seized with a fever, from which Mr. Smith recovered very slowly. As soon as they were able to travel, which was early in November, they proceeded westerly, through Nakhchivan and Erivan, to Etchmiazin, the great seat of ecclesiastical power and influence in the Armenian church. The road was mountainous, and much of it covered with snow, and they were exposed to some storms, and to cold which sunk the thermometer to zero: yet was the travelling found beneficial to Mr. Smith. But on their return to Nakhchivan, and thence through Khoi to Tebreez, the capital of the well-regulated province of the Persian prince Abbas Mirza, Mr. Smith suffered a relapse, which brought him to the very borders of the grave. Mr. Campbell, English ambassador at Tebreez, and Drs. Cormick and McNiell, and other English residents, interested themselves greatly in the preservation of his valuable life. Through the blessing of God, he was restored to health. This detention, however, with the disturbed state of the pashalic of Bagdad, prevented their returning through
STATION IN CONSTANTINOPLE.

STATION IN CONSTANTINOPLE.

William Goodell, Missionary, and Mrs. Goodell.

Mr. Goodell was instructed by the Committee to leave Malta as soon as he had carried his Armeno-Turkish version of the New Testament through the press, and take up his residence at Constantinople, where he would be more favorably situated for exerting an influence upon the Armenians, and determining the value of his translation. This was in accordance with a plan of operations concerted at Malta, in the year 1829. Accordingly he embarked for Constantinople, with his family, on the 21st of May, in the Banian, captain Smith, which was to touch at Smyrna. On passing the island of Tenos, he went on shore at midnight to inquire after the health of his missionary brethren, but found they had gone to Athens. He arrived at Smyrna on the 29th of May, and at Constantinople on the 9th of the following month.

Before leaving Malta, Mr. Goodell had commenced his translation of the Hebrew scriptures into the Armeno-Turkish; and the
prosecution of this important work will continue to occupy a portion of his time.

MISSION TO THE JEWS IN TURKEY.

The Ladies’ Society of Boston and Vicinity for Promoting Christianity among the Jews, having offered to support a missionary of this Board who should devote his attention mainly to the descendants of Israel, the Prudential Committee have appointed Mr. William G. Schauffler to that service. Mr. Schauffler was originally from a German colony in the neighborhood of Odessa, on the Black Sea, and came to this country through the influence of Mr. Wolff and Mr. King. For several years, he has been successfully preparing himself at Andover for this particular department of benevolent effort. He is soon to embark for Paris, where he will spend three or four months in completing his preparatory studies, and then proceed to Turkey. His central position is expected to be either Smyrna, or Constantinople.

GENERAL VIEW.

When national improvements, such as roads, canals, and railways, are to be made, the country is first explored, in order to ascertain the most practicable and serviceable routes. When great moral reformations are to be attempted, the nature and extent of the evil are first ascertained, with the remedy most likely to prove effectual. The means of effecting these things, are journeys, personal observation and inquiry, and written correspondence.

Such a process of preparatory measures was necessary to the success of missions in the countries around the eastern shores of the Mediterranean; and much of this kind of service has been performed, during the last ten years, by missionaries of different societies. The missionaries sent out by this Board have traversed a vast extent of country. We may trace their routes from Tripoli to Tunis—from Alexandria to Thebes in Upper Egypt—from Cairo through the desert to Gaza—through almost every district of Palestine—from Beyroot in Syria across the mountains of Lebanon to Damascus—thence to Aleppo and Antioch—thence down the shore to Beyroot—from the ancient Tarsus through the southern provinces of Asia Minor to Smyrna—from thence through the central districts of the
same country, to Caesarea—from Smyrna through the country round about which embraced the Seven Churches—from Smyrna to the Bosphorus—from Constantinople through the northern provinces of Asia Minor to Erzeroom in Armenia—thence to Tiflis among the mountains of Caucassus—thence through the northern parts of Persia—thence through the inhospitable region of the Koords, and through Armenia, to Trebizonde on the Black Sea. We may trace their route, also, in Europe, to five of the seven Ionian Islands, and through the Peloponnesus, into Attica, and to many of the islands of the Ægean Sea.

We now know, to a great extent, the physical, intellectual, moral, and religious condition of those countries. We know what kind of moral power is most needed and most likely to succeed. We know what places are most accessible and most promising. We know far better than we did six years ago, how to economize and direct our labors. But little more exploring, at the expense of long and hazardous journeys, now remains to be done in that part of the world. The missionaries may now locate and concentrate their influence. The press—in the productions of which, as the result of experience, an almost entire revolution has been effected—may operate with greater certainty in its various languages. Our books may be distributed with greater judgment, and far less danger of loss. In short, our operations for the spiritual benefit of millions of our brethren belonging to the degenerate churches of the East, may be conducted with a most important knowledge of the work we have to do, and of the obstacles to be encountered, and of the peculiar reasons for anticipating ultimate success.

V. SANDWICH ISLANDS.

[From Feb. 20, 1830 to Nov. 22d of the same year.]

There are eleven ordained missionaries, a physician, and two assistant missionaries, all married men, with two single females, at the Sandwich Islands; residing in the following places.

1. ISLAND OF OAHU.

Honolulu:—Hiram Bingham and Ephraim W. Clark, Missionaries; Gerrit P. Judd, Physician; Levi Chamberlain, Superintendent of Secular Concerns, and Inspector of Schools; Stephen Shepard, Printer; with their wives, and Miss Mary Ward.
2. ISLAND OF HAWAII.

Kailua:—Asa Thurston and Artemas Bishop, Missionaries, and their wives.

Waiakea:—Joseph Goodrich, Missionary, and Mrs. Goodrich.

Waimea:—Samuel Ruggles, Missionary, and Mrs. Ruggles.

Kaavaloa:—Now vacant.

3. ISLAND OF MAUI.

Lahaina:—William Richards, Lorrin Andrews, and Jonathan S. Green, Missionaries, with their wives, and Miss Maria C. Ogden.

4. ISLAND OF TAUAI.

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

Waimea, on Hawaii, is a station on elevated ground for invalids. Mr. Ruggles removed to that place from Kaavaloa, for the benefit of his health. Mr. Bingham spent some time there for the same purpose. Mr. Andrews assisted Mr. Goodrich during a part of the year, at Waiakea. Mr. Green with Mr. Richards have taken incipient measures for occupying Wailuku, another very eligible position on the island of Maui.

On the 28th of December, a third reinforcement of the mission at the Sandwich Islands sailed from New Bedford, in the ship New England, captain Parker, bound to the Pacific. The members of the reinforcement were the Rev. Messrs. Dwight Baldwin, Reuben Tinker, and Shelden Dibble, Missionaries, and Mr. Andrew Johnstone, who is to be associated with Mr. Chamberlain as Superintendent of secular concerns, in order that the latter may have more time for inspecting the schools. These brethren were all accompanied by wives. The Instructions of the Prudential Committee were delivered to the missionaries by the late Corresponding Secretary, at New Bedford, on the evening of Dec. 22d, and were followed by other appropriate exercises. No intelligence has been received of the arrival of the ship at the islands; nor indeed are there dates from the Pacific subsequent to the time when the reinforcement left our shores.

OPERATIONS OF THE MISSION.

These will be narrated in a continuous manner, under the heads of schools—translations and printing—meetings for religious instruction—and improvement of the people in knowledge, morals, re-
SANDWICH ISLANDS— SCHOOLS.

The mission field in the Sandwich Islands is a rich one in interesting products, yielding an early and plentiful harvest to the glory of divine grace.

SCHOOLS. There are about 900 schools in the Sandwich Islands, instructed by as many native teachers. The qualifying of native teachers for their duties, though it is yet far from being done perfectly, has cost the missionaries no small amount of time and trouble; but, with the exception of four or five individuals, these teachers derive no part of their support from the funds of the Board. The number of readers and learners on the islands is estimated at 50,000. The readers are not all now members of the schools.

A view of the schools is given in the following table.

<table>
<thead>
<tr>
<th>Islands</th>
<th>Schools</th>
<th>Readers</th>
<th>Writers</th>
<th>Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oahu</td>
<td>210</td>
<td>3,061</td>
<td>1,602</td>
<td>6,635</td>
</tr>
<tr>
<td>Maui</td>
<td>264</td>
<td>5,605</td>
<td>1,414</td>
<td>10,738</td>
</tr>
<tr>
<td>Molokai</td>
<td>33</td>
<td>603</td>
<td>111</td>
<td>1,435</td>
</tr>
<tr>
<td>Lanai</td>
<td>10</td>
<td>206</td>
<td>42</td>
<td>506</td>
</tr>
<tr>
<td>Kahoolawe</td>
<td>1</td>
<td>14</td>
<td>3</td>
<td>31</td>
</tr>
<tr>
<td>Tauai</td>
<td>about 90</td>
<td>2,900</td>
<td></td>
<td>about, 5,500</td>
</tr>
<tr>
<td>Hawaii</td>
<td>about 300</td>
<td>about 9,000</td>
<td>at least, 20,000</td>
<td></td>
</tr>
</tbody>
</table>

| Total     | 908     | 20,989  |         | 44,895   |

Until recently the greater part of the learners were adults. In the summer of 1829, scarcely one-tenth part of those in Oahu were children. But at the commencement of the last year, a first book for children was issued from the press, and pains being taken to bring children into the schools, the number in Oahu was immediately doubled; and it has been much augmented in the other islands. It is to be understood, that not a few, who are reckoned as readers, have made but little proficiency in the art. At Maui, however, only those are counted, who can read with considerable fluency. A few write handsomely; but generally the writing is of an inferior kind, and it always must be so until the people have greater facilities for procuring paper. The number of those who have made proficiency in arithmetic, is yet small.

At Lahaina, a singing-school has been opened, containing 70 natives, who have learned to sing by note so as to make good music. At the same place Miss Ogden instructs a select school of females in reading, writing, needle-work, and scripture lessons.

Sabbath-schools exist at the several stations. That at Kailua is composed of a considerable part of the adults and children in the
large congregation of the Sabbath, and in it are taught the catechism, with the decalogue and other parts of scripture. There are, also, schools of a more select nature at most of the stations, if not at all, for religious instruction, resembling what are known among ourselves by the name of bible-classes.

The missionaries feel the immense importance of raising the qualifications of the schoolmasters. Schools have been instituted for them in various places, under the immediate instruction of the missionaries, their wives, or the single females connected with the mission. Here are taught reading, writing, and arithmetic. Soon geography will be added, and the first principles of astronomy; and, in process of time, other fields of science will be opened upon the astonished minds of the islanders.

Translations and printing. The embarrassments which have been experienced in the schools from the want of books, though very great, are gradually diminishing.

The mission press at the Sandwich Islands commenced its operations on the first Monday in January 1822. From that time, when the language was just beginning to assume a written form, until March 20, 1830, scarcely ten years after the mission was commenced, 22 distinct books had been printed in the native language, averaging 37 small pages, and amounting to 387,000 copies, and 10,287,800 pages. This printing was executed at Honolulu, where there are two presses. But besides this, 3,345,000 pages in the Hawaiian language have been printed in the United States, (viz. a large edition of the gospels of Matthew, Mark, and John,) which swells the whole amount of printing in this time, for the use of the islanders, to 13,632,800 pages. Reckoning the 22 distinct works in a continuous series, the number of pages in the series is 832. Of these, 40 are elementary, and the rest are portions of scripture, or else strictly evangelical and most important matter, the best adapted to the condition and wants of the people that could be selected under existing circumstances.

In January of last year, arrangements were made for completing the translation of the New Testament.

The 13,632,800 pages, which have been printed for the use of the Sandwich islanders, are not all now in existence. The books are used as common school-books, and some have been worn out, or lost by means of vermin, fire, or water. Supposing there are now
12,500,000 pages, the annual wear will not be less than ten per cent.; so that in ten years all will be gone; and merely to supply the waste in the present stock, our presses must annually furnish a million and a quarter of pages.

There is another view. The number of readers and learners in the islands is 50,000. Now were the books at present in the language to be equally distributed among these, each person would have only 250 pages of reading. How much reason is there for urging forward the work of translation and printing, before the awakened curiosity of the people, repressed and disheartened by the tardiness of supply, shall sink back into apathy and willing ignorance!

The cheapness with which the system of education has thus far been maintained among the Sandwich islanders, is wonderful. If all the books, which have been printed, had been distributed gratuitously among the people, the whole cost of instruction for each of the 50,000 learners, would have been less than 30 cents,—the supply of books having been almost the only expense, to which the Board has been subjected by the schools. Each of the 900 schools would have cost only about 15 dollars, which is not more than is given for a month's wages of a schoolmaster in many parts of this country.

But these books are not distributed gratuitously. The missionaries think it best for the natives to pay for the books, which are put into their hands, and in this opinion they are doubtless correct. The people, too, are able and willing to pay for them in products of the island, or in labor; and in this way considerable is done by the natives towards the support of the press, and for relieving the Board of charges in the education of the people.

The printing establishment is indeed prevented from supporting itself only by the almost total want of a circulating medium among the natives. In some of the islands native cloth is offered for books; in others, wood; and meat, fish, vegetables and labor, in all. In many instances, these articles are of substantial value to the mission; but in many others, they are of little use, except where they can be sold to ships, or bartered for necessary articles, which is the case, at some stations, with a few of the island-products.—This whole system of barter, however, though apparently necessary, is exceedingly undesirable, as it consumes much time, exhibits the missionaries too much in the character of traders, and may ultimately diminish their influence.
Perhaps never, since the invention of printing, was a printing press employed so extensively as that has been at the Sandwich Islands, with so little expense, and so great a certainty that every page of its productions would be read with attention and profit.

The missionaries in the island of Hawaii, have earnestly requested, that an establishment for printing may speedily be formed on that island. The island contains 85,000 inhabitants, one fourth of whom are able to read, and the Committee have determined to comply with this request.

Meetings for religious instruction. While the whaling and other ships were numerous in the port of Honolulu, Mr. Clark continued to preach in English regularly to those foreigners, who were disposed to attend the public worship of God. During the two years from the time of his arrival in March 1828, he had preached in English somewhat over thirteen months; and the pulpit had been supplied between five and six months by Messrs. Bingham, Green, Andrews, and Gulick. About 400 bibles and 150 testaments, and from forty to fifty thousand pages of tracts in the English language, had been distributed. Hereafter Mr. Clark will preach in English only during the season of the principal shipping; and even this will be no longer necessary when the American Seamen's Friend Society shall accomplish its present purpose of establishing a seamen's preacher in that important maritime rendezvous.

Among the natives the religious meetings are of various kinds. For the public worship of God, they have erected decent churches in very many of their villages. In Maui there is said to be one in every considerable village, from one end of that populous island to the other. Those erected at the several stations are large. The church at Lahaina is of stone, two stories high, 96 feet long and 62 broad, and, having galleries, it will seat 3,000 people after the native manner. It is the most substantial and noble structure in Polynesia. The others are thatched buildings. That at Honolulu is 196 feet long and 63 broad, and admits 4,500 persons. Another at Waiakea is 147 feet long and 68 broad; and a fourth, at Kailua, is 180 feet long and 78 broad. The houses for public worship have all, without exception, been erected by the chiefs and people. The congregations on the Sabbath, at the places in which the missionaries reside, vary from one to four thousand hearers, and are universally characterized by order, stillness, and strict attention to the preach-
ing. The congregation at Honolulu, for nine months, averaged from 3,000 to 4,000 on Sabbath morning, from 2,000 to 3,000 in the afternoon, and from 500 to 1,000 on Wednesday evening; and a large proportion of these were constant hearers residing in the town.

In most of the village churches, and in most of the villages, the presence of a missionary brings together large congregations. But, while occasional tours are made for the double purpose of inspecting the schools and of preaching, each of the missionaries prefers, in general, to confine his ministrations to comparatively a few congregations and places, for the sake of a deeper and more permanent impression. At each of the six occupied stations, there is preaching three or four times every week. In the village of Olualu, and in the well-peopled district of Wailuku—the one eight miles, the other twenty-five, from Lahaina—the preaching has been frequent. Kaa- valoa is supplied with preaching by the missionaries at Kailua, fifteen miles distant, who cheerfully encounter the self-denial and danger of oft-repeated voyages in an open canoe upon the open sea. But they feel themselves amply repaid for their trials and exposures, by the affectionate hospitality of the people, and by the eager attention to the truth of a congregation of 2,000 souls.

The other religious meetings of the natives are prayer meetings, and meetings for religious inquiry.

Nearly seven years ago, the late Karaimoku and eight or ten other serious inhabitants of the island of Oahu, were formed into a weekly prayer-meeting, to be conducted chiefly by themselves. That number has increased to 1,587 men, of whom 1,137 belong to Honolulu and its precincts. The members of this meeting are associated by a compact, of which the fundamental principle is, that no person of immoral character shall be admitted. It is a Moral Society, meeting every week for prayer. There is a similar association of females in the same island, which, in four years, has increased in numbers from 700 to 2,100. Fifteen hundred of these belong to Honolulu, and meet in that place: the others meet in their respective districts. The female prayer-meeting at Honolulu is superintended by the females of the mission. When the meeting became so large that a female voice could not be heard by all, either in reading the scriptures, in prayer, or in conversation, it was divided into thirty classes, and placed under as many native female leaders, who were, for the most part, members of the church, or candidates.
for admission, and all belonged to the female school, which receives
the personal instructions of the missionary females residing at Honolulu. These leaders, or monitors, are expected to watch over their
classes, to meet them once a week, to advise them, to pray with
them, to read the scriptures with them, and to lead their hymns of
praise to God. Each of them, moreover, is to take a class of chil-
dren belonging to the mothers in their respective divisions, and to
instruct them under the inspection of the females of the mission.

At Kailua, the moral society for males contains 2,500 members,
and that for females 2,600. At Lahaina, the female society num-
bers upwards of 1,000 members, divided into classes of about 40
each; and the society of males is nearly as numerous. The villages
in the vicinity of Lahaina contain similar associations of males and
females, under the principal direction of members of the church.

Thus it appears that, at three of the stations, more than 10,000
persons have voluntarily associated themselves together, for the pur-
pose of prayer and religious improvement, on the principle that they
will endeavor to obey the law of God, and refrain from all immor-
ality; and this in a country, which, ten years ago, was one of the
most debased, in a moral point of view, under the whole heavens! Surely the power which has effected this is of God, and to Him
belongeth the glory.

The other meetings to be noticed are those for religious inquiry.
This meeting, in Oahu, is of the nature of a Temperance society,
as the members of it pledge themselves to abstain from ardent spir-
its, and not to distil, or buy, or sell this dangerous article, nor offer
it to their friends, nor give it to their laborers. The association is
under the direction of the missionaries, and is composed of the mem-
bers of the church, and others who manifest special seriousness and
a desire to unite themselves to the professed people of God. None
are admitted, except persons who are found, on examination by the
missionaries, to have a general understanding of the leading doc-
trines of the gospel, and a belief of them, and who profess an inten-
tion to conform strictly to the revealed will of God. In March 1830,
this society in Oahu contained 600 members, of whom two-thirds
resided in Honolulu. Six months later, the number was estimated
at 1,000, of whom about one-tenth part (not including members of
the church) were believed to be truly pious.

The corresponding meetings at the other stations appear to be
restricted almost wholly to communicants and candidates for admiss-
sion to the church. At Kailua, the number, exclusive of communi-
cants, was 77; at Lahaina, 85.

**Improvement of the People in Knowledge, Morals, Religion, etc.** The object, under this head, is to give a summary
view of the influence of the mission upon the nation of the Sandwich
Islands. Nothing more will be attempted, than to present the more
remarkable facts.

The language of the islands has been reduced to writing, and in
a form so precise, that five vowels and seven consonants, or twelve
letters in the whole, represent all the sounds which have yet been
discovered in the native tongue. And as each of these letters has a
fixed and certain sound, the art of reading, spelling, and writing the
language, is made far easier than it is with us.

About one-third part of the people in the islands have been brought
into schools, and one half of these have been taught to read. Many
are able to write, and some are versed in the elementary principles
of arithmetic.

Nine hundred of the natives are employed as schoolmasters.

The historical parts of the New Testament, and selections from
the Old, and summaries of Christian doctrines and duties, have been
printed in the native language, and placed in the hands of some
thousands of the natives.

The government of the islands has adopted the moral law of God,
with a knowledge of its purport, as the basis of its own future ad-
ministration; and the Christian religion is professedly the religion
of the nation. Indeed most of the chief rulers are members of the
visible church of Christ.

Special laws have been enacted, and are enforced, against mur-
der, theft, licentiousness, retailing ardent spirits, Sabbath breaking,
and gambling.

The Christian law of marriage is the law of the land.

Commodious houses for public worship have been erected by the
principal chiefs, with the cheerful aid of the people, in the places of
their residence; and when there is preaching, these chiefs regularly
and seriously attend, and their example is followed by great num-
bers of their subjects.

Churches are gathered, as with us, wherever there are pastors
to take the care of them, and accessions are made to them, from
time to time, of such as we may reasonably hope will be saved.
In one small district, which, but a few years since, rung through all the length and breadth of it with the cries of savage drunkenness, a thousand people have associated on the principle of entire abstinence from the use of intoxicating liquors.

Moreover, in that same district and in two others, with a united population of perhaps 40,000, where the morals were as degraded, a few years ago, as anywhere on earth, a fourth part of the inhabitants have formed themselves into societies for the better understanding and keeping of God's holy law, and require unimpeachable morals as a condition of membership in their several fraternities.

All these are believed to be facts. And they are traceable wholly to the blessing of God on the establishment of a Christian mission on those islands, a little more than eleven years ago.

But, to guard against misapprehension, it is necessary to take another view. A moment's reflection is sufficient to show, that after all the work of evangelizing and civilizing those islands is but just commenced. The nation is yet in its infancy. It is just beginning to understand the advantages of the social state. The elements of individual improvement, and domestic happiness, and national order and prosperity, have been introduced, and the contrast between the former and present condition and character of the nation, as such, is great in almost every respect. Very few, however, have done more than merely to cross the threshold of knowledge. Three-fourths of those, who are capable of learning to read, have yet to acquire the art. A collection of all the books in the language would not contain as much matter, as there is in one volume of the Missionary Herald. Salvation through the Lamb that was slain, is brought within the reach of thousands, and many have fled and are fleeing to lay hold on the hope set before them; but how few are their helps, compared with those which we have, and with what they ought to possess. The regular preaching of the gospel is enjoyed by not more than one-fourth of the inhabitants. The rest see only a few rays of heavenly light. Recently two small companies of idolaters have been discovered in obscure parts of Hawaii, and no doubt there are others who retain an attachment to their former superstitions.

Nothing remains in reference to this mission, except to notice the proceedings of the Roman Catholic missionaries in the island of Oahu.
The origin of the Romish mission was particularly described in the Report for the year 1829. Three ecclesiastics and six seculars sailed from Bourdeaux for the Sandwich Islands in 1826, and arrived at Honolulu in the summer of 1827. The chief ecclesiastic had died on his passage, and two of the seculars left the islands not long after their arrival. The government was unwilling they should land, and has never sanctioned their residence at the islands. The seculars immediately engaged in mechanical employments, and the priests, one of whom is an Irishman and the other a Frenchman, applied themselves assiduously to learning the language, and at length began to hold public meetings, and attempted to persuade the natives to receive baptism at their hands. Their cause received essential aid from a native woman, who had been initiated into the papal religion during an absence from the islands. These Jesuit missionaries, however, have secured the confidence of only a very small number of natives, and those belonging to the lower ranks. But when we consider the general ignorance of the people, and the proneness of such people to be pleased and satisfied with outward ceremonies, without the trouble of investigating, reflecting, and deciding for themselves, and also the range which the papal religion allows to the unrenewed heart of man; there is reason for apprehending evil from the source now contemplated, should the Jesuits ever succeed in gaining the ear of any one of the chiefs. Yet is it most cheering to remember with what uniformity it has been true of the Sandwich Islands mission, that when the enemy has come in like a flood, the Spirit of the Lord has lifted up a standard against him.

VI. NORTHERN MARQUESAS, OR WASHINGTON ISLANDS.

It was stated in the last Report, that the Committee had resolved upon establishing a mission in the Marquesas Islands. The northern group of islands in that cluster, is the one they had particularly in view, known by the name of Washington Islands. These are three in number, lying between 8 and 10 degrees of south latitude, and about 15 degrees east of the meridian of the Sandwich Islands, with a population estimated at 50,000 souls.

One of the missionaries, who sailed for the Sandwich Islands in December, was conditionally instructed to proceed to these islands; and one, or more, of a company of missionaries soon to embark for the Pacific, will probably receive the same destination.
The name of these islands, their having been discovered by one of our own countrymen, the frequent intercourse of the inhabitants with Americans, and their superior mental capacity to the common average of intellect in that part of the world, and the commanding situation of the group with respect to some of the great commercial routes in that ocean,—are all circumstances favorable to the speedy commencement of a mission there.

VII. MISSION AMONG THE CHEROKEES.

**Brainerd.** John C. Elsworth, Teacher and Superintendent of Secular concerns; John Vail, Farmer; Ainsworth E. Blount, Farmer and Mechanic; Henry Parker, Miller; with their wives: Miss Delight Sargent, Teacher.

**Carmel.** Daniel Butrick, Missionary; Isaac Proctor, Teacher and Catechist; with their wives.

**Creekfath.** William Potter, Missionary; Mrs. Potter; Miss Erminia Nash, Teacher.

**Hightower.** John Thompson, Missionary; Mrs. Thompson; Miss Catherine Fuller, Teacher.

**Willstown.** William Chamberlin, Missionary; Sylvester Ellis, Farmer; with their wives: Mrs. Hoyt, Widow of the Rev. Ard Hoyt; John Huss, Native Preacher.

**Haweis.** Elizur Butler, Physician and Catechist; Mrs. Butler; Miss Nancy Thompson and Miss Flora Post, Assistants and Teachers.

**Candy’s Creek.** William Holland, Teacher and Catechist; Mrs. Holland.

**New Echota.** Samuel Austin Worcester, Missionary; Mrs. Worcester; Miss Sophia Sawyer, Assistant.

Mr. Hemmingway was released from the service of the Board, and left Carmel last fall. Owing to various circumstances it was thought expedient for Mr. Butrick and Mr. Thompson, who had previously resided respectively at Hightower and Carmel, to exchange places; and the removal of their families was accordingly effected about the close of September, last year. Miss Fuller removed from Haweis to Hightower, on account of the urgent need of a teacher at the latter place. She has recently removed to New Echota.

**Preaching.** Public religious meetings have been held on the Sabbath at all the stations, as heretofore; at which there has been preaching by the ordained missionaries, or reading, exhortation, and prayers by the assistant missionaries or native members of the church. Meetings have also been held on the Sabbath in a populous neighborhood eight or ten miles from Brainerd. Besides these, occasional meetings have been held in neighborhoods near the sev-
eral stations. Mr. Butrick and Mr. Chamberlin have also itinerated extensively (the latter more than 3000 miles) among the Cherokee villages. The people generally have manifested as much interest in the gospel as in any preceding year. In some parts of the nation, their attention has been much distracted by their political troubles. When the Lord's supper was to be administered, and on other special occasions, the attendance has been very encouraging. Unusual seriousness has prevailed at Brainerd, Carmel, Creekpath, and Haweis; and it is hoped that twenty or twenty-five have been renewed by the Spirit of God, some of whom were distinguished opposers. A number of the inquirers were formerly members of the mission school.

John Huss, a native member of the church at Willstown, who has for a number of years been extensively useful as an exhorter, has lately been regularly licensed to preach the gospel by the presbytery of North Alabama.

A new meeting house has been erected at Haweis, and another at Willstown, the labor and expense of which were almost entirely borne by the Indians.

Churches. There are now eight churches at the several stations occupied by this mission, embracing in the whole, last December 219 members; of whom 167 were Cherokees, and the remainder were of African descent, or white persons residing in the nation. During the past year three were added to the church at Carmel, and one that had been cut off has been restored, three have been added at Haweis, and two or three other persons professed; and six have been added at Creekpath. The church at this last place has been more signally blessed with the influences of divine grace, than during any previous year.

Three or four members of the church have died in different parts of the nation, giving satisfactory evidence that they had entered into the rest of heaven.

Education. The school at Brainerd was suspended when the buildings were burnt in March 1829. The erection of new buildings for the accommodation of the boarding scholars has been delayed by various causes. They are, however, nearly completed, and the school was expected to be opened again this fall. The Cherokees have expressed strong desires that their children might speedily
again enjoy the advantages of the school, and have contributed considerable sums in money and otherwise towards providing the necessary accommodations.

The school at Carmel was larger and more promising, and the attendance more regular than usual, till June, when the removal of the mission family from the station, occasioned by the enforcement of the law of Georgia against white residents, caused it to be suspended. There was a large and flourishing Sabbath school at that station, which has also been suspended. The school at Hightower was continued till the end of July, and was then suspended, all the members of the mission family having removed. It contained about fifteen Cherokee children, ten or twelve of whom boarded in the family. Forty Cherokee children have attended the school at Creekpath; of whom thirty-two boarded in the family. In no previous year, Mr. Potter states, have the scholars made so good proficiency or conducted so well. Some, both males and females, promise hereafter to be useful as teachers. Much seriousness has prevailed in the school, and five are hopefully pious.

The schools at Willstown and Candy's Creek have been attended by about the same number of scholars as heretofore. That at Haweis has been attended by fifteen girls, who board in the family, and make encouraging progress. A small school of eight or ten scholars has been taught at New Echota, during some months. Another has recently been opened by Mr. Proctor, since his removal from Carmel, in a Cherokee settlement, ten miles south of the Tennessee river.

The whole number of scholars in the schools connected with this mission was, on the first of June last, about 150. There being no school at Brainerd renders the number somewhat less than in former years.

Stephen Foreman, a promising young man from Candy's Creek, is now pursuing his studies at the Theological Seminary in Prince Edward county, Virginia. Another youth, from Creekpath, has lately been placed in the preparatory school connected with the Lane Seminary, near Cincinnati. He has recently become hopefully pious, and possesses abilities which may render him useful to his people.

By an estimate made early last winter, it appeared that there were more than 200 Cherokees, excluding females, and all of the other sex who could barely read and write, who had obtained an English education sufficient for the transaction of ordinary business;
of whom more than 130 had been instructed wholly within the nation, and about 44 had received their education chiefly abroad. Most of those who were educated in the nation were instructed in the schools supported by the Board. Including those who have emigrated to the Arkansas, or have deceased, the whole number of males and females, who have received an English education adequate to the transaction of the ordinary business of life, is probably not less than 300; besides nearly as many more, most of whom can read and write in English. Others have been in various ways and degrees benefitted by their connection with the mission schools. An increasing desire among the people to have their children educated is very apparent.

A Cherokee Sunday School Union has been organized, embracing six schools, eight teachers, 113 scholars.

Printing and the distribution of tracts. During the year a second edition of the Cherokee Hymn book has been called for and 1400 copies have been printed; making, with the first edition, 2,200 copies. The number of hymns was increased from 33 to 58. This edition is also nearly exhausted. Of the gospel of Matthew 1000 copies have been printed, and a second edition is needed, and is ready for the press. The expense of the first edition was defrayed by the American Bible Society. The American Tract Society has defrayed the expense of printing 3000 copies of a tract of twelve pages, consisting of extracts, principally historical, from the Old and New Testaments. Another tract of the same number of pages, and of a similar character, is ready for the press. These have all been prepared by Mr. Worcester aided by Mr. Boudinot. In this manner, and as editor of the Cherokee Phoenix, this intelligent public spirited Cherokee has labored with much zeal and ability for the good of his people. These publications have been distributed extensively among the people in all parts of the nation.

Several societies have been formed to purchase them for gratuitous distribution among the poor. Great numbers of them have been circulated in the Valley Towns, where the Baptists have a very flourishing mission and a church embracing more than seventy members.

Miscellaneous notices. The health of Mrs. Parker, who last year was supposed to be near the close of life, has since been
slowly improving. Mrs. Worcester and Mrs. Thompson have been afflicted with protracted illness, and rendered incapable of much labor during a large part of the year. The family of Mr. Vail was severely afflicted in April last by the drowning of a son; and that of Mr. Worcester in August, by the death of an infant daughter. The other families have been blest with usual health.

The mission of the Board among the Cherokees has now been established more than fourteen years; during which period the progress of improvement, which had then been considerable, has been steady, and considering all the circumstances, rapid. The mass of the people, in their dress, houses, furniture, agricultural implements, manner of cultivating the soil, raising stock, providing for their families, and in their estimate of the value of an education, will not suffer greatly by comparison with the whites in the surrounding settlements. In their present condition and character they certainly much more nearly resemble man in his civilized state, than they do the savages which they were thirty years ago. The mass of the people have externally embraced the Christian religion. They have a regular system of civil government, founded on liberal principles and administered with a good degree of decorum and energy. Intemperance, the bane of the Indian as well as the white man, has been checked. The laws of the nation rigorously exclude intoxicating liquors from all public assemblies, and otherwise restrict its introduction and use. Numerous associations for the promotion of temperance have been organized, and joined by large numbers. Some notoriously intemperate persons have been reformed, and others have been arrested in their fatal course.

But during the last year the nation has been made to experience nearly all the political and domestic evils, with which they had for two or three years previous been threatened. Their government has been nearly prostrated; their council has been forbidden to assemble; their laws have been declared null and void, and their magistrates prohibited, under severe penalties, from enforcing them; intoxicating liquors have been introduced without restraint; their country has been traversed with armed troops; their property has been plundered; their persons arrested and imprisoned; the land which they know is theirs by immemorial possession, and which has been guarantied to them by numerous and perfectly explicit treaties, has been claimed by others, and surveyed, and they themselves threatened with immediate ejectment. These and other vexations and sufferings, to which
they have been subjected, have filled the nation with anxiety and alarm. The hardiest warriors weep at the contemplation of their calamities, and though they have borne their wrongs and embarrassments with far more patience and resolution than could have been anticipated, yet great despondency has prevailed. Some have abandoned themselves to idleness and intemperance. Enterprise and improvement have been checked, and they have been careless about enlarging and cultivating fields, or expending labor on buildings, when they knew not who would possess them. But what gives peculiar poignancy to their sufferings is the uncertainty and utter want of safety which darken the future. If they cannot hold their present country, where can they be secure of a permanent resting place? If they cannot trust the pledges already given them, what pledges can they trust? They seem to themselves to be in the control of a power which they cannot resist, and in which they cannot confide.

In addition to these calamities they have suffered much from a scarcity of provisions, owing partly to the severe drought of last year, partly to a neglect to cultivate their fields through discouragement, and partly to a dependence on their gold mines. No better evidence can be desired of the attachment of the people to their country, and their unwillingness to exchange it for any other, than the fact, that amidst all their distresses, they are still firm in their resolution never to abandon their homes. The few who have removed have done it under the influence of strong temptations, or with the conviction, that removal would be ultimately unavoidable. No people ever had a stronger claim to the sympathies and prayers of all Christians and philanthropists. In this distressing emergency, may the Lord speedily interpose for their deliverance.

The memorial which the Board, at its last annual meeting, directed the Prudential Committee to prepare and forward to Congress, expressing the views and sentiments of the Board respecting the proposed removal of the Indians residing in Georgia, Alabama, and Mississippi, to a region beyond the Mississippi river, was forwarded and presented to both houses of Congress during the month of January. The preparations of this memorial, together with an important letter to the missionaries relating to the law of Georgia excluding white residents from that part of the nation claimed by her, were the last official labors of our late beloved and respected Corresponding Secretary. Both were written during great bodily weak-
ness, which compelled him often to repair to his bed for rest; and were suitable labors with which to close a life, the whole of which, with the most undeviating and persevering purpose, had been devoted to promoting the welfare of his fellow men. The memorial was referred to the committee on Indian affairs, and did not, so far as is known, lead to any important results.

About the close of December the missionaries under the direction of the Board, with their brethren of the Baptist and Moravian denominations, convened at New Echota, and after mature deliberation, adopted a number of resolutions, expressing their views of the Indian question as being not so much one of a political as of a moral nature, and their lively interest, as Christians, in its decision; expressly asserting that they had used no influence to prevent the Cherokees selling their country; declaring their belief, that the removal of them across the Mississippi, or the extension of the laws of Georgia over them would be followed by the most disastrous consequences, and their knowledge, that almost the entire mass of the people were averse to the contemplated removal. These resolutions were followed by a very satisfactory statement respecting the progress of the Cherokees in knowledge, civilization, and religion, and their present state. This document, which contains much important information, was published in the Missionary Herald for March. The object of it was to meet the misrepresentations which were in circulation respecting the influence exerted by the missionaries, unfavorable to the removal of the Indians, and respecting their present condition. The missionaries supposed that they were bound to speak in their own defence; and they supposed also, that, on such a question, affecting the welfare of so large a community, where the only inquiry with all parties should be after what is right, and where they had the best means of knowledge, it was proper for them to express an opinion. Their brethren of the Methodist denomination had published a similar document a few weeks before.

**Arrest and Imprisonment of the Missionaries.** In addition to the impediments thrown in the way of the mission by the vexations to which the Cherokees have been subjected, and their painful forebodings, the missionaries themselves have experienced serious interruptions in their work.

About the middle of January, the missionaries at Carmel, High-tower, Haweis, and New Echota, the four stations under the care
of the Board, lying within that part of the Cherokee nation claimed by Georgia, received copies of a clause of a law, then recently enacted by the legislature of that state, declaring all white men who should be found residing in the Cherokee lands within the chartered limits of Georgia, on or after the first day of March then next ensuing, without having taken an oath of allegiance to the state, and obtained a license from the governor or his agent, should be considered guilty of a high misdemeanor, and upon conviction, should be imprisoned in the penitentiary, at hard labor, for a term not less than four years. With this law before them, they must pursue one of three courses; either take the prescribed oath of allegiance to Georgia, and obtain a permit from the governor; or remove beyond the chartered limits of the state; or remain at their stations, in the quiet prosecution of their work, and expose themselves to the penalty of the law. The first course they could not for a moment think of adopting. It would have been an acknowledgment that Georgia was right, and pledging themselves to support her, if occasion required, in executing her laws. Nor did the missionaries feel themselves under obligations to remove. The constitution of the United States giving to Congress the sole power to regulate intercourse and trade with the Indian tribes, the treaties entered into by the United States and the Cherokee nation, and the intercourse law of 1802, which were in full force, had all expressly or by implication, excluded Georgia from any jurisdiction over the Cherokee country. The missionaries had entered on their work with the sanction of the executive of the United States, and they were confident that the state of Georgia had no right to extend her laws over them. But even admitting that the state of Georgia had rightful jurisdiction over the Cherokee country, they supposed, that, as citizens of other states, they had a right, according to the Constitution of the Union, to prosecute their labors in a peaceable manner under the protection of the United States; and that their residence could not be made a crime. They did not suppose that a due abstinence from interference in political affairs, or the Christian submission expected of good citizens required them to remove.

There were some strong reasons against it. To remove, it was thought, would be yielding to an unconstitutional and oppressive law, which in this country would be dangerous as a precedent; it would have an unfavorable effect on the Cherokees, and on missionary labor among them; would be such an interruption, if not abandonment,
of their work as preachers of the gospel, to which Christ and the churches had sent them, as would be inconsistent with a proper share of christian firmness and perseverance; it would also be attended with considerable sacrifice of missionary property.

With these views of the case, the missionaries decided to remain at their stations. They continued their labors unmolested till Saturday, 12th of March, when a detachment of the Georgia guard, consisting of a colonel, with twenty-five armed and mounted men, arrived at Carmel, and arrested Mr. Proctor, Mr. Butrick being absent on a preaching tour among the Indians. The next day, being the Sabbath, the guard proceeded with Mr. Proctor to New Echota, thirty miles, and arrested Mr. Worcester; and proceeding to Hightower the next day, they arrested Mr. Thompson; and the next day the prisoners were taken to the head quarters of the guard, called camp Gilmer, near where the federal road crosses the Hightower river. After remaining at the camp one day, Messrs. Worcester and Thompson were taken by writ of habeas corpus before the superior court of Gwinnet county, then in session, where their case was argued by counsel employed by the missionaries. The judge set them at liberty, on the ground that they, as missionaries, had been patronized by the government of the United States, and were, therefore, to be regarded in some sense, as its agents; and that as such, the law of the state did not apply to them.

During the whole of their detention as prisoners, on this occasion, the missionaries were treated with as much civility and kindness as could have been expected. They all returned to their respective stations, anticipating no further molestations of this nature. But the matter was not suffered to rest here. Correspondence was held between the governor of Georgia and the president of the United States, in which the latter stated that he did not regard the missionaries as being in any sense agents of the government. Mr. Worcester was also removed from the office of postmaster, which he had held. The obstacles which had prevented the judge from enforcing the law against the missionaries having thus been removed, letters were received by each of the missionaries from the governor of Georgia, about the first of June, informing them that they would no longer be screened from the operation of the law on the ground of their being agents of the United States. These letters were accompanied by notices from Col. Sanford, the agent of Georgia, that ten days would be allowed them for removing. To these letters Mr. Wor-
cherokees.

Report,

ester and Doct. Butler immediately replied, stating the object for which they entered the Cherokee nation, the sanction which had been given by the executive of the United States, the nature of their work, their mode of prosecuting it, and that, as they could not believe the Cherokee nation to be within the jurisdiction of Georgia, they could not feel that duty required them to abandon their labors in conformity to her laws. These replies are of a very frank and manly character, though perfectly respectful.

On the 7th of May, previous to his receiving the letter just referred to from the governor of Georgia, Doct. Butler, who was not arrested with the others in March, was taken by a detachment of the guard, and carried about twelve miles, when, upon his stating the critical situation of his family, the officer set him at liberty, on condition that he would go to Camp Gilmer, and deliver himself as soon as the circumstances of his family would permit. This he promised to do; and accordingly on the 8th of June he started for the appointed place, where he arrived just at the expiration of the ten days allowed the missionaries by the governor for removing their families. The agent would not, however, make a prisoner of him; but after uttering much abuse of all missionaries and Christians, and many threats against Doct. Butler and his family, if they should remain long at the station, he dismissed him.

Messrs. Butrick, Proctor, and Thompson thought it expedient for them to remove their families without the chartered limits of Georgia; which they did early in June. The last, however, still continued to visit Hightower, and preach to the Indians. On the 22d of June, while he was visiting the Indians in the neighborhood of the station, a detachment of the guard came to the mission house, where Miss Fuller, the teacher of the school, still resided, inquired for Mr. Thompson, claimed the mission house and improvements and all that was growing in the fields and garden, as the property of Georgia, and assured her that the guard would occupy the house on the evening of the next day. Soon after their departure Mr. Thompson returned to the house; and learning what had passed, he immediately wrote a note to Col. Nelson, the officer of the detachment, assuring him that he had no right to occupy the mission house, and should not with his consent. The guard soon returned to the house and made Mr. Thompson prisoner, and conducted him to Camp Gilmer. He was now treated with much severity. Though unwell and afflicted with much pain, on offering to furnish himself a horse,
he was not permitted to ride. When he could walk no longer, he was thrust into a most offensive and uncomfortable wagon. At one time he was chained. Having been locked in the jail at the camp a few minutes, he was called before Col. Sanford, the agent, who, after censoring him for too great freedom in conversation, and denouncing missionaries, told him he might go where he pleased, without assigning any reason why he had been arrested, or was now set at liberty, or making any provision for his return.

On the 7th of July Mr. Worcester and Doct. Butler were again arrested by two separate detachments. No just idea of the treatment can be formed which they, with their Methodist brethren in calamity, received from the guard while on the way to Camp Gilmer, and in the jail at that place, without reading the whole of Mr. Worcester's brief but painful account of it.* After lying eleven days

* The following is the statement of Mr. Worcester.

"Jail at Camp Gilmer, July 18, 1831.

"Early on Friday morning, July 8th, I with my guard joined sergeant Brooks, at the house of a near neighbor, and rode thence ten miles, to where Col. Nelson was with a detachment, of which that under Mr. Brooks, by which I was arrested, was only a part. There I found the Rev. Mr. Trott, a Methodist missionary who has a Cherokee family, and a Cherokee by the name of Proctor. Proctor was chained to the wall of the house by the neck, and had another chain around his ankle. He had been arrested on Tuesday, on the charge of digging for gold, chained the first night by the ankle only, the second and third by the neck to the wall, and by the ankle to Mr. Trott. Mr. Trott was arrested on Wednesday, and taken on horseback about 10 miles to where Col. Nelson then was. He had been before arrested, and was under bonds to answer at court for the offence of residing in the nation without license, and now was taken again, as having committed the second offence by returning to his family while the cause was pending. On Thursday he and Proctor were marched on foot 22 miles, to the place where I found them, Proctor being chained by the neck to the wagon. This manner of treatment, I supposed, was occasioned by his having offered resistance when arrested, and afterwards attempted to escape.

"When I was arrested, sergeant Brooks inquired the state of my family, and when told that Mrs. Worcester was still confined to her bed, remarked that he regretted that Col. Nelson himself was not present, implying, as I understood him, that if he were, he probably would not arrest me under such circumstances. When we arrived where Col. Nelson was, I requested Mr. Brooks to mention to him the state in which he found us, which he very readily promised to do; but certainly had not fulfilled his promise when I heard him say that I was to go on to head quarters—i.e. to this place. Perceiving, therefore, that the state of my family was not to be regarded, I said no more.

"We were then marched on foot 22 miles to the same place from which Mr. Trott and Mr. Proctor were taken the day before, Proctor being again chained to the wagon. We had proceeded about three miles, when we met Messrs. McLeod and Wells, two Methodist clergymen, not residing within the charter of Georgia. With
in a miserably filthy log prison, in the middle of July, without window, bed, table, chair, or any article of furniture, except a small piece of board, with no floor to stand, sit, or sleep upon, except rough and crooked poles, being allowed to receive no letter or send leave of Col. Nelson, they turned and rode along some distance in our company. In conversation, Mr. McLeod asked Mr. Trott whether he had been chained the preceding night, and being answered in the affirmative, asked if it were according to law to chain a prisoner who manifested no disposition to escape. Mr. Trott said he thought not, but that we ought not to blame those under whose charge we were, as they were obliged to act according to orders. Mr. McLeod remarked, "It seems they proceed more by orders than by law." This gave offence. A few words had passed between Mr. McLeod and some of the guard, when Col. Nelson rode up, and being told of the remark, asked Mr. McLeod where he resided. He replied "in Tennessee." Col. Nelson, with a curse, ordered him to "flank off." Mr. McLeod, turning his horse, said, "I will, sir, if it is your command," but added, hastily, as he afterwards said, "You will hear from me again." He was then riding away, when the Col. ordered him to halt, and then to dismount and lead his horse along in the rear. He then inquired of Mr. Trott whether this was "one of their circuit riders." Mr. Trott answered "Yes." Mr. McLeod's horse was then taken from him and delivered to Mr. Wells, and he was declared a prisoner, and ordered to walk on with the rest. For a short distance Brooks compelled him to keep the centre of the road, through mire and water, threatening to thrust him through with the bayonet if he turned aside. In the mean time he was heaping upon all our heads a load of tremendous curses, and reviling missionaries and all ministers of the gospel in language which, for profaneness and obscenity, could not be exceeded. The words of our Savior he turned into ridicule—"Fear not"—said he, tauntingly—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The manner in which these words were uttered did not prevent me, at least, from rejoicing in the consolation they afford.—Brooks was the chief speaker, and exceeded all, though some others joined him in his revilings.

Another circumstance afterwards occurred, which was related to me by Mr. Thompson, who was eye witness. Mr. Wells, after Mr. McLeod's arrest, pursued his journey in the opposite direction, till he met Mr. Thompson, riding in the same direction with the guard. He then turned, and rode in company with Mr. T. intending to see what should become of Mr. McLeod, and to render him any assistance in his power. After some time they came up with the guard. When Col. Nelson saw Mr. Wells, he ordered him to ride out of his sight, either before or behind, threatening violence if he did not. Mr. Wells, without replying fell back a little and followed on. Col. Nelson cut a stick, and making up to Mr. Wells, gave him a severe blow on the head. Mr. Wells then said that he had a right to travel the public road, and should do it. He persevered accordingly, and rode on till he came to a house where Mr. McLeod had requested him to stop. I know not what offence Mr. Wells had given, unless that, in conversation with me, he had expressed strong disapprobation of the policy of the state of Georgia, and the course pursued by the executive of the United States. Towards the end of our days' journey, Mr. McLeod was afflicted with a severe pain in the hips and knees, to which he had been subject, and requested the privilege of riding. Col. Nelson sent him answer, that Proctor at first thought he could not walk, but afterwards got along very well.

"At night the four prisoners were chained together by the ankle in pairs."
any, or have any bundle pass out or in, without being searched, or
allowed any interview with a friend, except in hearing of the guard,
and being forced to hear the abominably blasphemous and obscene
language of the soldiers, obviously uttered, sometimes at least, for

"Sometime after we lay down, a small detachment arrived with Doct. Butler. He
had been arrested at Haweis on the preceding day. After crossing a river three
or four miles from home, a chain was fastened by a padlock around his neck, and
at the other end to the neck of a horse, by the side of which he walked. Night soon
came on. The horse was kept walking at a quick pace, and Doct. Butler unable
to see any obstruction which a rough wilderness road might present, and liable at
any moment to fall, and so to be dragged by the neck till the horse should stop.
After walking some distance in the dark, on representing the danger of his situation,
he was taken up behind the saddle, his chain being still fastened to the horse's neck,
and short enough to keep his neck close to the shoulder of the guard. In this situ­
ation the horse fell. Both riders fell under him, and neither the horse nor either of
the men could rise, till others could come, and, after ascertaining their situation by
the sense of feeling, roll the horse over. Doct. Butler was considerably hurt, but
the soldier more, having two ribs broken. After this, till they came to their lodg­
ings, Doct. Butler was permitted to ride, while a soldier walked. In the mean time
they lost their way in the woods. However, they found a pine knot, of which they
made a torch by striking fire, and by this means recovered their way. Their lodg­
ing place was only 14 miles from Doct. Butler's, but it was midnight when they ar­
rived, well drenched with rain. When they lay down, the prisoner was chained to
his bedstead by the ancle, the officer, however, putting a handkerchief around under
the chain. The next day they had 35 miles or more to travel. Doct. Butler wore
the chain on his neck, but no longer fastened to a horse. He was occasionally per­
mitted to ride, one or another of the soldiers walking in his stead. At night he was
chained to Mr. McLeod and me.

"On Friday morning we had to cross the Hightower river in a boat. As the pris­
ioners, with a part of the guard were crossing, Mr. Thompson was observed on the
opposite side waiting to speak with us. At the same time Col. Nelson and sergeant
Brooks were observed in conversation. Brooks then called to those who were with
us, charging them that no person should be allowed to speak with a prisoner private­
ly, and no letter to be delivered unexamined.

"Proctor was now mounted on his own horse, (which had been taken as a prize
when he was arrested) wearing a chain as Dr. Butler had worn it the day before.
He had a bag of clothes for a saddle, and a rope halter instead of a bridle. No other
one was chained. When we had travelled a considerable distance, four of the soldiers
were so kind as to walk four or five miles and allow the prisoners to ride; for which we
were told they were afterwards abused by Brooks, who now had the command of the
detachment, Col. Nelson having parted from them. Afterwards Mr. Trott, being
likely to fail, was mounted on Proctor's horse in his stead. Still later Mr. McLeod,
having become so lame that he could scarce walk, solicited the privilege of riding.
Brooks, with much cursing, compelled him to walk on. Afterwards, however, he or­
dered Mr. Trott to dismount, and placed Mr. McLeod in his stead. Our day's jour­
ney was 35 miles.

"At night only Proctor was chained, Brooks having retired without giving any or­
ders on the subject, and the officer who had charge of us not being disposed to chain us.

"The Sabbath came, and we had 22 miles to travel. Remonstrance would only
the very purpose of wounding their feelings, a writ of habeas corpus was obtained, which took them out of the hands of the military, after some delay, and brought them before the inferior court of Gwinnett

have irritated. We were under the command of armed men, and must travel on. Mr. McLeod, being utterly unable to walk, was mounted on Proctor's horse. Mr. Trott was allowed to ride a part of the way in the wagon, and Dr. Butler and myself two or three miles on horseback.

"Arrived here, we were, as a matter of course marched into camp under sound of fife and drum.—We were then introduced to the jail, Brooks saying as we entered, "There is where all the enemies of Georgia have to land—there and in hell." Happily man has not the keys of the everlasting prison.—At night a white man who has a Cherokee family was added to our number.

"Our prison, when we entered it, presented no very pleasant appearance. The floor was sufficiently dirty, and there was little air or light, and a very unpleasant smell. All these evils we have in a good measure remedied, so that our dwelling is comparatively comfortable. The want of air and light we have supplied in some degree by enlarging some holes already made through the daubing of the wall, and making others new, no man forbidding us. True the floor is rough, but we contrive to sleep on it soundly enough. We have no chairs, bench or table, but these are not indispensable." We have plenty of wholesome food and good water, and a sufficient supply of blankets for the night. We have no chains to wear—Proctor's was taken off on his being put in jail. Under the care of a merciful Providence we all enjoy good health. Though not at liberty, we dwell in peace, and with peace of conscience we are contented.

"On Monday Mr. Thompson and Mr. Wells came and requested an interview with us. Mr. Thompson was admitted, under the restriction that no one should have any private conversation with us, or receive any papers from us without their being inspected by Col. Nelson, who has the present command, Col. Sandford being absent. Mr. Wells was refused admittance.

"Mr. McLeod sent a note to Col. Nelson on Monday, requesting a personal interview. On Tuesday morning Col. Nelson sent for him, and dismissed him. He was not permitted to return and bid us farewell.

"On Saturday evening, July 16, perceiving that we should probably spend the Sabbath here, we sent to Col. Nelson the following request:

Col. Ch. H. Nelson,

"Sir—If it be consistent with necessary regulations, it would be a high gratification to some of your prisoners, if Mr. Trott and Mr. Worcester might be permitted to hold a meeting to-morrow evening, at some place where such of the guard and of the neighbors as are disposed might attend. If the favor can be granted, be so kind as to give us an answer as soon as convenient. We wish to be understood that we should all greatly desire the privilege of attending.

S. A. Worcester, J. J. Trott,
Elizur Butler, Samuel Maties.'

"This note was presently returned with the following written on the outside.

* The floor, as is learned from another letter, was of poles or small logs, split into halves, crooked so as to occasion great unevenness and holes. They had no beds; and on such a floor they must stand, walk, sit, and sleep.
county, where they were released, on giving bonds to appear at the Superior Court of that county in September.

The trial took place accordingly on the 15th of that month. Besides Mr. Worcester and Doct. Butler, there were brought before

"We view the within request as an impertinent one. If your conduct be evidence of your character and the doctrines you wish to promulgate, we are sufficiently enlightened as to both. Our object is to restrain, not to facilitate their promulgation. If your object be true piety you can enjoy it where you are. Were we hearers we would not be benefitted, devoid as we are of confidence in your honesty.

C. H. Nelson."

"After dark we were at supper. The door of our prison was thrown open to give us light. Several of the guard came and stood by the door, and one of them commenced insulting us, and me in particular, with such language as made it appear that even sergeant Brooks could be equalled in filthiness of conversation—one or two others joined him. Such men do not consider that they are paying us a compliment by taking it for granted that profaneness and obscenity are torture to our ears. Afterwards some of them came and lay down by our door for the apparent purpose of disturbing our rest by their talk. One re-echoed several times, from the mouth of Brooks, "Fear not, little flock."

"From most of the individuals of the guard we have received no ill treatment; from some of them, kindness. As was, however, perhaps to be expected in our circumstances, we have received some insults, which it is trying for the spirit to bear. But we regard it as a testimony in our favor, that when the desire is to torture us, it is taken for granted that this can be best effected by uttering profane and obscene expressions in our ears.

"July 19.—Yesterday Mr. Thompson and Mr. William Rogers, a Cherokee, who acts as agent for the nation, arrived, and presented to Col. Nelson, a writ of habeas corpus, which they had procured to remove us from this place. This would have been sooner done, but Dr. Butler and I thought it best for Mr. Thompson first to consult Mr. Underwood, our counsel, who lives at considerable distance, whether that was the best course to pursue in reference to the final result. When the writ arrived we supposed we should be immediately taken before a court, but we still remain here.

"New Echota, July 28.—After I had written the above, we still remained in jail till Thursday morning, July 21. The reason afterwards assigned by Col. Nelson in court for our detention was, that Col. Sanford, who returned on Wednesday evening from a journey to Milledgeville, had important testimony in his possession. On Thursday morning, we were furnished with horses, and set out for Lawrenceville. On the way we were taken before a justice of the peace, and committed to jail, although the writ of habeas corpus required Col. Nelson to present us before the county court at Lawrenceville. It was understood that the constable into whose hands we were committed would wait upon the Colonel till he could attend the court. We arrived at Lawrenceville late at night. Friday was spent in a vain attempt to convene the court. On Saturday morning Dr. Butler had a very violent and dangerous attack of bilious colic, and although by prompt and vigorous medical assistance, he was relieved in a few hours, he was by no means able to attend court. The Cherokee also was unable to attend.

"The court convened, and we were presented before them. I think, at about 11 o'clock, A. M. I will not attempt to describe the proceedings. They appeared to me as
the court Rev. J. J. Trott, missionary of the Methodist Episcopal Church, and eight other white men not missionaries. The cause of the missionaries was ably sustained by their counsel, but the jury brought in a verdict of guilty against them, as they did also against the other prisoners, and the sentence of imprisonment in the penitentiary at hard labor, during four years, was pronounced upon them all by Judge Clayton on the following day. The judge, however, recommended them to executive clemency, on condition that they would promise either to take the oath required by the laws of Georgia, or remove from that part of the Cherokee country claimed by the state. Mr. Worcester and Doct. Butler refused to give such a promise, and were committed to the penitentiary.

All the proceedings in regard to the arrests were wholly of a military character, and attended with much martial parade. No civil precept was presented by the officers. All the chaining and other harsh usage were entirely unprovoked and unnecessary, as the officers of the guard very well knew. The missionaries made no attempt to resist or escape.

singular as the attitudes in which we were presented—in the hands of a constable, already committed to jail, and at the same time in the hands of Col. Nelson to be presented before the court to which he was required to render the reasons of our capture and detention. In the result we were ordered to give security for our appearance at the next term of the Superior Court, or be anew committed to jail. We all gave bail for our appearance, except the Cherokee, who could not, at the time, find any one to be his surety.

"In the course of the trial Col. Nelson's counsel produced as evidence in the case of Dr. Butler and myself a letter of the postmaster general to the governor, informing him of my removal from office—a letter from the secretary of war disavowing missionaries as agents of the general government—Dr. Butler's answer and mine to the governor's letters to us—and a letter from the governor to Col. Sandford, directing him to have us arrested forthwith, and if we should be released by the court, or give bail and return home, to have us arrested again. These letters I suppose were the important testimony referred to by Col. Nelson as having been in the hands of Col. Sandford.

"Dr. Butler and myself left Lawrenceville on Monday morning, after experiencing several acts of distinguished kindness from some of the most respectable citizens, which we shall gratefully remember. I arrived at home last night, and had the satisfaction to find that Mrs. Worcester's health had considerably improved during my absence. I remain with much satisfaction and respect,

Yours in the work of the gospel,

S. A. WORCESTER."
The missionaries of the Board were authorized to obtain the best legal counsel within their reach, and to use all proper means to defend themselves, and secure the liberty of prosecuting their work among the Cherokees. Measures are also in train for bringing their case, by appeal, before the Supreme Court of the United States, and no legitimate measures will be neglected to save them from protracted imprisonment, and for securing to them the peaceable enjoyment of the rights guaranteed by the constitution to every American citizen.

While Mr. Worcester has been harassed by these repeated arrests and imprisonments, the situation of his family has been peculiarly painful. Mrs. W. has been strictly confined to her bed nearly the whole time, for the last eight or ten months, wholly unable to be removed, and requiring in a special manner the presence and almost constant attention of her husband. This the officers of the guard were apprized of. Immediately after giving bonds for his appearance at the court in September, his counsel applied to Col. Sandford in his behalf, that he might be permitted to return to New Echota, holding himself responsible to the court for such continued residence. But this favor was denied him, with the assurance that if he should be found there, he should be immediately arrested again; and so on, as often as he might return to his family. The governor, also, gave the most peremptory orders to this effect, even if the court should discharge him.

Since his second arrest, Mr. Worcester has resided principally at Brainerd. During this time his infant daughter, five months old, was seized with severe sickness, and after languishing a week, was removed from its afflicted parents, on the 14th of August. In this hour of bereavement, they were not permitted to mingle their sorrows, or minister consolation to each other. When intelligence of the child's death was communicated to Mr. Worcester, the feelings of the parent and husband prevailed. He repaired immediately to New Echota; but the evening of the second day after his arrival, he was decoyed to his door by a soldier in disguise, and taken forthwith before Col. Nelson. This officer treated Mr. W., in a very haughty and unfeeling manner, and reluctantly permitted him to state the circumstances which had induced him to visit his family at that time. The facts were at length stated; and Mr. W., after receiving some harsh language, was released, with the understanding that he should leave the place the next morning.
Mr. Thompson and his family are also at Brainerd, and Mr. Butrick at Candy's Creek. They embrace every opportunity afforded them in the embarrassed state of things, to preach the gospel to the Cherokees, and otherwise to perform the appropriate labors of missionaries.

At each of the four stations from which the missionaries have been driven, there are buildings adapted for the accommodation of mission families, erected by the Board; and at two of them fields of considerable extent have been cleared, inclosed, and brought under cultivation, and numerous other improvements have been made, at the expense of the Board. All these, together with a large portion of the household furniture, agricultural implements, and other moveable property, are now in a very exposed situation; and if the missionaries should not be permitted to return, will be rendered nearly useless to the Board. The value of this property, on a fair appraisal, would probably be from $6,000 to $10,000.

VIII. MISSION AMONG THE CHICKASAWS.

This mission now embraces three stations, at which are the following missionaries and assistants.

**Tokshish.** Thomas C. Stuart, Missionary, and Mrs. Stuart.
**Martin.** James Holmes, Licensed Preacher, Mrs. Holmes; Mr. Mosby, and Miss Emeline H. Richmond, Teachers.
**Candy Creek.** Hugh Wilson, Missionary; Mrs. Wilson; Mr. Knight, Teacher; Miss Prudence Wilson.

No mission family now resides at Monroe. The farm is cultivated by a man who receives for his labor a certain portion of the produce.

Mr. Stuart, who commenced missionary labors among the Chickasaws, who, on the account of the ill health of himself and Mrs. Stuart, was obliged to leave the service early in the year 1829, with little expectation of resuming it, was so far restored that he was reappointed by the Committee, and returned to Tokshish in November last. His expenses, while in the upper counties of South Carolina, in pursuit of health, as well as those of his return to the mission, were borne by friends of the cause in that vicinity. Mr. and Mrs. Stuart also received many other personal kindnesses. Since their return their health has been good.

During a large part of last year Mr. and Mrs. Holmes were obliged to be absent on account of the ill health of the latter. They
were, however, enabled to return to Tokshish and resume their labors about the middle of October. On their way they were detained sometime by the sickness of Mr. Holmes at Franklin, Tennessee, where they received much kind and gratuitous attention from physicians and other friends.

Last fall the Rev. William C. Blair, who has heretofore been mentioned as the missionary at Martyn, requested to be released from his obligations to the Board, with a view to his engaging in ministerial labors among the white settlements of Mississippi. His request was granted, and he left Martyn in January, after having labored in the mission eight years, with commendable fidelity. The station was immediately supplied by the removal of Mr. Holmes and his family to that place.

Preaching. Messrs. Stuart and Holmes, on their arrival at Tokshish last fall, were received with great joy by the church and people. The former preached on Sabbath morning at Monroe to those who understood English; and the latter at Tokshish, through an interpreter, to those who understood only Chickasaw. In the evening both congregations were united in a meeting for prayer, singing, and exhortation. The audience was often so great that no building at the stations would contain them, and the attention was very encouraging. Other meetings were held in various places during the week. A respectable congregation has assembled at Tokshish every Sabbath, when the weather would permit, for more than six years, though much of the time without a preacher. The arrangements were somewhat modified after the removal of Mr. Holmes to Martyn.

About two hundred usually attend meeting at Tokshish. At Martyn the audience has increased during the year from forty or fifty to seventy-five, and is still increasing. Much pains has been taken to instruct the people by means of Scripture lessons and expositions. Most of the congregation understand the English language.

At Caney Creek few attend meeting, except the members of the school and some white families in the neighborhood.

Mr. Stuart has preached in the Indian village at a distance from Tokshish, as much as the lonely situation of his family would permit. But the destitute and confused state of the Indians, occasioned by their political troubles, has interposed great obstacles in the way of his success.
CHURCH. The church at Tokshish consists of about ninety members; and that at Martyn of twelve, one having been admitted during the year. Though the minds of the members of the church have been much diverted from religious things, and much spiritual coldness has prevailed, yet all are believed to maintain, in other respects, a fair Christian character, and to be firm in their adherence to the gospel.

SCHOOLS. Upon Mr. Holmes leaving Tokshish, the school at that place, which had been much diminished by the removal of some families from the neighborhood, was relinquished. Most of the scholars who boarded in his family were taken with him to Martyn. His school consists of thirty-two pupils, twenty-one of whom are girls. Twenty-six read, and nineteen study arithmetic and grammar; and write. All speak the English language, make very encouraging proficiency, and are obedient and orderly.

Thirty-nine children and youth have been members of the school connected with the station at Caney Creek, during the past year. Most of these, according to the plan adopted by Mr. Wilson in previous years, have been kept in Tennessee;—twenty-five of these in Giles County, under Mr. Knight, the teacher connected with the station; eight under the care of Rev. Dr. Harden, near Columbia, and the others in different places. The object for which they were sent into the white settlements seems to have been accomplished. All have become thoroughly domesticated, and speak the English language fluently. All can read and nearly all can write. Some of them have already returned to the station, and the remainder are expected to be taken this fall. The progress and character of most of them, especially of the younger portion, are highly promising.

The expenses of these schools are principally defrayed by an annuity appropriated by the Chickasaws to this purpose.

STATE OF THE PEOPLE. The Chickasaws have been greatly agitated during the last two years by the apprehension of being compelled to leave their country. The extension of the laws of the state of Mississippi over them has broken the force of their own laws, and opened wide the door for the introduction and use of intoxicating liquors, which were before strictly excluded. Intemperance is now going through the nation like an overwhelming tide, and if not soon checked, will terminate in their utter ruin. The people, in other respects have been much harassed and are in a desponding state.
A treaty was concluded with them last fall, by which they agreed to sell their land and remove west of the Mississippi, provided a country could be found for them with which they should be pleased. A vast majority of the nation were opposed to making any treaty. This is stated to have been acceded to by them, with the full conviction that no country could be found which would satisfy them. A delegation, however, was sent to explore the country designed for them, and on their return reported in favor of a tract lying between the Red and Sabine rivers, in the province of the Texas, whither they would remove, if it could be procured for them. Should this treaty be ratified, nearly all the Christian and civilized portions of the tribe intend to avail themselves of the liberty it offers to take reservations and remain behind; while the mass of the unenlightened part would enter the unbounded wilderness of the west.

The present state of suspense, agitation, and disorder, into which the south-western Indians have been brought by the measures pursued for removing them, has tended greatly to arrest the progress of improvement among them, and is debasing their characters, consuming their energies, and destroying their lives with a most affecting rapidity.

IX. MISSION AMONG THE CHOCTAWS.

ELLiot. John Smith, Farmer, and Superintendent of Secular Concerns; Mrs. Smith: Zechariah Howes, Farmer; Mrs. Howes: Mrs. Eliza Hooper, and Mrs. Allen, Teachers.

MatTHEW. Rev. Cyrus Kingsbury, Missionary and Superintendent of the Choctaw Mission; Mrs. Kingsbury: Elijah S. Town, Farmer; Mrs. Town; Matthias Joslin and Miss Eunice Clough, Teachers.

EMMAUS. David Gage, Teacher and Catechist; Mrs. Gage: Miss Pamela Skinner, Assistant.

GOSHEN. Rev. Alfred Wright, Missionary; Mrs. Wright: Elijah Bardwell, Farmer; Mrs. Bardwell: Samuel Moulton, Teacher; Mrs. Moulton: Ebenezer Hotchkin, Catechist; Mrs. Hotchkin.

AI-K-HUN-NA. Rev. Loring S. Williams, Missionary; Mrs. Williams.

HEBRON. Calvin Cushman, Farmer and Catechist, Mrs. Cushman.

YOK-NOK-CHA-YA. Rev. Cyrus Byington, Missionary; Mrs. Byington: Miss Anna Burnham and Miss Nancy Foster, Teachers.

School at Juzon’s. No mission family resides here. The school is taught by a hired teacher.

Hik-a-shub-a-ha. No missionary resides here. Miss Burnham teaches the school.

Numerous changes have occurred in this mission during the past year. The health of Mr. Dudley having failed, Mr. Joslin was
sent to take his place in the Mayhew school. Mr. D. has since been obliged to return to the north. Mr. and Mrs. Gleason left the mission in April, on account of the ill health of the latter. Mr. Bliss has, at his request, received permission to retire from the service of the Board, his health not being good, and his services not being required in the present circumstances of the mission. Rev. Harrison Allen died at Elliot, of a fever, on the 19th of August last; after laboring faithfully in the mission a little more than a year and a half. Miss Buer left the mission last October, her labors not being particularly needed at this time. Miss Thatcher has been married to Mr. Hotchkin.

Mr. Wright and Mr. Williams have spent the summer at the north, partly with the hope of restoring the health of their wives, which has been in a good measure effected, and partly for the purpose of superintending the printing of books in the Choctaw language. Mr. and Mrs. Williams will return immediately, and Mr. and Mrs. Wright as soon as circumstances will permit.

Preaching. The absence of Mr. Wright and Mr. Williams during so large a portion of the year has much diminished the amount of missionary labor among the people. Meetings have, however, been maintained at all the stations; and more or less regularly in a number of Indian villages, besides tours occasionally made into those parts of the nation where there has been the least religious instruction. Owing to the peculiarly trying and distracted state of the people, the interest manifested in preaching, and the numbers attending meetings have been less than they were during the two preceding years: yet, in some instances, the audiences have been large, and the interest manifested very encouraging.

Churches. Ten persons were added to the church at Elliot, during the year 1830, since which no accounts respecting it have been received. The Mayhew church, embracing the converts residing near Mayhew, Aikhunna, and Yoknokchaya, has received an examination, since it was organized in May, 1821, 284 members; of whom eight were of African descent, twenty whites, and 256 Choctaws; 27 of whom have been either excommunicated, or are now under suspension for misconduct. The church at Goshen has received about fifty, and that at Emmaus about forty; only four or five of whom have apostatized. The remainder stand firm, and most of
them give very encouraging evidence of genuine piety. All the young and middle aged in these two churches can read in the Choctaw books, or are learning to read, and many write. The whole number of persons belonging to the churches in the Choctaw nation, under the care of the Board, exclusive of the mission families, and those who are under censure, is about 360. The number of children baptised is 244.

SCHOOLS. At Elliot the whole number of scholars is 44; at Mayhew 64; at Hebron 37; at Hik-a-shub-a-ha ten; at Yok-nokcha-ya 28; at Goshen 29; at Emmaus 23: amounting to 235 in all. If the school at Juxon’s were added, from which no report has been received, the whole number would probably be about 250. Of the scholars 144 were boys, and 91 girls; 112 were full blood Choctaws, and 109 were mixed; 154 were boarded at the expense of the mission; 39 were new scholars; 86 read in the New Testament, 75 others in any English book; 37 use only Choctaw books, 165 both Choctaw and English; 74 studied geography, 63 arithmetic, 148 wrote, 16 composed in Choctaw, 49 in English, and 24 in both languages. Both the proficiency and the conduct of the scholars have been good.

Besides these, schools have been taught to some extent among the adult Choctaws, considerable numbers of whom have learned to read the Choctaw books with ease, and not a few have learned to write. Some of them have been taught by the missionaries, and others by Choctaws previously instructed. No report of them has been received.

Sabbath schools have been taught at all the stations, and in some instances attended by adults from the neighborhood. Fifteen of the scholars at Mayhew, belong to a Bible class, in connection with the mission family. At Goshen, 5,055 verses of scripture in English, 1,614 in Choctaw, with 208 verses of English hymns, and 187 of Choctaw hymns, besides numerous lessons in catechisms, were committed to memory by the scholars in the Sabbath school. The Choctaw Sunday School Union embraces six schools, twenty teachers, 180 scholars, seven of whom have been received into the church during the past year.

TRANSLATIONS AND PRINTING. The gospels of Luke and of John have been translated by Mr. Wright, and a selection from
them, designed to present a history of our Savior and his instructions, is now printing at Utica under his superintendence. Another book containing scripture history and characters, principally from the Old Testament, with remarks, has been prepared by Mr. Williams, and the printing, just completed at the same place. Other works are in a state of forwardness. The number of Choctaws who are able to read their own language is now so large as to render this an important means of doing them good.

**Treaty and its Effects.** Commissioners on the part of the United States visited the Choctaws in September of last year, for the purpose of inducing them to sell their country and remove across the Mississippi river. The Choctaws, when the proposals were made to them in council, appointed a committee of sixty, twenty from each district, to consider the subject, and make a reply. They reported almost unanimously against making any treaty. Their report was approved by the whole body of the Choctaws assembled, and an answer was returned to the commissioners accordingly. Supposing the negotiation to be concluded, a large proportion of the people returned home. The commissioners assembled the remainder, on the next day, and after threatening to withdraw the agent, to make them pay the expenses of the treaty, to take the land which they owned west of the Mississippi, and leave them to the operation of the state laws, produced a treaty of a modified character, in which large quantities of land were promised to the chiefs and their relatives, with salaries in their new country. The poor Choctaws did not know what to do. They were told and believed that the treaties existing between them and the United States would not avail for their protection. They were certain that they should be ruined, if the laws of the state were extended over them, and they feared that this was the last overture the United States would ever make to them. Some probably were influenced by the salaries, and the large reservations of land which were offered them. The treaty was finally signed.

When it was known to the people that their country was sold, it produced a general feeling of indignation. A large majority of the captains and warriors were decidedly opposed to it. The chiefs who were instrumental in forming the treaty were deserted, except by a small number, and others were elected in their places.
By the treaty the Choctaws cede to the United States all their land east of the Mississippi river, and agree to be removed to their lands west of the Arkansas Territory, one half as soon as the fall of 1832, and the remainder within one year afterward, at the expense of the United States; food to be furnished on the way, and for one year after their arrival.

No provision was made in the treaty for refunding any part of the money expended by the Board in establishing and sustaining this mission, amounting, since its commencement, to above $60,000, besides the labors of above thirty missionaries and assistants, for twelve years. The mission property there is estimated to be worth, if the mission should be continued, more than the interest of $75,000 annually, for a hundred years. Much of this will be rendered destitute of value to the Board, unless some arrangement shall hereafter be made, by which it may be disposed of for missionary purposes in the new Choctaw country. The missionaries of the Board were expressly forbidden by the commissioners, in writing, to be present at the treaty ground, though the presence of all other persons was allowed.

The treaty has been ratified by the Senate of the United States. It is unnecessary to detail the effects already produced by this treaty, or the miseries which seem to await most of the Choctaws before they will become settled in their new country. Distress at the thoughts of leaving their homes forever, despondency, and the most painful forebodings have very extensively prevailed, and have occasioned idleness, intemperance, divisions, hostile feelings, and great confusion in all their affairs. This state of things has had a most unfavorable influence in regard to religious meetings, the schools, and every means used for the improvement of the people. The members of the churches, and others who were disposed to listen to the gospel, have been subjected to great temptations. Many have become cold and uninterested, and not a few have apostatized and abandoned themselves to all sorts of sin.

Little progress has yet been made towards the removal. Two or three small parties have gone permanently to the new country, and others have been to explore it, and returned. It is now contemplated by the chiefs and people of the Christian party to settle by themselves, with the hope of having missionaries and Christian institutions among them. The heathen party, which embraces, probably, about one half of the whole, is opposed to all missionaries.
The missionaries of the Board and the Committee feel a tender concern for the hundreds of Choctaws who have recently been gathered into the church, or are seeking further instruction. Their societies and neighborhoods will be broken up, the individuals will be scattered abroad, loosed from all restraint, exposed to new temptations, and many of them, it is to be feared, will become a prey to the destroyer.

The indications of providence, will be carefully observed, and if a prospect of usefulness shall be opened among the Choctaws in their new country, a mission will be established there.

The mission families will probably remain at their stations and the schools be continued in the old nation, till the removal shall actually take place.

X. MISSION AMONG THE CHEROKEES OF THE ARKANSAS.

This mission, which for two years previous had been in an unsettled state, owing to the removal of the Indians and the opening of new stations, has, during the last year, gone into quiet and successful operation again. Most of the whiskey traders, by whom the nation was overrun, and the Indians drained of their money and the products of their labor, have been excluded, and the devastating tide of intemperance has been stemmed. The prospects of the people, as to religion and general improvement, are much more favorable than they were a year ago.

The mission embraces one principal station, at which are the boarding schools; and two smaller stations with schools for their respective neighborhoods.

Dwight, on the west side of the Salisa, a northern branch of the Arkansas, twelve miles from its mouth, and thirty miles east of Fort Gibson; commenced in March 1829.

Cephas Washburn, Missionary; James Orr, Farmer and Superintendent of Secular Concerns; Jacob Hitchcock, Steward; Asa Hitchcock, Teacher; with their wives; Miss Ellen Stetson and Miss Cynthia Thrall, Teachers; Mrs. Finney, Widow of the Rev. Alfred Finney.

Mr. Samuel Wisner and Mr. Aaron Gray have both left the missionary service with the approbation of the Committee, on account of feeble health.

Fairfield, about twenty miles northwest from Dwight. Marcus Palmer, Missionary and Physician; Mrs. Palmer.

The sum due to the Board, according to the treaty of May, 1828, for the buildings and other improvements at the old station, has been paid during the year, amounting to more than $11,000. The buildings and improvements at the new stations, which have been but partially finished, will now be completed, and much of what the Board has already expended will be refunded.

Preaching and Religious Meetings. Meetings for religious instruction are held regularly at each of the three stations on the Sabbath, and occasionally at other times. The congregations have been respectable as to numbers, and steadily increasing, and the attention very encouraging. Early in the year Mr. Washburn was released from secular labors, and has since devoted much of his time to itinerating among the people, preaching and visiting families. He has uniformly been kindly received, and has found a readiness and generally a strong desire to hear the gospel. During the last spring and summer seriousness has been increasing among the people; the Spirit of the Lord has been poured out; and many have been deeply convicted of sin, and twelve or fifteen give evidence of genuine conversion; among whom are four or five girls of the school at Dwight. Twelve or fourteen persons have been propounded for admission into the church, and, it is supposed, have been received, during the year; one of whom is brother-in-law to David and Catharine Brown, and two others are relatives. Thus signally has that family been blest. The revival prevails also in the northern part of the nation, and in connection with a small church in the adjacent white settlements, organized by Mr. Washburn in 1823, and which has since been entirely destitute of preaching, except when he has been able occasionally to visit it. Four members were recently added, and others were expected to join soon.

Schools. The boarding school at Dwight was opened with thirty-five scholars of both sexes, on the first of May 1829. It has since increased to sixty-four, and many have been refused. A large portion of these were not members of the school at the old station, about half are girls. In the female school all can read with considerable ease in the New Testament, and the youngest and most backward can answer nearly all the questions on the map of the world, while the higher classes are as far advanced as any that were ever in the school. They have also made great improvement in the use of the
needle; and Mr. Washburn declares their behavior to be better than he ever knew that of an equal number of girls, of the same age, in any place.

The boys have made quite as good proficiency in learning, but there has been less seriousness and propriety of behavior among them, though a few of them are thoughtful. Some are pursuing higher studies than are taught in common village schools.

There is also at Dwight a Sabbath, and an infant school; the latter principally for the children of the mission families. Both are interesting and useful.

At Fairfield the school was opened about a year and a half ago, with eight or ten scholars. It was much interrupted by sickness last fall; but has since increased to sixteen or eighteen, who board in the mission family, their parents paying half a dollar a week, in money or provisions, for each. This is done cheerfully, and it is hoped may be depended on for defraying in part the expenses of the station.

The school at the Forks of the Illinois was opened in August, 1830 with thirty-one pupils; but was immediately suspended on account of a distressing sickness in the mission family, and among the Indians of the settlement, and was not resumed till last March. It now contains about the same number of pupils. The Indians are pleased with the plan of the school, (their children boarding at home,) and have assisted in erecting the buildings, and in furnishing provisions for the family. A Sabbath School is held in the morning for Cherokees, and in the afternoon for the black people.

Five persons have died in this settlement; two of whom were hopefully prepared for a better world, and two were heathens.

A great reformation is visible in respect to the observance of the Sabbath.

Temperance. The agent of the United States, who manifests a deep interest in the labors of the missionaries, and in promoting the welfare of the Cherokees, has enforced the laws against the introduction of whiskey, and by his influence has contributed much to suppress intemperance. A society for the promotion of temperance, has been organized in a solemn manner, the members pledging themselves to abstain entirely from the use of intoxicating liquors, and to avoid ball plays, dances, and other places of amusement, where such liquors are used. They who transgress and cannot be
reclaimed, are cut off. More than thirty men belong to the society. One who signed the constitution with much trembling, and who has since been propounded for admission to the church, ascribes his first serious impressions to that act.

The females have a similar society, which is also of the nature of a general moral and benevolent association.

This mission, by its removal, is brought within less than fifty miles of that at Union, and the brethren in these adjoining fields have frequent opportunities to comfort one another.

XI. MISSION AMONG THE OSAGES.

Union. William F. Vaill, Missionary and Superintendent; William B. Montgomery, Missionary; George L. Weed, Physician and Steward; Abraham Redfield, Teacher and Mechanic; with their Wives.

Stephen Van Rensselaer, formerly a member of the Foreign Mission School, resides at this station. He sustains a good character and is highly useful as an interpreter.

Hopkfield, thirty miles north of Union. William C. Requa, Catechist and Farmer; George Requa, Farmer; with their Wives.

Boudinot, ninety miles north of Union. Nathaniel B. Dodge, Missionary; Mrs. Dodge.

Harmony. Amasa Jones, Missionary and Teacher; Daniel H. Austin, Mechanic and Steward; Samuel B. Bright, Farmer; with their Wives; Richard Colby, Mechanic; John Austin, Teacher; Miss Mary Etris.

Preaching. Religious meetings are held at each of the stations on the Sabbath, and at Harmony and Union the children of the school and the mission families assemble once or twice during each week for prayer and religious instruction. Much serious interest has at times been manifested by the children of the schools and the mission families, and by hired laborers; and at the latter place four or five have become hopefully pious. Four, two Creeks, members of the school, and two black laborers have been received to church fellowship.

Mr. Dodge visits the large Osage town near Boudinot nearly every Sabbath, and often during the week, and endeavors, by conversation and public preaching, to communicate to the people a knowledge of the gospel. They generally pay a respectful attention, and at times manifest some interest; but little permanent effect seems to have been as yet produced.

Since the removal of the Indians from the vicinity of Harmony, there is no field for missionary exertion at that place, except the
members of the school, and laborers at the station, together with a few French and half-breed settlers, residing in the neighborhood, and Osages and others who occasionally visit the mission.

During the month of April, Messrs. Dodge, Vaill, Washburn, and Montgomery, made the tour of the Osage country, and preached the gospel at their five principal villages. At the largest village they were received coldly and could gain little attention; at others they were treated and listened to with much respect, and at that of the Little Osages a deep interest was manifested. Hundreds heard the gospel in the course of this tour, to whom it was probably never proclaimed before. It is hoped that the missionaries will be able frequently to repeat these visits. There seems to be no other means of bringing the truths of the bible into contact with so wandering and heedless a class of men.

The settlers at Hopefield attend meetings better than heretofore, and seem to feel the force of religious truth, and in their temper and external conduct are much reformed. They in a good degree observe the Sabbath; and recently their chief, when they were about starting on a hunting expedition, exhorted his people to observe the day while absent, and ascribed all their prosperity to the regard they had paid to the Lord's day, and to the instructions of the missionaries.

In addition to preaching to the Osages, Mr. Vaill or Mr. Montgomery visits Fort Gibson nearly every Sabbath, where they are very cordially received.

Labors among the Creeks. About 2,500 or 2,800 emigrant Creeks are settled compactly, twenty miles from Union, and afford a very interesting field for evangelical labor. John Davis, one of their own young men, intelligent and pious, who completed his education at the Union school, has recently been appointed to labor statedly among them as a catechist, under the patronage of the Baptist Board of Foreign Missions. They are visited nearly every Sabbath by one of the missionaries from Union. The congregation generally amounts to about 200, of whom 100 are deeply serious, and half of these hopefully pious.

A church was organized among them in September of last year, embracing thirty members, twenty-five of whom were baptised. The others had been members of Baptist or Methodist churches in their former country. Since that time sixteen have been added, fifteen of
1831.  

SCHOOLS.  

them at one time, in April; making forty-six in all. Their religious experience seems to be of a remarkably decided character, and their conduct exemplary.

They strongly desire that a school may be established among them, and are willing to board and clothe their scholars. School houses might be so located that fifty children might be collected within two miles. Twenty-five of their children are now in the school at Union, and many applications for admission have been refused.

The Creeks are agriculturalists, and many of them are industrious and thrifty.

Schools. Fifty-seven children and youth are assembled in the school at Union, all of whom are boarded in the mission family; twenty-five Creeks, sixteen Cherokees, and thirteen Osages. Thirty-one are boys, and twenty-three girls. Three are young men well advanced in their studies, and promising fair for usefulness: fourteen read and write well, and have advanced some in arithmetic and geography: eighteen read well and write legibly; fourteen read in the New Testament and spelling; and five in small words. All are mild and submissive in their dispositions, and, with few exceptions, make rapid progress. Some who began the alphabet last December, could read intelligibly in the New Testament in June.

A Sabbath school, long kept up at this station, and an infant school, are productive of good.

The whole number of learners received into the school at Union, since its establishment, is 134. Some leave it, from year to year, much improved.

The school at Harmony contains thirty-nine Indian children, of both sexes. Most of the boys are quite young. The pupils have never made so good progress, or appeared so well in any former year. One of the sub-agents of the Osages, after attending the examination last spring, remarked, that though he had visited schools extensively in most of the southwestern states, he never had seen one where the pupils acquitted themselves so honorably.

An interesting Sabbath school is taught at this station.

During the year ending last December the girls manufactured 155 yards of cloth, which was used in the mission family. The boys who are of a suitable age, are employed in useful labor while out of school. Two Osage girls, and one Delaware from the school, have
been married to Frenchmen settled near the station, and promise to do well.

State of the People. The settlers at Hopefield have obtained some assistance in commencing their agricultural labors from the United States' agent, and from other sources. They are improving in their condition and character every year, and clearly evince the practicability of domesticating even the wildest Indians, by the judicious application of religious truth, and other appropriate means. They are enlarging their fields; becoming more skilful and industrious in their labors; obtaining cattle and other useful domestic animals, of which they have hitherto been destitute; and seem inclined to abandon the warrior and hunter's life.

A few Osages have expressed a desire to settle near Boudinot, and be taught and assisted in preparing and cultivating fields. It is not improbable that a settlement like that at Hopefield may hereafter be formed there.

But the mass of the nation are as indifferent to the gospel and the schools, as fiercely bent on war, as wandering, idle, and vicious in their habits, and as poor and wretched as ever. Perhaps as a people, they are even becoming more wicked and debased. They suffer a great deal from hunger and disease, and almost constant fear of their enemies, the Pawnees, and are truly fit objects of Christian compassion.

A temperance society has been formed at Union, embracing eleven whites, six Creeks, three Cherokees, and three Osages.

The missionary convention and presbytery, embracing the missions of the Board west of the Mississippi river, met at Harmony last October. The Spirit of the Lord seemed to be present, and it was a time of great religious enjoyment to all who were assembled. During the meeting Mr. Jones was ordained.

Mr. Pixley, whose departure from Neosho on account of the course pursued by the agent, was mentioned a year ago, last winter asked to be released from the service of the Board, and the committee, considering the difficulties in the way of his resuming his labors, granted his request.
XII. MISSION NEAR GREEN BAY.

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

The Stockbridge Indians, for whom this mission is specially designed, have about fifty regular families, embracing about 225 souls. Not more than twenty of the adults are able to read the English New Testament. They are altogether agriculturists, and nearly all of them obtain in this manner the necessaries, and most of them the comforts of life. Still they are poor and ill supplied with stock and the implements of labor. About three miles above them is another settlement formed a year ago, by emigration from the state of New York, consisting of about ninety Indians. These are generally industrious, but poor and ignorant. Many of them attend meeting at the station.

The situation of all the Indians on the Fox river is unfavorable, being on the great highway from the lakes to Fort Winnebago, and the head waters of the Mississippi, and the outlet for the fur trade of that part of the interior; this causes them to have much intercourse with unprincipled white men, and subjects them to many impositions and temptations.

The Menominies who hold the adjacent country, amounting to about 4,000, are overwhelmed with intemperance, and sunk in the deepest moral darkness and debasement. They are wandering in their habits, barter every thing they can get for whiskey and tobacco, and seem to be growing still more idle and dissolute. The other tribes in that quarter are not in a much better state.

Preaching and Pastoral Labor. Besides regular public worship twice on the Sabbath, which is attended by nearly all the people who are able to attend, there are two or three other meetings each week, which are also well attended and highly interesting. The people are evidently advancing in religious knowledge. During the year there has been a regular visitation of all the families, besides much occasional visitation of the sick and others.

In December the church embraced forty-three members, of whom fifteen were men. Ten persons, mostly young, were proposed as candidates for the church in July. The members of the church are thought to give as satisfactory evidence of piety, as the members of evangelical churches generally in the white settlements.
Much seriousness prevailed last winter, occasioned in part by the melancholy death of a dissolute and hardened young man. A number were hopefully converted about that time, and still appear well.

A few Menominies and other wandering Indians are occasionally collected at the mission house and instructed; but with apparently little effect.

The school. There are in the settlement sixty-eight children between the ages of five and twenty; fifty-two of whom were last winter enrolled in the school under Mr. Stevens. The common attendance was thirty-five or forty. Thirty of them could read in the New Testament; and some of the higher classes were considerably advanced in writing, and in a knowledge of geography and arithmetic. In the summer the school was taught by a native, and contained about twenty-five pupils. Nearly all are full blooded Indians.

About sixty children and youth, with some adults, attend the Sabbath school and bible class, where much good appears to be effected. At an examination of it in January, almost the whole population were present and manifested great interest. About five hundred questions on scripture history and geography, were answered with promptness and accuracy.

A school was taught in the upper settlement three evenings in a week, last winter, by a native.

Various notices. The temperance society now embraces about eighty members, including all the men and women of influence. The rules of this society are very rigorously enforced by a committee of vigilance. At the last meeting it was found, that sixty had abstained entirely from the use of intoxicating liquors since they joined the society. Temperance is obviously gaining ground, and with it industry, sobriety, and good order.

Another society for missionary and other benevolent purposes has been formed, and many have joined it, and are much interested in its objects.

Mr. Ambler, the former teacher of this mission, was compelled by ill health, to leave it and repair to a warmer climate last fall. He proceeded to the Choctaw nation. But the disease was too firmly seated to be removed, and he died in February, at Yok-nok-cha-ya, in peace, and with the hope of a glorious immortality.

The number of deaths in this settlement has been large during the past year; including several members of the church, who are sup-
ported by the hopes of the gospel, and captain Hendricks, formerly
the head chief, and a distinguished speaker and counsellor of the
tribe. He was in the American army at the taking of Burgoyne,
and received a captain's commission. Of late years he had aban­
donated himself to intemperance; but as death approached, he mourned
over his wicked course, and looked forward with much anxiety to a
future state.

These Indians, after having been obliged to change their place of
residence two or three times during the last twenty years, to accom­
modate the encroaching white settlements, are now threatened with
another removal from the lands, which they purchased ten years ago
of the Menominies, with the approbation of the government of the
United States, and an explicit guarantee of it to them and their
descendants. The course now threatened to be pursued with this
remnant, and that which has been pursued with the Arkansas Cher­
okees, and, within a few months, with some of the remnants that
took a reservation in Ohio, give too much reason to fear that for the
poor Indian there will be no quiet resting place.

XIII. MISSION AT MACKINAW.

William M. Ferry, Missionary and Superintendent; Mrs. Ferry: William T. Bout­
well, Missionary; Elisha Loomis, Teacher; Mrs. Loomis: Martin Heydenburk,
Mechanic; Mrs. Heydenburk: Abel D. Newton, Mechanic; Miss Eunice O. Osman,
Miss Elizabeth McParland, Miss Delia Cook, Miss Hannah Goodale, Miss Matil­
da Hotchkiss, Miss Betsy Taylor, Miss Sabina Stevens, and Miss Percis Skin­ner, Teachers and Assistants.

PREACHING, CHURCH, ETC. The evangelical labors at this
station, for the benefit of the members of the school, and the people
on the island, have been, during the past year, much the same as
before; consisting of public worship with preaching two or three
times on the Sabbath, with the regular exercises of the Sabbath
school, and one or two meetings for prayer and conference, or
preaching, during the week. Mr. Loomis has a part of the time
held a meeting on the Sabbath in the Fort, which about twenty-five
persons have attended. Six were received into the church in Janu­
ary. Much serious attention to the means of grace has prevailed
through the year.

A course of lectures was delivered by Mr. Ferry, last winter, on
the doctrines and practices of the papal church, which were listened
to by a full and solemn congregation. They caused considerable
excitement among the adherents of that church, and some seemed to be convinced of its errors.

School. The number of pupils in the schools during the year has not been mentioned; but it is supposed to be about 130 of both sexes. The boys are taught by Mr. Loomis and Miss Cook, and the girls by Miss Taylor and Miss Skinner. The several classes were lately examined in reading, writing, arithmetic, geography, and ancient and modern history, in the presence of many citizens and traders, and acquitted themselves honorably.

Other notices. A juvenile benevolent society, formed among the youth of the school and village, contributed, during the year ending in January, $125 00; which is appropriated to missionary purposes.

An Auxiliary to the Board has been organized among the gentlemen residing at Mackinaw and in the vicinity, and those engaged in the fur trade of the interior. The contributions to it are liberal.

Mr. and Mrs. Loomis, formerly connected with the Sandwich Islands mission, together with Mr. Abel D. Newton and Miss Percis Skinner, joined the mission in November last.

XIV. MISSION AMONG THE OJIBEWAYS.

In previous Reports mention has been made of a favorable opening in Providence for the introduction of missionaries to the Ojibe­way, or Chippeway Indians, near the southwest shore of lake Superior. A number of gentlemen connected with the American Fur Company, who spend most of the year at their trading posts in that quarter, have repeatedly requested that a mission might be commenced there, and have made generous offers in aid of such an undertaking. These gentlemen are extensively acquainted with the Indians residing between lake Superior on the head waters of the Mississippi, and exert much influence over large portions of them. They represent them to be numerous, and disposed to receive missionaries and teachers.

So desirous were some of these traders to have a missionary reside among them, that when they came to Mackinaw in the summer of 1830, they brought a boat especially for the purpose of accommodating a mission family, whom they had been encouraged to
expect would be there to accompany them on their return. The Committee, however, had been able to obtain no suitable missionary for the service; but, in order that the gentlemen who had manifested so deep an interest in the object might not be wholly disappointed; it was thought expedient that Mr. Ayre, the teacher of the school at Mackinaw, accompanied by one of the pupils as an interpreter, should return with them; which was done.

Mr. Ayre collected and taught a small school a part of the year, labored as a catechist, as he had opportunity, and made some progress in acquiring the language. The information which he obtained, and the impression which this experiment made, were favorable to the prosecution of missionary labors in that quarter.

Accordingly during the last spring, Mr. William T. Boutwell, and Mr. Sherman Hall, then members of the Theological Seminary at Andover, were appointed to this field; and after being ordained, they started, together with Mrs. Hall, on their journey about the middle of June, and reached Mackinaw one month after.

On their arrival at Mackinaw, and after conference with Mr. Ferry and the traders, it was thought expedient for Mr. Boutwell to remain at that place one year, where he might aid Mr. F. in the ministerial labors of the mission, which was much needed, while he might enjoy as great facilities for acquiring the Ojibeway language, as he would in the interior. He accordingly remained at that mission, while Mr. and Mrs. Hall, with Mr. Frederic Ayre, as teacher, and Mrs. Campbell, for a number of years an inmate of the mission family at Mackinaw, a member of the church, and familiarly acquainted with the Ojibeway and French languages, as interpreter, proceeded, on the return of the traders, to the site of the contemplated mission, about 400 or 500 miles west north-west from Mackinaw. Mr. Boutwell is expected to follow them next summer.

It is not intended to form any boarding schools, or large secular establishments in connection with this mission. The missionaries will keep their eye fixed on preaching the gospel directly to the Indians. They will therefore apply themselves immediately to the acquisition of the Ojibeway language, communicating as much religious instruction as they may be able, in the mean time, through interpreters. A small school may also be opened without delay. Elementary school books, religious tracts, and portions of scripture in the native language will be prepared as soon as practicable. Valuable aid in this department is expected to be derived from the
The labors of Dr. James, of the United States garrison at the Falls of St. Mary, who has devoted much time successfully to this study.

The Indians for whom this mission is principally designed, are less likely to be soon reached by the wave of white population, than perhaps any other nation of Indians to whom we can have access.

It is hoped that this mission will have a salutary influence on such of the scholars of the Mackinaw school, as may hereafter return to their friends in this quarter; affording them continued instruction, maintaining a guardian care over them, and giving them from time to time such admonition and encouragement as their situation may require.

XV. MISSION AT MAUMEE.

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

During a part of the year Mr. Sidney E. Brewster, from Geauga county, Ohio, has resided at the station and greatly assisted Mr. Van Tassel in his labors. This has enabled the latter to spend a large portion of his time with the Indians. He has visited the several reservations, giving religious instruction, and urging them to avail themselves of the advantages offered for educating their children. In respect to the Indians on two other reservations, he felt much encouraged. On a third a teacher was received, and a small school collected.

The school at the station has been taught a part of the year by a hired teacher, and in January contained twenty pupils, who were doing well.

The mission farm, belonging to the Board, and adjoining the Indian reservation is large, and when well cultivated, is very productive.

It is understood that the remnant of tribes, residing on the reservations near this mission, have been induced to sell their lands, and are expected soon to remove we know not whither. Should this treaty be ratified, and the removal of the Indians be effected, the mission must, of course, be broken up.
XVI. MISSION AMONG THE INDIANS IN THE STATE OF NEW YORK.

**Tuscarora.** John Elliot, *Missionary;* Mrs. Elliot: Miss Emily Parker, *Teacher.*

**Seneca.** Hanover Bradley, *Farmer and Catechist;* Mrs. Bradley: Samuel Sessions, *Teacher;* Miss Asenath Bishop, Miss Phebe Selden, Miss Rebecca Newhall, and Miss Emily Root, *Assistants.*

**Cattaraugus.** William A. Thayer, *Teacher and Catechist;* Mrs. Thayer.

**Alleghany.** No station has been formed on this reservation, but the missionaries and teachers from the other stations frequently visit it, for the purpose of holding religious meetings, and giving counsel and aid to the people in their efforts to gain instruction.

Mr. Elliot, of the Tuscarora station, was ordained last spring. There has been no missionary at Seneca or Cattaraugus during the year. Mr. Asher Wright, of the Theological Seminary at Andover, has recently been appointed, and is expected soon to be ordained, and to proceed immediately to the former place. It is hoped that another missionary may soon be obtained, who shall divide his labors between Cattaraugus and Alleghany. The Indians at Seneca hired a Mr. Lyman, residing at Buffalo, to preach to them some part of the past year.

**Preaching, Churches, etc.** Religious meetings have been regularly maintained at all the stations on the Sabbath, together with meetings for prayer and conference, two or three times each week. Some of these are separate meetings for males and females, and are often conducted wholly by the Indians. Much has been done, with obvious good effect, in the way of visiting the families, both of the Christian and heathen portions of the people. Even the latter almost uniformly receive these visits kindly, and listen with interest to Christian instruction.

The meetings on all the reservations, both on Sabbath and week days, have been unusually well attended and solemn, and the spirit of the Lord has evidently been present to give efficacy to the truth. The churches have been revived, and many individuals, it is believed, have been converted. Three were added to the church at Tuscarora, last autumn, and one under censure was restored. In February a special attention to religion commenced, which greatly altered the appearance and character of the whole settlement. Thirty-one have since been added to the church, who all appear well; making
the whole number now belonging to the church, forty-eight; more than three times its number a year ago. Among those added were nine of the most enterprising young men, heads of families.

Special seriousness commenced at Seneca in May last, when many became deeply interested in religious things, and it is believed that twenty or thirty were born again. The church consists of about fifty. None of the recent converts have yet been admitted.

Many instances of conviction and hopeful conversion occurred at Cattaraugus during the last winter and early part of the spring. In May, eleven were received into the church; making the whole number of members about thirty-five.

At a protracted meeting held on the Alleghany reservation in July, more Indians were assembled than the usual place of worship could contain, and more than forty appeared to be convicted of sin. One has been admitted to the church, which now consists of fifteen. A number more give evidence of piety.

In no previous year have these stations received so signal a blessing. The number of converts at them all is believed to be not less than seventy. The churches now contain about 148 members.

Schools. The schools at Tuscarora and Seneca have been much interrupted by the prevalence of sickness among the children and the people generally. That at the former place, where the people are erecting a good framed-school house, has contained twenty-five or thirty scholars, and that at the latter, about forty-five. At Cattaraugus, the boarding school supported by the Indians was attended during the winter by about thirty; and during the summer by eighteen or twenty. It was taught by an Indian young man, educated at the mission schools; and the boarding establishment was managed by a young woman, also a native. Both acquitted themselves well and to the satisfaction of the people; and both have recently become hopefully pious. At Alleghany the people have erected school-houses and opened schools at each of the two principal villages. They have, at their own expense hired native teachers from Cattaraugus, at ten or twelve dollars a month. Twenty or thirty scholars attend each school.

Sabbath schools are taught at the three stations. At Tuscarora is an interesting bible class of fifteen or twenty members.

Improvement among the people. A temperance society at Tuscarora embraces seventy members, and the quantity of intoxi-
Eating liquors consumed is greatly diminished; while there has been a corresponding increase of industry and good order. A similar society at Cattaraugus has more than 100 members; and another at Alleghany has 117. There is also a flourishing society at Seneca; making more than 320 members at these stations.

A striking contrast is observable between the Christian and heathen portion of the Indians, in their houses, farms, dress and manner of living. The former are, in a good degree, industrious, thrifty, and substantially a civilized people. In a public reply to insinuations thrown out by some infidel white men who visited them, captain Pollard, a Christian chief, said, "Since we began to keep the Sabbath, we have been growing more industrious and more happy. We have now large farms which we cultivate, and by cultivating them we get a comfortable living. Within a little while we have built twenty-three large framed barns, and thirteen framed houses, besides a meeting-house which cost $1,730. In our framed houses we can live comfortably, and in our meeting-house we assemble every Sabbath. About fifty of us have agreed to abandon forever the use of liquor which makes people drunk. We think our condition is greatly changed from what it once was. The missionaries have done us much good." What is here said of the Christian party on the Seneca reservation would be essentially correct, if applied to the same party on either of the reservations.

The opposition of the heathen Indians has of late been very violent on the Alleghany reservation. On the others, their prejudices are gradually wearing off, and larger numbers of them than heretofore attend meetings. At Cattaraugus the heathen chiefs recently gave permission to such of their people as might choose, to attend the Christian meeting; upon which nearly all the young men resolved to join the Christian party. Such a desertion was prevented by an immediate renewal of the restraints.

FINANCIAL CONCERNS AND PROSPECTS OF THE BOARD.

The average annual receipts of the Board, in each period of five years since its formation, have been as follows:

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<th>Period</th>
<th>Average Receipts</th>
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<tr>
<td>First</td>
<td>$9,646.33</td>
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<tr>
<td>Second</td>
<td>30,929.49</td>
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<tr>
<td>Third</td>
<td>53,080.30</td>
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<tr>
<td>Fourth</td>
<td>88,383.08</td>
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The average increase of receipts in each of these periods, (expressing it in round numbers,) was 10,000 for the first, 20,000 for the second, 23,000 for the third, and 35,000 for the fourth.

At the close of the fourth period, however, which ended August 31, 1830, the financial prospects of the Board were perhaps more unpromising, than they had ever been before. The donations and legacies fell $23,754 short of what they had been the previous year. The consequence was, that the Board was then in debt to the amount of $19,500. The case was rendered alarming by the fact, that, during the seven first months of the year now under review, the receipts were only $46,000; and were they to be in the same proportion for the remaining five months, the income of the entire year would be only $79,000;—$4,000 less than the year before: while not less than $100,000 would be required to meet the necessary expenses of the year, and pay off the debt of the Board.

There were some other circumstances, which imparted a lively and affecting interest to this exigency in our pecuniary concerns. Never had there been so urgent a call for laborers from so many of the fields occupied by the missions of the Board. According to the most moderate estimate, not less than twenty new missionaries were required to be sent, within eighteen months, to a portion of these missions—even if our object were merely to secure the result of our past labors and expenditures, and to make a small progress on the whole in our work. Nothing could be more evident than that the Providence of God called for this additional number of laborers.

It was true, also, that there never had been so many candidates for missionary employment, at any one time, who had offered their services to the Committee and been accepted. Not less than three-fourths of the twenty men required had actually devoted themselves to the work, and come into connection with the Board, and either were ready to go forth, or would be so in a very few months; and some of them were urgent in their entreaties not to be delayed in their departure.

The emergency was great; but, for that very reason, it was not without hope. It was too great to be disregarded by the churches. The declining health of the Corresponding Secretary, withdrawing him from all active influence at that critical moment, was indeed inauspicious. But the whitened fields abroad, the waiting laborers at home, the prosperity beginning to attend almost every kind of busi-
ness, and the glorious effusions of the Spirit of God upon so many hundreds of the churches, made it impossible to despond. The Committee, therefore, adopted a series of resolutions, expressing their belief that it was their duty to enlarge several of the missions, and that the Christian community would sustain them in their onward progress; and then directed a special effort to be made to awaken the attention of the churches to the necessities and claims of the missions and missionaries under their care.

The first object was to enlist the religious newspapers in different parts of the country; and the Committee gratefully acknowledge the cheerful co-operation they have received from many of the editors of these papers. A series of statements in relation to the exigencies of the Board was published entire in about a dozen papers, and has been partly copied into others. Afterwards these statements were embodied in a pamphlet, of which five thousand copies were distributed in the community. These, in many instances, were accompanied by letters. Visits were also made by the official agents of the Board, to a number of the more important places and ecclesiastical bodies; and the urgency of the case was made known by sermons and addresses, and by personal conferences with numerous individuals. Nor have the Committee neglected to avail themselves of the labors of other agents, where they could be obtained, which has been to a less extent than was desirable.

On the whole, the results of these efforts, through the blessing of God, have thus far exceeded the expectations of the Committee. The receipts of the Board, for the year ending August 31, 1831, were $100,934 09. The expenditures, including the debt of last year, which has been paid, were $103,875 62, leaving a balance against the Board of only $2,941 53. This result is so much better than our prospects, five months before, that the Committee regard themselves and the Board as under special obligations of gratitude to the gracious Head of the church.

Only two of the accepted missionaries referred to in the appeals to the churches, made, by direction of the Committee, last spring, have yet been sent forth. Of the fifteen others now under appointment (including the physician for the Sandwich Islands, and the missionary for the Jews,) all, with one exception, are bound to stations in foreign and remote countries, and the means of sending them forth are yet to be received.
Nor should it be forgotten that numerous young men, in every stage of education preparatory to the ministry, are seriously considering their personal duty to the heathen. The number who are pondering this subject, is believed to increase as we descend from the more advanced to the incipient stages of study; and it is reasonable to expect that a greater and greater number of laborers, every year will be pressing into the immense harvest of the heathen world.

But how are these men to go? It is a general truth, that those who preach the gospel possess little of this world's goods. They will need, therefore, to be sent and supported by others. And should they come forward in augmented numbers from year to year, as ask permission to go, will not the churches send them? The Prudential Committee, as stewards of Christ, and agents of the church acting under the high command to preach the gospel to every creature, feel solemnly bound to aim at sending every preacher the gospel into the field, who is qualified for the missionary service and willing to go. Whether the Committee shall accomplish the ardent wishes in this respect, is for the churches, and not for the to say. It ought to be stated, however, that though the funds have repeatedly been deficient, and the financial prospects of the Board have sometimes been very unpromising, the Committee have never on that account, advised any minister of Christ to remain at home. The missionaries have gone forth notwithstanding; nor has our confidence in God been vain, as the Report of this day testifies.

A greater amount of funds will be necessary for the current year than there has been for any of the preceding. But when the Committee consider the past, and that this demand has been created by the Providence of God, and when they contemplate the revivals of religion in our churches,—if they found it impossible to despise a few months ago, they are constrained now to indulge the most animating expectations.

ENLARGEMENT OF THE MISSIONS.

Fourteen preachers of the gospel have received appointment with a view to their proceeding into the field as soon as possible. One is already on his way to the Indians in the state of New York. Eight, besides a physician and printer, are about to embark for the Pacific.* One is destined to liberated Greece; another to Pale:

* See Appendix II.
tine; another to the Jews of Turkey; and two others to Bombay. The prospect now is, that these will all be on their way within six months from the present time. In addition to these, two have already been sent to the Indians of our northwestern territory.

**SUMMARY.**

The Board has now eighteen distinct missions under its care,—four in Asia, three in Europe, ten among the Indian tribes of North America, and one in Polynesia. These missions embrace 51 stations, and are composed of 61 preachers, 45 lay-assistants, and 126 female helpers, married and single;—in all, 232. The number of schools is 1,045, containing 50,000 scholars. There are four printing establishments, with eight presses, from which not far from 1,000,000 of books, and about 47,000,000 of pages, have been issued, in eleven different languages. Thirty-three churches have been organized, and contain upwards of 1,300 members; and, within the period embraced by this Report, not less than five of the missions have been visited with copious effusions of the Spirit of God.

The publishing of the gospel to the whole world, is the great duty of the church of Christ. The grand design of the Lord Jesus in instituting the Christian church, was not so much to preserve religion in the world, as to propagate it through the world. The Jewish church was instituted for the preservation of the true religion, and hence it was surrounded by walls and ramparts, and for ages stood upon the defensive. But when the Christian dispensation was introduced, these walls and ramparts were thrown down, and, as the Israelites under Joshua were commanded to subjugate Canaan, so Christians under a mightier and more glorious leader were commanded to subjugate the world. And it is in aggressive operations upon the great kingdom of darkness, that the church is to find its own safety. The history of past ages, as well as of the present, shows that here its duty and interest harmonise. Its great, decisive battles, even for self-preservation, must be fought in the enemy's territory and in wars of conquest. We should not indeed overlook our domestic duties. To do so would be unwise and wrong. Domestic missions, Sabbath schools, and the circulation of
the scriptures and of religious tracts among ourselves, and the raising up of young men for the ministry, are all of vast importance. Their full importance has never yet been conceived. They are essential parts of the grand whole, and your Committee would be as backward as any others to divert a single dollar from these holy channels of benevolence. Let all those objects be patronized with ten fold liberality.

But then we should not for a moment lose sight of the vast regions, upon which the Sun of Righteousness has never risen. We owe them a most solemn duty. The publication of the gospel in all countries and climes, and to every creature, ought to be the high and constant aim of the church. It ought to be published so that all men may have full opportunity to hear, and understand, and be saved. But the belief is not to be encouraged, that the church may be detained in any one place, or country, until all men have seen fit to embrace the gospel. The faithful publication of it is all that is enjoined upon the church; and if men, after having full opportunity to understand it, will continue to be heathens; or, renouncing the outward forms of heathenism, if they will not cordially receive the truth, and bow their necks to the easy yoke of Christ;—no matter where they live, they are not to retard us in our work as heralds of the Lord Jesus. We are to advance to others, and to others still, through all the habitations of men.

It is surely encumbent on us, as a Board of Foreign Missions, to enlarge our desires, and plans, and expectations. Rapidly as we have advanced in reference to the anticipations of the holy men who began this enterprise, we have proceeded slowly in comparison with the work to be done, and the manifest duty of the churches. Two-thirds of an entire generation have gone out of the world, since this Board was organized, and millions on millions are at this moment hurrying where no voice of mercy can reach them. Let the gospel be immediately proclaimed to them, whatever it may cost the churches. Ease, prosperity, fame, even life itself—let all be sacrificed for an object of such amazing importance.
Pecuniary Accounts.

EXPENDITURES OF THE BOARD FOR THE YEAR ENDING
AUGUST 31, 1831.

Bombay Mission.

Remittances, chiefly in Bills of Exchange on London, to defray the expenses of this mission incurred during part of the last year, and the expenses of the present year, $11,753 70
Books, types, printing paper, &c. 859 44—12,613 14

Ceylon Mission.

Remittances, chiefly in Bills of Exchange on London, to defray the expenses of this mission incurred during part of the last year, and the expenses of the present year, $20,168 83
Books, insurance, &c. 201 51—20,370 34

China Mission.

Remittance, to be applied for the payment of expenses in Canton since Mr. Bridgman's arrival there, Feb. 1830, 2,455 55
Printing press, types, books, &c. 604 54—3,060 09

Mediterranean Mission.

Remittances and drafts paid in Boston, 6,796 94
Printing paper, types, &c. and books, including 15,000 copies of the Alphabetarion, or first book for schools in Greece, 3,512 58—10,709 52

Carried forward, $46,733 09

* The arrangement made by the Board with their Bankers in London, Messrs. Baring, Brothers and Co., by which, instead of sending specie, the bills of the Treasurer are negotiated in Bombay, Ceylon, Canton, and the Mediterranean, has proved a considerable saving of expense, and greatly facilitated the pecuniary operations of the Board.
### Sandwich Islands Mission

**Drafts and remittances**: 5,082.62

Sundry supplies shipped from Boston and New Bedford, including provisions for the missionaries who sailed in the ship New England, and their passage to the islands: 7,191.45

Outfit and expenses of Mr. and Mrs. Dibble: 559.73

Outfit and expenses of Mr. and Mrs. Tinker: 306.36

Outfit and expenses of Mr. and Mrs. Baldwin: 417.61

Outfit and expenses of Mr. and Mrs. Johnstone: 225.00

Outfit and expenses of Henry, a Sandwich Islander: 25.14

Expenses of Maria T. Whitney: 45.00

---

**Mission among the Cherokees**

**Drafts and remittances**: 3,642.60

Donations in money at the different stations: 238.84

Articles purchased in Boston and Augusta, including freight, &c.: 2,204.18

---

**Mission among the Choctaws**

**Drafts, remittances, &c.**: 597.85

Articles purchased: 962.51

Donations received at Mayhew and the other stations: 83.37

Travelling expenses of missionaries and assistant missionaries, in going and returning: 345.77

---

**Mission among the Chickasaws**

**Drafts and purchases**: 689.75

Donations received at the stations: 14.13

---

Carried forward, $6,085.62

---

*Of the above sum their was paid for Brainerd: 8961.80

New Echota: 83.57

Creek Path: 1,658.14

Carmel: 717.05

Hightower: 544.44

Willstown: 1,200.43

Haweis: 213.18

Candy's Creek: 343.10

General expenses: 363.91

---

Carried forward, $6,085.62
PECUNIARY ACCOUNTS.

Brought forward, $69,475 00

Mission among the Cherokees of the Arkansas.

Drafts and remittances, - - - - 3,360 76
Purchases in Boston and New Orleans, - - 2,163 89
Travelling expenses of assistant missionaries, - 110 64
Donation received at Fairfield, - - - - 3 07

5,563 36

The sum of $11,615 has been received from the government, Agreeably to the Treaty with the Cherokees of the Arkansas, in reparation for the expenses formerly incurred for buildings and improvements at the old station. The greater part of this amount has already been expended for buildings, &c. at the new stations, and is included in the expenses of the last two years. The balance will be paid for buildings and improvements now in progress, and will be included in the expenses of the next year. $6,031 64, the difference between the sum received of the government, and the expenses this year, will be applied towards expenses of this mission for the next year.

Mission among the Osages.

Expenses at Harmony, - - - - 5,230 30
at Union, - - - - 2,600 30
at Hopefield, - - - - 421 37
at Boudinot, - - - - 400 00—8,651 97

Mission near Green Bay.

Drafts and purchases, - - - - 615 11
Travelling expenses, &c. of Mr. A. T. Ambler, 65 12—680 23

Mackinaw Mission.

Drafts, purchases, &c. including a payment on account of the mission farm, - - - - 4,303 64
Travelling expenses of assistant missionaries, - - - - 90 00
Donations received at Mackinaw, - - - - 251 99—4,648 62

Chippeewa or Ojibway Mission.

Outfit of Mr. Hall and Mr. Boutwell, - - - - 405 46

Maumee Mission.

Drafts, remittances, &c. - - - - 908 40

Indians in New York.

Cattaraugus Station, - - 157 43
Seneca do. - - 531 88
Tuscarora do. - - 490 34—1,189 65

Carried forward, $85,839 35
PECUNIARY ACCOUNTS.

Brought forward, £85,839 33

**Indian Missions generally.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wobonaki spelling book and reading book, 500 copies of each, for Indians in the vicinity of St. Francis, Lower Canada.</td>
<td>110 65</td>
</tr>
<tr>
<td>Books for various stations.</td>
<td>15 00</td>
</tr>
<tr>
<td>Transportation, freight, &amp;c. of articles received at Boston, New York, and other places.</td>
<td>30 90—-205 56</td>
</tr>
</tbody>
</table>

**Greek Youths.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expenses of S. G. Galatty.</td>
<td>12 50</td>
</tr>
<tr>
<td>do. of C. T. Ralli</td>
<td>12 50</td>
</tr>
<tr>
<td>do. of P. Gallaty</td>
<td>39 59</td>
</tr>
<tr>
<td>do. of P. Ralli</td>
<td>38 50</td>
</tr>
<tr>
<td>do. of A. Karavelles</td>
<td>286 97</td>
</tr>
<tr>
<td>do. of E. Sophocles</td>
<td>55 75</td>
</tr>
<tr>
<td>do. of A. Paspati</td>
<td>255 80</td>
</tr>
<tr>
<td>do of N. Prassas</td>
<td>9 00—720 61</td>
</tr>
</tbody>
</table>

**Education of other Youths.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expenses of Peter Paul Osunkirline, one of the Wobonaki or St. Francis Indians, while in Boston superintending the printing of books for his tribe.</td>
<td>47 50</td>
</tr>
</tbody>
</table>

**Agencies.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Services of Rev. S. W. May, 17 weeks,</td>
<td>136 00</td>
</tr>
<tr>
<td>Travelling expenses,</td>
<td>24 00</td>
</tr>
<tr>
<td>do. of Rev. J. S. Emerson, 31 2-7 weeks,</td>
<td>250 00</td>
</tr>
<tr>
<td>Travelling expenses,</td>
<td>36 03</td>
</tr>
<tr>
<td>do. of Rev. D. Hemenway, 6 weeks,</td>
<td>48 00</td>
</tr>
<tr>
<td>Travelling expenses,</td>
<td>30 58</td>
</tr>
<tr>
<td>do. of Mr. J. C. Parmelee, 22 weeks,</td>
<td>176 00</td>
</tr>
<tr>
<td>Travelling expenses,</td>
<td>14 80</td>
</tr>
<tr>
<td>do. of Mr. G. W. Huthaway, 6 weeks,</td>
<td>48 00</td>
</tr>
<tr>
<td>Travelling expenses,</td>
<td>7 00</td>
</tr>
<tr>
<td>do. of Rev. O. Eastman</td>
<td>65 00</td>
</tr>
<tr>
<td>Travelling expenses of Rev. J. G. Brackenridge,</td>
<td>92</td>
</tr>
<tr>
<td>do. of Mr. Evans to New Bedford,</td>
<td>7 88</td>
</tr>
<tr>
<td>Expenses of Mr. Anderson, while on an agency of two months and a half to New York city, Philadelphia, &amp;c.</td>
<td>73 80</td>
</tr>
<tr>
<td>do. of Deputations to attend the anniversaries of various auxiliary societies, &amp;c.</td>
<td>186 53—-1,104 54</td>
</tr>
</tbody>
</table>

**General Expenses.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Travelling expenses of members of the Board in attending the annual meeting of the Board in Boston, Oct. 1830.</td>
<td>199 00</td>
</tr>
<tr>
<td>Contingent expenses of the annual meeting,</td>
<td>4 00—203 00</td>
</tr>
</tbody>
</table>

Carried forward, £88,121 54
PECUNIARY ACCOUNTS.

Brought forward, $88,121 54

**Secretary's Department.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary of Rev. Rufus Anderson, for the year ending August 31, 1831</td>
<td>$1,000 00</td>
</tr>
<tr>
<td>Services of Mr. David Greene, for the same period</td>
<td>$1,000 00</td>
</tr>
<tr>
<td>Paid for transcribing</td>
<td>$143 07</td>
</tr>
<tr>
<td>Total</td>
<td>$2,197 52</td>
</tr>
<tr>
<td>Salary of Mr. George W. Hathaway, while laboring at the Missionary Rooms,</td>
<td></td>
</tr>
<tr>
<td>including his board</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>$54 45</td>
</tr>
</tbody>
</table>

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

**Treasurer's Department.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary of the Treasurer for the year ending August 31, 1831</td>
<td>$1,400 00</td>
</tr>
<tr>
<td>Clerk hire within the year</td>
<td>$480 00</td>
</tr>
<tr>
<td>Total</td>
<td>$1,880 00</td>
</tr>
</tbody>
</table>

**Printing, &c.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Twenty-first Annual Report, 2,500 copies, including paper, folding, covers, &amp;c.</td>
<td>$463 19</td>
</tr>
<tr>
<td>Missionary Paper No. 1, 3,000 copies,</td>
<td>$83 73</td>
</tr>
<tr>
<td>do. do. No. 16, 6,000 do.</td>
<td>$112 12</td>
</tr>
<tr>
<td>Covers for M. Paper No. 4, 3,000 do.</td>
<td>$10 83</td>
</tr>
<tr>
<td>Missionary statements, 5,000 do.</td>
<td>$106 66</td>
</tr>
<tr>
<td>Dr. De Witt's sermon</td>
<td>$28 09</td>
</tr>
<tr>
<td>Certificates, circulars, blank receipts, &amp;c.</td>
<td>$34 21</td>
</tr>
<tr>
<td>Copies of the Missionary Herald, at cost, presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world</td>
<td>$2,497 64</td>
</tr>
<tr>
<td>Total</td>
<td>$3,336 47</td>
</tr>
</tbody>
</table>

**Agency in New York.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary of Mr. George M. Tracy, for the year ending August 31, 1831</td>
<td>$1,000 00</td>
</tr>
<tr>
<td>Clerk hire within the year</td>
<td>$106 43</td>
</tr>
<tr>
<td>Office rent and taxes</td>
<td>$116 66</td>
</tr>
<tr>
<td>Blank books, stationary, fuel, book-case, shelves, &amp;c.</td>
<td>$53 17</td>
</tr>
<tr>
<td>Total</td>
<td>$1,276 26</td>
</tr>
</tbody>
</table>

**Miscellaneous Charges.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Postage of letters and pamphlets</td>
<td>$546 77</td>
</tr>
<tr>
<td>Fuel and oil</td>
<td>$36 38</td>
</tr>
<tr>
<td>Blank books and stationary</td>
<td>$45 46</td>
</tr>
<tr>
<td>Wrapping paper, twine, masts, &amp;c.</td>
<td>$18 45</td>
</tr>
<tr>
<td>Porterage, labor, freight, transportation of bundles, &amp;c.</td>
<td>$47 10</td>
</tr>
<tr>
<td>Periodical publications, books, and binding of books for various stations</td>
<td>$133 15</td>
</tr>
<tr>
<td>Books for the missionary library</td>
<td>$62 92</td>
</tr>
<tr>
<td>Rent of the Missionary Rooms</td>
<td>$370 25</td>
</tr>
<tr>
<td>Stove, chairs, and other furniture</td>
<td>$22 73</td>
</tr>
<tr>
<td>Total</td>
<td>$1,332 21</td>
</tr>
</tbody>
</table>

Carried forward, $1,332 21 $95,811 79
**PECUNIARY ACCOUNTS.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brought forward, $1,353 21</td>
<td>$96,811 79</td>
</tr>
<tr>
<td>Balance for engraving for certificates, and a seal in place of one which was lost at the fire,</td>
<td>65 55</td>
</tr>
<tr>
<td>Insurance on property at the Missionary Rooms,</td>
<td>13 60</td>
</tr>
<tr>
<td>Discount on bank notes and drafts, 47 70; counterfeit notes and notes of banks that have failed, 20 00,</td>
<td>67 70</td>
</tr>
<tr>
<td>Total expenditures of the Board,</td>
<td>$98,312 75</td>
</tr>
<tr>
<td>Balance for which the Board was in debt, Sept. 1, 1830,</td>
<td>5,562 87</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$103,875 62</td>
</tr>
</tbody>
</table>

**RECEIPTS OF THE BOARD DURING THE YEAR PRECEDING AUGUST 31, 1831.**

Donations received during the year, as acknowledged in the Missionary Herald, | $89,168 26 |
Deduct $50 twice reported by agents and twice entered, and $50 sent by mistake to the Board and afterwards refunded, | 100 00    |
Legacies received within the year, as acknowledged in the Missionary Herald, | 9,235 76  |
Interest on the Permanent Fund,                                               | 2,908 32  |
Interest on temporary loans,                                                 | 37 25    |
Amount refunded for advances previously made,                                 | 287 50   |
Total receipts of the Board,                                                 | $100,934 09 |
Balance for which the Board is in debt, carried to new account, Sept. 1, 1831, | 2,941 53  |
**Total**                                                                   | $103,875 62 |

**PERMANENT FUND.**

The Permanent Fund amounted, on the 31st of August, 1830, to $41,126 75
Received during the year, as follows:
  - Legacy, as acknowledged in the Missionary Herald,                           | 290 00   |
  - Gain on investment in U. S. six per cent stock,                            | 498 56   |
**Total**                                                                   | $41,905 31 |

**PERMANENT FUND FOR CORRESPONDING SECRETARY.**

This Fund amounted, August 31, 1830, to $29,838 51
Received during the year, as follows:
  - Donations, as acknowledged in the Missionary Herald,                       | 152 25   |
  - For profits of the Missionary Herald,                                      | 1,518 33 |
For interest, in part, on this fund,                                          | 224 61   |
**Total**                                                                   | $31,731 30 |

**PERMANENT FUND FUND FOR TREASURER.**

This Fund amounted, August 31, 1830, to $2,311 32
Received during the year, as follows:
  - Donations as acknowledged in the Missionary Herald,                        | 48 25    |
  - For interest on this fund,                                                 | 106 00   |
**Total**                                                                   | $2,465 07 |
Auxiliary Societies.

The following is a list of payments made during the year, into the Treasury of the Board, by Auxiliaries formed on the model recommended in the sixth volume of the Missionary Herald, p. 365. The year commences with September 1830, and ends with August 1831. It should be remarked, that some of these societies, during this time, have paid more, and some less, than is properly to be regarded as their receipts for one year.

MAINE.

Cumberland County, Reuben Mitchell, Sec. Portland, Wm. C. Mitchell, Tr. $693 72
Lincoln County, Rev. David M. Mitchell, Sec. Waldoboro, Warren Rice, Tr. Wiscasset, 367 57
Oxford County, M. L. Whitman, Tr. Madison, 104 45
Somerset County, Rev. Josiah Tucker, Sec. Madison, James Dinsmore, Tr. Norridgewock, 90 68
York County, Rev. Christopher Marsh, Sec. Biddeford, Charles Williams, Tr. Kennebunk, 339 00....$1,581 82

NEW HAMPSHIRE.

Cheshire County, Rev. Z. S. Barstow, Sec. Keene, C. H. Jaquith, Tr. 361 75
Grafton County, Rev. J. L. Hale, Sec. Campton, William Green, Tr. Plymouth, 576 53
Hillsboro' County, Rev. Elias Aiken, Sec. Amherst, Richard Boylston, Tr. Amherst, 960 66
Merrimac County, Rev. Joseph Lane, Sec. Franklin, Samuel Evans, Tr. Concord, 530 19
Rockingham Co. East, Rev. Jacob Cummings, Sec. Stratham, Daniel Knight, Tr. Portsmouth, 29 79
Rockingham Co. West, Rev. S. W. Clark, Sec. Greenland, William Eaton, Tr. Chester, 462 01
Sullivan County, Rev. Israel Newell, Sec. Plainfield, James Breck, Tr. Newport, 238 53
Strafford County, Asa Freeman, Tr. 175 59....$3,493 40

VERMONT.

Addison County, Rev. Thos. A. Merrill, Sec. Middlebury, E. Brower, Tr. 555 21
Chittenden County, Prof. Geo. W. Benedict, Sec. Burlington, Wm. J. Seymour, Tr. 252 00
Franklin County, H. Janes, Sec. and Tr. St. Albans, 285 96
Orange County, Calvin Noble, Sec. Chelsea, J. W. Smith, Tr. 305 44
Rutland County, Rev. Amos Drury, Sec. Fairhaven, James D. Butler, Tr. Rutland, 1,113 33
Windham County, Rev. Jonathan Magoe, Sec. Brattleboro', 116 46
Windsor County, Rev. John Richards, Sec. Woodstock, David Pierce, Tr. 250 64....$2,539 67
Carried forward, $7,594 09
### Massachusetts

<table>
<thead>
<tr>
<th>Auxiliary Society</th>
<th>Location</th>
<th>Treasurer</th>
<th>Secretary</th>
<th>Tr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barnstable Co. East</td>
<td>B. Seabury, Tr.</td>
<td>Mr. Cogswell, Tr.</td>
<td>Falmouth</td>
<td>2,250</td>
</tr>
<tr>
<td>Berkshire County</td>
<td>Rev. W. A. Hawley, Sec.</td>
<td>Rev. W. A. Hawley, Sec.</td>
<td>Lenox</td>
<td>1,990</td>
</tr>
<tr>
<td>Boston and Vicinity</td>
<td>Charles Stoddard, Tr.</td>
<td>James W. Robbins, Tr.</td>
<td>Boston</td>
<td>6,762</td>
</tr>
<tr>
<td>Brookfield Association</td>
<td>Rev. Micah Rose, Sec.</td>
<td>Allen Newell, Tr.</td>
<td>South Brookfield</td>
<td>285</td>
</tr>
<tr>
<td>Essex County</td>
<td>Rev. George Cowles, Sec.</td>
<td>Joseph Adams, Tr.</td>
<td>Danvers</td>
<td>1,880</td>
</tr>
<tr>
<td>Franklin County</td>
<td>Rev. Daniel Crosby, Sec.</td>
<td>Franklin Ripley, Tr.</td>
<td>Greenfield</td>
<td>1,103</td>
</tr>
<tr>
<td>Hampden County</td>
<td>Rev. Dorus Clark, Sec.</td>
<td>S. Warriner, Tr.</td>
<td>Springfield</td>
<td>974</td>
</tr>
<tr>
<td>Middlesex County</td>
<td>Rev. Elijah Demond, Sec.</td>
<td>Cyrus Davis, Tr.</td>
<td>Lincoln</td>
<td>206</td>
</tr>
<tr>
<td>Norfolk County</td>
<td>Rev. Harrison G. Park, Sec.</td>
<td>Rev. E. Burgess, Tr.</td>
<td>Dedham</td>
<td>330</td>
</tr>
<tr>
<td>Northampton &amp; Vicinity</td>
<td>Daniel Stebbins, Sec.</td>
<td>Josiah D. Whitney, Tr.</td>
<td>Northampton</td>
<td>1,679</td>
</tr>
<tr>
<td>Palestine Miss. Soc.</td>
<td>Rev. Jonas Perkins, Sec.</td>
<td>E. Alden, Tr.</td>
<td>Randolph</td>
<td>994</td>
</tr>
<tr>
<td>Taunton and Vicinity</td>
<td>Rev. Erastus Matthy, Sec.</td>
<td>H. Reed, Tr.</td>
<td>Taunton</td>
<td>252</td>
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</tbody>
</table>

**Total:** $7,594

### Connecticut

<table>
<thead>
<tr>
<th>Auxiliary Society</th>
<th>Location</th>
<th>Treasurer</th>
<th>Secretary</th>
<th>Tr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Colchester &amp; Vicinity</td>
<td>Charles F. Otis, Sec.</td>
<td>William T. Turner, Tr.</td>
<td>Colchester</td>
<td>90</td>
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<tr>
<td>Fairfield Co. East</td>
<td>Rev. Abner Brundage, Sec.</td>
<td>Sherwood Sterling, Tr.</td>
<td>Brookfield</td>
<td>630</td>
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<tr>
<td>Fairfield Co. West</td>
<td>Rev. William Bonney, Sec.</td>
<td>Matthew Marvin, Tr.</td>
<td>Bridgeport</td>
<td>496</td>
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<tr>
<td>Farmington &amp; Vicin.</td>
<td>Heron Cowles, Sec.</td>
<td>Martin Cowles, Tr.</td>
<td>Farmington</td>
<td>571</td>
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<tr>
<td>Hartford County</td>
<td>Daniel P. Hopkins, Sec.</td>
<td>James R. Woodbridge, Tr.</td>
<td>Hartford</td>
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<tr>
<td>Litchfield County</td>
<td>Rev. Ephraim Goodman, Sec.</td>
<td>P. Denning, Tr.</td>
<td>Litchfield</td>
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<tr>
<td>Middlesex Association</td>
<td>Rev. Aaron Hovey, Sec.</td>
<td>Clark Nott, Tr.</td>
<td>Saybrook</td>
<td>499</td>
</tr>
<tr>
<td>Middletown &amp; Vicin.</td>
<td>Richard Rand, Sec.</td>
<td>Richard Hubbard, Tr.</td>
<td>Middletown</td>
<td>352</td>
</tr>
<tr>
<td>New Haven city</td>
<td>Rev. Chas. A. Boardman, Sec.</td>
<td>C. J. Satter, Tr.</td>
<td>New Haven</td>
<td>625</td>
</tr>
<tr>
<td>New Haven Co. East</td>
<td>Rev. Zalva Whitmore, Sec.</td>
<td>S. Frisbie, Tr.</td>
<td>North Guilford</td>
<td>477</td>
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</table>

**Total:** $27,699

**Carried forward:** $9,427.73
### AUXILIARY SOCIETIES.

**New Haven Co. West,** Rev. Asa M. Train, Sec. William Stebbins, Tr. West Haven, 647 21

**Norwich & Vicinity,** Jabez Huntington, Sec. F. A. Perkins, Tr. Norwich, 847 65

**Tolland County,** Elisha Starnes, Sec. Joseph B. Pitkin, Tr. Tolland, 554 56

**Windham Co. North,** Rev. Ambrose Edison, Sec. Edwin Newbury, Tr. Do. 358 90

**Windham Co. South,** Rev. Dennis Platt, Sec. Zalmon Storrs, Tr. Canterbury, 451 92...

**NEW YORK.**

- **Columbia County,** Rev. Joel Osborn, Sec. Austerlitz, 154 20
  - Israel Platt, Tr. Hudson, 754 30
- **Monroe County,** Everard Peck, Sec. Rochester, 1,031 29
  - New York City and J. George M. Tracy, Sec. New York, 7,597 23
  - New York, 7,597 23
- **Tompkins, Cayuga & Onandaga Cos.**, Rev. Timothy Stow, Sec. Eleazar Hills, Tr. Auburn, 1,164 63
  - M. Freeman, Tr. Cayuga, 486 51
- **Yates County,** Rev. Chauncey, Eddy, Sec. Penyan, 227 20...

**NEW JERSEY.**

- **Central Aux. Society,** Prof. Robert Patten, Sec. Princeton, 426 13
  - John S. Green, Tr. Do.
- **Essex County,** Rev. John McDowell, D. D. Elizabethtown, 1,526 63
  - Theodore Prelinghuysen, Tr. Newark, 1,526 63
- **Morris County,** Jacob M. King, Tr. Morristown, 489 51...

**PENNSYLVANIA.**

- **Pittsburg & Vicinity,** John McKee, Sec. Michael Allen, Tr. Pittsburgh, 300 46
- **OHIO.**
  - **Portage County,** Rev. George Sheldon, Sec. Franklin, 66 00
    - J. Swift, Tr. Do.
  - **Trumbull County,** G. Mygatt, Tr. Warren, 10 00...

**MICHIGAN TERRITORY.**

- **Mackinaw,** W. Mitchell, Tr. 50 50

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*Note.*—The reader will perceive that but little more than half of the receipts of the Board came through these Auxiliary Societies. It is, however, in respect to States west and south of New England, that the foregoing tables more especially fail to exhibit the actual amount of contributions. Measures will be taken to show it more accurately another year.
APPENDIX I. (See page 42.)

DEGREE OF THE GREEK GOVERNMENT RESPECTING THE LIBERTY OF THE PRESS.

Decree containing Regulations respecting the Press.

The President of Greece, considering that the principle of the freedom of the press, which was admitted by the assemblies at Astros and Troezene, has not hitherto been acted upon, according to regular arrangements, defining the responsibility, to which printers and editors of books, tracts, and periodical publications shall be subject;—

Considering that this want of regulations respecting the press, has been the occasion of great abuses, which prove materially prejudicial to the best interests of the nation;—

By the advice of the Senate, we decree:

I. Whoever is, or may hereafter wish to be, engaged in the trade of a printer, shall present evidence to government of his possessing the qualifications required of a Greek citizen, as those qualifications are defined by the 6th article of the Troezene Constitution; and shall then receive from government a diploma.

II. The diploma shall be given gratis, the following obligations resting on the receiver:

1. The printer shall give security, by depositing in the National Bank four thousand silver Phoenixes, * in cash, or notes to the same amount.

2. He shall print nothing contrary to the principles of the Christian religion, or to the commonly received principles of morality; nor any thing containing personal insult and slander.

3. He shall print no book, tract, or periodical publication, containing remarks derogatory to the character of the Powers, that have rendered benefits to Greece; or deficient in the respect due to foreign courts; or abusing their ambassadors and agents near the government; or exciting to the overthrow of the Provisional Government, as established by the decrees of the Argos National Congress; or instigating the people to disobey the laws.

4. Immediately after the printing of whatever book, tract, or periodical publication, the printer shall present two copies of it to the Secretary for Public Instruction, at the seat of Government, or to the civil governor of the province, where the establishment is located; its publication, however, not being hindered, or deferred on this account.

III. Every press, established against Article I. and the 1st paragraph of article II. shall be considered as established secretly and in violation of the laws; and the printer shall be condemned to a fine not exceeding a thousand, nor less than a hundred, Phoenixes, and to imprisonment for the space of no less than one, nor more than three, months. Also he shall not continue the use of his press, unless he can previously comply with the requisitions contained in article I, and the 1st paragraph of article II.

*Six Phoenixes are equal to a Spanish dollar.
INSTRUCTIONS TO SANDWICH ISLANDS MISSIONARIES. 115

IV. The printer is responsible for whatever he publishes not bearing the signature of the real author. Should the name subscribed be fictitious, or should it be impossible to discover or seize the author, the responsibility shall likewise rest on the printer.

V. Every book, tract, or periodical publication, printed or published against article II, shall be detained and forbidden circulation. And the printer, or editor, if this latter person become known and be cited before a court, shall be condemned to a pecuniary fine, not exceeding four thousand, nor less than two hundred Phoenixes, and to imprisonment for the space of no less than fifteen days, nor more than six months.

VI. The printer shall print, in whatever he publishes, his name and surname; should he omit either of these, or should the name printed be fictitious, he shall be liable to a fine not exceeding a thousand, nor less than fifty Phoenixes; he shall also be responsible for whatever he has printed.

VII. The printer or editor of a newspaper, or of a periodical publication, shall insert gratis, and without any alteration, whatever may be directed to him, as a reply to articles, inserted in his paper, reflecting on any particular person. Such replies he shall always insert in the first number of his paper, which he may publish after their reception. In case, however, the reply should, in point of length, be double the article, by which it has been called forth, he may then refuse to print it, without being liable to a pecuniary fine; otherwise, he shall be condemned to pay a sum not exceeding five hundred, nor less than fifty Phoenixes.

VIII. The present regulations shall be tried before the common courts.

IX. The Secretary for Public Instruction is charged with the execution of the present regulations. The President, J. A. Capodistrias.

Nauplia, April 26, 1831, (or May 8, O. S.)

The Secretary of Public Instruction, N. Chrysogelos.

The foregoing laws were translated from the National Ephemeris of Greece, for April 29, 1821.

APPENDIX II. (See page 102.)

INSTRUCTIONS delivered at New Bedford, Mass. on the evening of Nov. 18, 1831, to the Rev. Messrs. JOHN S. EMERSON, DAVID BELDEN LYMAN, EPHRAIM SPAULDING, WILLIAM PATTERSON ALEXANDER, RICHARD ARMSTRONG, COCHRAN FORKES, HARVEY REYNOLD HITCHCOCK, and LORENZO LYNES, Missionaries, ALONZO CHAPIN, M. D. Missionary Physician, and Mr. EDMUND H. ROGERS, Printer; about to embark for the Sandwich Islands.

DEAR BRETHREN,

The time has arrived for you to receive the customary Instructions from the Prudential Committee.

As soon as circumstances permit, you will embark in the ship Averick, captain Swain, for the Sandwich Islands. Although the usual provisions have been made for your comfort, you must be aware that numerous inconveniences are inseparable from so long a voyage. These you will make the occasion of increasing your patience and self-possession, and of preparing you for others of a more trying nature, to which you will be subjected in the prosecution of your missionary labors. "Above all things have fervent charity among yourselves." You have come together from different parts of our extended country, and from different colleges and seminaries, and in the majority of instances have had no personal acquaintance until within a few days past; but you all belong to the same church, of which Christ is the Head; you belong to the same missionary band, and are in pursuit of the same object. You have the same views also of the condition of the heathen, and of the grand remedial system provided in the gospel, and you drink daily from the same fountain of salvation. "See," then, "that ye love
INSTRUCTIONS TO SANDWICH ISLANDS MISSIONARIES.

one another with a pure heart fervently." Your charity towards each other should be nothing less than that high and commanding principle so forcibly illustrated in the life and epistles of the first missionary to the heathen,—which "suffereth long, and is kind;" which "envyeth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked;" which "thinketh no evil, rejoiceth not in iniquity, but in the truth, beareth all things, believeth all things, endureth all things, and never faileth."—To the captain and other officers of the ship, your character and profession ensure the most respectful attention. The Prudential Committee believe, that during the twenty years, in which the Board has been sending missionaries to foreign lands, such an attention, on the part of the missionaries, has, in every instance, been scrupulously rendered. And it is certainly due. Upon the commander, especially, devolve responsibilities the most weighty, requiring that his authority should be implicitly regarded by all on board. At the same time, the Committee are confident that no reasonable pains will be spared by captain Swain and his officers to render your situation as comfortable, as the nature of the voyage will permit.

On your arrival at the islands, the brethren who have preceded you in the mission, or a part of them, will be convened, and your particular locations will be determined, after mutual consultation. Every community must have rules for the government of its members. The stations of the several missionaries at the Sandwich Islands, and many of their duties, are determined by a majority of votes in stated or special meetings of the mission; subject, however, to the revision of the Prudential Committee. No better method is known for ascertaining "the mind of the Spirit." You will take a part in the transactions of the meeting at which your stations are assigned, and should indulge no predilections, no anxieties beforehand, but should endeavor to feel, as you may be sure your brethren there will feel, the strongest desire that each of you may occupy precisely that sphere, in which you may accomplish most for the glory of God and the good of men.

You go, dear brethren, to "prepare the way of the Lord" in the islands of the Pacific—to perform that preliminary work, without which the blessings of salvation will not be conferred upon the inhabitants. This is your object—to become the heralds and pioneers of the King of Zion. And this is your motive, in addition to the express command of Heaven—the certainty, that the inhabitants of the Pacific will never rise to holiness and happiness without the religion of Christ. Where is the people ignorant of the gospel, and yet holy and happy? Ye merchants whose ships visit every port, and ye seafaring men who have witnessed the manners of a hundred tribes and nations, say—where is there a holy and happy people, that is unacquainted with the gospel? The merchant, the sailor, the traveller, the missionary, all have failed to discover such a people. The illusive appearances of a first visit have sometimes, indeed, imposed upon the credulous, and we have seen accounts of communities, on some of the choral isles of that ocean, that were said to exist in patriarchal simplicity and peace. But a nearer view has discovered that despotism was there, and war, and treachery, and impurity, and all the evils and miseries of unbridled and barbarian vice.

And what can reform and elevate those communities, except the gospel? We may ask this respected audience, whether a single island in the vast deep has been made holy and happy by the mere influence of commerce? The object of commerce is traffic and gain. It does not even profess to be disinterested in its pursuits, nor to have leisure for plans of benevolence in foreign lands. And though it has increased the number of esculent fruits in some of the islands, and has often cheered the missionary in his voluntary banishment, and enabled him to extend his influence through many a group, and, as an auxiliary to the gospel, is destined to be an important means of diffusing light and blessedness throughout the islands and shores of the Pacific; yet where is the spot in that ocean, in which the effect of commerce alone has been to diffuse purity, peace, and joy?
Nearly half a century has elapsed since Cook navigated the archipelagos of the Pacific, and ever since commerce has been busy in those seas. But where are the smiling towns, with well-built houses, and the various handicrafts, manners, and customs of civilized life, risen into being through the influence of commerce? There are none, and there are no facts to countenance the idea that any thing, except the gospel, will civilize those barbarous tribes.

But the gospel will civilize them. The gospel reaches the causes of their degradation. Vice is at war with the very instincts of man. It is at war with his natural affections. The apostle characterizes the heathen as "without natural affection." Heathenism is anti-social, cruel, demoralizing, and debasing. The gospel restores the natural affections. It restores the social principles. It makes husbands love their wives, and parents love their children, and children love and reverence their parents. It puts an end to infanticide, and the murder of aged and infirm parents. It introduces purity and order into the family, and thus lays a foundation for purity and order in the community at large. It wakes up intellect, and enterprise, and a host of generous and noble feelings. It brings the holy and almighty God in among his creatures, and opens upon them the vast realities of the spiritual world; and, drawing a broad and luminous distinction between virtue and vice, points to the ceaseless blessedness of heaven as the reward of virtue, and the interminable miseries of hell as the punishment of vice.—When you have brought such an influence as this to bear upon the savage, he becomes conscious of his intellectual and moral nature. His understanding and his heart are disenthralled. His manners are softened. He wishes to learn. He acquires a taste for the arts and customs of civilized countries. He becomes comparatively industrious, and builds him a house, which he furnishes, as far as he is able, with articles of convenience and comfort. A neat village rises around the house which has been reared for the public worship of God. Schools are multiplied, and the power of the press is felt, and the power of the preached gospel. The Spirit of the Lord is poured out; a church is gathered; the ordinances of the gospel are introduced; and the Sabbath is observed. All classes feel the influence, and the government becomes more and more a government of laws, and more and more regardful of the rights and opinions of the people. Thus, through the powerful agency of the gospel, society rises to that state of order, intelligence, and comfort, to which we give the name of civilization.

Such an influence as has been described you go, dear brethren, to exert upon the inhabitants of the Sandwich and Washington Islands; and may you live to exert it long, and to see glorious fruits resulting from your labors.

When you have entered the field of your missionary exertions, your duties will be various;—having respect to yourselves; to the islanders; to the Prudential Committee; and to the churches of your native land.

1. In respect to Yourselves.

Cultivate personal piety. The life of a missionary among the heathen has been supposed to be favorable to the growth of piety, and in some respects it is; but in others it is the reverse. Your helps to piety will be few, and the temptations to remissness in duty, many. Cultivate your Christian graces, therefore, with double assiduity. Acquire extraordinary habits of devotion: Spend more than the usual time in daily prayer. Live nearer to God, than you have reason to believe is common with the ministry at home. Walk with God, and abide under the shadow of his wings, and make him your portion and exceeding great reward. Moderate attainments in piety will not ensure happiness to the missionary among the heathen. He must be strong in the faith, that he may look beyond the present life with a lively hope, or he will, of all pious men, be the most miserable.
INSTRUCTIONS TO SANDWICH ISLANDS MISSIONARIES.

Cultivate your minds. You take with you the Bible, that original fountain of religious knowledge. You take also helps for studying the Bible; and you have select and well-chosen libraries, embracing works in most of the great departments of useful science. If other helps of this kind are really important to your usefulness, they will be furnished. With such advantages for mental cultivation, we charge you to avoid intellectual impoverishment. Cherish systematic habits of study, as a duty you owe to Christ your Lord. It is said of the admirable Swartz, that, during his protracted mission, he never preached to the natives of India without previous study of the subject on which he was to discourse.

Let your studies all bear directly on the grand object of your mission. Determine to know nothing except what can be made to exalt and glorify Jesus Christ in Polynesia and the adjacent continents. But in respect to every such object, keep your mind actively employed, and be continually making progress in knowledge.

Cultivate habits of activity. Your usefulness will be proportioned to your activity.

He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.

II. IN RESPECT TO THE ISLANDERS.

Feel for them. Realize their pitiable condition, so that your feelings of commiseration shall be roused to sleepless energy.

Pray for them. In every prayer remember them, and often with strong crying and tears. Observe days of prayer and fasting on their account, in which from morning till night you shall commend them to the loving-kindness and tender mercy of your covenant God.

Instruct them. Exemplify the moral law and the practical principles of the gospel in your lives. Be yourselves, in all holy conversation and godliness, what you desire the islanders to become. Your lives are a book, which the most untutored natives will read and understand. Your example being holy, your precepts will have ten-fold weight. Let every one of your minds be a perennial fountain of instruction opened in the islands. Teach the natives "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Teach them in familiar conversation, in catechetical instruction, in public preaching, and through the medium of schools, and of the press. Teach them to read, and write, and think. Teach them arithmetical, and expand their minds by a knowledge of geography, and of the outlines of astronomy and history. But first of all, and above all, teach them "the principles of the doctrine of Christ," and, as fast as possible, make them familiar with the whole volume of inspiration. You will find the New Testament, and parts of the Old, translated into the native tongue, and arrangements made for rendering the whole Bible into the Hawaiian language. Those of you, therefore, who remain at the Sandwich Islands, will not need to be translators of God's word; but you will have great occasion to aid in its distribution, and to expound its meaning to the people. And it will be your duty to prepare other books for the press, as soon as you are able.

III. IN RESPECT TO THE PRUDENTIAL COMMITTEE.

Confide in the Committee. What men are placed in circumstances, that should make them more earnestly desire your usefulness and happiness? Whatever measures the Committee may adopt, whatever errors commit, you may be sure their intentions will be kind, and that, if in an error, they will gladly be enlightened.

Be frank in your communications. Such is the rule the Committee will follow in their communications with you. Suggestions, advice, and whatever else they think important, they will communicate without reserve; and if at any time they see cause to admonish, they will mean all they say, and no more. They desire and expect you to be
equally ingenuous. Let there be no reserve between us. Whatever you wish the Committee to know, communicate; and should you ever feel yourselves aggrieved, be sure the Committee will be ready to bestow upon the case a prompt and fraternal attention.

Be full and accurate in your statements of facts. After the first occupation of a field, the Committee depend for information respecting it chiefly on their missionaries. You hence perceive that an obligation rests upon you, individually and collectively, to keep them fully and accurately informed.

IV. In respect to the Churches of your native land.

Be faithful unto death. You are the messengers and agents of the churches. They send you forth, and support you. They design to furnish you, as far as possible, with the means of an economical livelihood, so that you may give yourselves wholly to the work of evangelizing the heathen. They expect you so to do, and so you have solemnly engaged to do. The obligations to circumspection and faithfulness unto the end, which rest upon you, are greater than those which rest upon the pastors of churches at home, by so much as your sphere of action is more conspicuous than theirs. Any great unfaithfulness in you will be known through the churches, and who can estimate the evils that will ensue! The churches have a right to deprecate such a calamity, and to require of you that it shall not be brought upon them, and that you shall even suffer in your own persons, rather than bring a sickening, paralyzing influence upon their benevolent energies. And oh, brethren, what good may you effect at home, by an elevated career of Christian duty among the heathen. Though your light shines from far, it will be seen, and many, seeing your good works, will "glorify your Father which is in heaven." Few men are more useful to the churches at home, than the diligent, faithful, devoted, able missionary among the heathen.

But, in order that this may be most emphatically true, you must labor for the spiritual benefit of the churches. This you will do chiefly by communicating, through the official publications of the Board, the results of your personal observations and labors—not in an exaggerated, or vain glorious manner, but with an humble desire, "by manifestation of the truth," to rouse the churches to greater zeal and enterprise in the cause of missions.

Act upon enlarged views of the work on which you are sent. The churches aim at nothing less, than to teach every inhabitant of the Sandwich Islands to read God's holy word, and to supply every family with an entire copy. This is their aim and intention. Through you and your associates, and with the aid of the blessed Spirit of holiness, they will endeavor to effect the utter banishment of intemperance, pollution, idleness, and crime from those islands, and thoroughly incorporate the principles of virtue into the national character of the inhabitants. This high purpose you will make your own, and carry it out into all your plans and proceedings.

Should some of you be sent to the Washington Islands, as is the expectation of the Committee, you will patiently and earnestly strive, relying on divine grace, to effect the same glorious changes among their now benighted and savage tribes.

And these two clusters of islands you will regard as centres of a great system of Christian missions, to be hereafter prosecuted by the American churches with the divine permission, for diffusing the blessings of the gospel over the numerous islands and shores of the Pacific.

"Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you."

By order of the Prudential Committee,

R. ANDERSON,
DAVID GREENE.

Missionary Rooms, Boston, November 16, 1831.
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