REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

Compiled from

DOCUMENTS LAID BEFORE THE BOARD,

At the

EIGHTEENTH ANNUAL MEETING,

Which was held in the City of New York, October 10, 11, 12, 13 & 14, 1827.

BOSTON:

PRINTED BY CROCKER AND BREWSTER,
No. 47 Washington Street.
1827.
MEMBERS OF THE BOARD

UNDER THE

ACT OF INCORPORATION.

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

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

VERMONT.
Hon. Charles Marsh, Woodstock, and

massachusetts.
Rev. Joseph Lyman, D. D. Hatfield,
*Rev. Samuel Spring, D. D.
*Hon. William Phillips,
William Bartlet, Esq. Newburyport,
Hon. John Hooker, Springfield,
Rev. Samuel Austin, D. D. Worcester,
Rev. Edward D. Griffin, D. D. President of Williams College,
Williamstown,
*Rev. Zephaniah Swift Moore, D. D. late President of Amherst College,
MEMBERS OF THE BOARD.

*Rev. Samuel Worcester, D. D. late Corresponding Secretary of the Board,
Hon. William Reed, Marblehead,
Rev. Leonard Woods, D. D. Professor in the Theological Seminary at Andover,

Rev. Lyman Beecher, D. D. Boston,
S. V. S. Wilder, Esq. Bolton,
Rev. John Codman, D. D. Dorchester,
Jeremiah Evarts, Esq. Boston,
Hon. Samuel Hubbard, LL. D. Boston,
Edward A. Newton, Esq. Pittsfield,
Rev. Heman Humphrey, D. D. President of Amherst College,
John Tappan, Esq. Boston,
Hon. Lewis Strong, Northampton,
Rev. Warren Fay, Charlestown, and

RHODE ISLAND.

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

CONNECTICUT.

*Gen. Jedidiah Huntington,
*Hon. John Treadwell, LL. D. formerly Governor of the State,
*Rev. Timothy Dwight, D. D. LL. D. late President of Yale College, New Haven,

*Rev. Jedidiah Morse, D. D.
Hon. John Cotton Smith, LL. D. lately Governor of the State, Sharon,
Rev. Calvin Chapin, D. D. Wethersfield, and

NEW YORK.

Hon. John Jay, LL. D. formerly Chief Justice of the Supreme Court of the United States, and Minister Plenipotentiary to Great Britain, and now President of the American Bible Society, Bedford,

Hon. Egbert Benson, LL. D. formerly presiding Judge of the Circuit Court of the United States, and
Col. Richard Varick, city of New York,
Hon. Stephen Van Rensselaer, LL. D. Albany,
Rev. David Porter, D. D. Catskill,
*Col. Henry Lincklaen,
Col. Henry Rutgers, city of New York,
*Divie Bethune, Esq.
Hon. Nathaniel W. Howell, Canandaigua,
MEMBERS OF THE BOARD.

Hon. Jonas Platt, LL. D. late associate Judge of the Supreme Court of the State, city of New York,

Rev. James Richards, D. D. Professor in the Theological Seminary at Auburn,

Rev. Alexander Proudfit, D. D. Salem,

Rev. Eliphalet Nott, D. D. President of Union College, Schenectady,


Rev. Gardiner Spring, D. D.

Rev. Thomas H. McAuley, D.D. LL.D.

Rev. William Mc Murray, D. D.

John Nitchie, Esq.

William Maxwell, Esq.

Elezar Lord, Esq. and

Rev. Thomas De Witt,

Rev. Nathan S. S. Beman, Troy,

Rev. John Ludlow, D. D. Albany,

NEW JERSEY.

*Hon. Elias Boudinot, LL. D. formerly President of the American Congress, and late President of the American Bible Society,

Rev. Philip Milledoler, D. D. Professor in the Theological Seminary, at New Brunswick,

Rev. Samuel Miller, D. D. and Professors in the Theological Seminary at Princeton,

Theodore Frelinghuysen, Esq. Newark.

Pennsylvania.

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

Robert Ralston, Esq. and

Thomas Bradford, Esq. Philadelphia,

Dr. Samuel Agnew, Harrisburg, and


DISTRICT OF COLUMBIA.

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


Virginia.

Rev. John H. Rice, D. D. Professor in the Theological Seminary of Virginia, Prince Edward county,


South Carolina.

CORRESPONDING MEMBERS OF THE BOARD.

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

TENNESSEE.

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

OHIO.

Corresponding Members.

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

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

The following gentlemen have been chosen.

IN THE UNITED STATES.
TENNESSEE.—Dr. Joseph C. Strong, Knoxville.
CHEROKEE NATION.—*Col. Return J. Meigs, late Agent of the U. S. Government for that nation.
MISSISSIPPI.—*Samuel Postlethwaite, Esq.
LOUISIANA.—*Rev. Sylvester Larned.
SOUTH CAROLINA.—*Dr. Edward D. Smith, late Professor in the College.
NORTH CAROLINA.—Gen. Calvin Jones, Raleigh.
HONORARY MEMBERS OF THE BOARD.

IN FOREIGN PARTS.


CEYLON.—*Rev. Archdeacon Twisleton.


Honorary Members.

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

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

The following gentlemen, since the above resolution passed, have become Honorary Members of the Board.

<table>
<thead>
<tr>
<th>Names of Persons</th>
<th>Place of Residence</th>
<th>By whom Constituted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aiken, Rev. Samuel C.</td>
<td>Utica, N. Y.</td>
<td>Ladies' Association</td>
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<tr>
<td>Allan, Rev. J.</td>
<td>Huntsville, Ala.</td>
<td>Monthly Concert</td>
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<tr>
<td>Allen, Rev. Jacob</td>
<td>Glastenbury, Ct.</td>
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<td>Allen, Moses</td>
<td>New York city,</td>
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<td>Allen, Peter</td>
<td>South Hadley, Ms.</td>
<td></td>
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<tr>
<td>Andrews, Rev. Elisha D.</td>
<td>Putney, Vt.</td>
<td>Ladies’ Association</td>
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<tr>
<td>Armstrong, Samuel T.</td>
<td>Boston, Ms.</td>
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<tr>
<td>Atwater, Caleb</td>
<td>Wallingford, Ct.</td>
<td></td>
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<tr>
<td>Bacon, Rev. Leonard</td>
<td>New Haven, Ct.</td>
<td>Asso. in 1st So.</td>
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<tr>
<td>Bailey, Rev. Rufus W.</td>
<td>Pittsfield, Ms.</td>
<td>Benevolent Society</td>
</tr>
<tr>
<td>Balch, Rev. Stephen B., D. D</td>
<td>George Town, D. C.</td>
<td>Miss. As. in Presb. Ch.</td>
</tr>
</tbody>
</table>
HONORARY MEMBERS OF THE BOARD.

Names of Persons.

Barbour, Rev. Isaac R.,
Bardwell, Rev. Horatio,
Barnes, Rev. Albert,
Battell, Joseph,
Beattie, Rev. John,
Beatty, William,
Beecher, Rev. Edward,
Bent, Rev. Josiah,
Bergen, Rev. John G.,
Bethune, Rev. George W.,
Bingham, Rev. Hiram,
Bissell, Josiah, Jr.
Blain, Rev. William,
Blake, Gardiner S.,
Blatchford, Rev. Samuel, D. D.
Boardman, Rev. Elderkin, J.,
Boies, Rev. Artcmas,
Booth, Rev. Chauncey,
Bonney, Rev. William,
Brace, Rev. Job,
Brace, Rev. S. W.,
Brackett, Rev. Joseph,
Brinsmade, Rev. Horatio N.,
Bull, Rev. Edward,
Bumstead, Josiah,
Burge, Rev. Caleb,
Burleigh, Dea. Rinaldo,
Burnap, Rev. Uziah C.,
Burr, Joseph,
Burr, David I.,
Burt, Rev. Enoch,
Burton, Rev. Asa, D. D.
Calhoun, Rev. George A.,
Campagne, Baron de
Campbell, Rev. John N.,
*Chamberlain, Richard,
*Chapin, Rev. Walter,
Chester, Rev. Alfred,
Chester, Rev. John, D. D.
Chester, Rev. William,
Church, Rev. Nathan,
Clark, Rev. Benjamin F.,
Clark, Rev. Dorus,
Clark, Isaac,
Clark, Rev. Tertius S.,

Place of Residence.

Newbury, Ms.
Holden, Ms.
Morristown, N. J.
Norfolk, Ct.
New Utrecht, N. Y.
Salem, N. Y.
Boston, Ms.
Weymouth, Ms.
Bottle Hill, N. J.
New York city,
Miss. at Sandwich Isl.
Rochester, N. Y.

By whom Constituted.

La. in New Ips. N. H.
Ladies' Char. So.
Ladies' Association.
Monthly Concert.
Ladies' Association.
Ladies' Association.
Mrs. J. Bethune.
H. Hill, Boston.
Ladies' Benev. So.
A parent.
A female friend.
Various sources.
Ladies' Miss. So.
Gent. and La. Asso.
Female Benev. So.
Various contributions.
Ladies' Association.
Gent. and La. Asso.
Memb. of Eccl. So.
Gent. & La. As M. Con.
Ladies' Association.
Men. Con. & La. As.
Gent. and La. Asso.
Ladies' Association.
Ladies.
Ladies' Association.
Switzerland.
Miss. As. in Presb. Ch.
Ladies' Association.
M. C. Ralston.
do.
do.
Ladies' Miss. So.
Ladies' Association.
Monthly Concert.
Gent. Asso. La. As.
and Jews Society.
### HONORARY MEMBERS OF THE BOARD.

#### Names of Persons.

- Cleveland, Rev. John P.
- Cobb, Rev. Oliver
- Cobb, Richard
- Coe, George W.
- Cogswell, Rev. John
- Condit, Rev. Aaron
- Converse, Rev. James
- Cooke, Thomas B.
- Cornelius, Rev. Elias
- Cowan, Rev. Alexander N.
- Cowles, Rev. George
- Cox, Rev. Samuel H.
- Crampton, Rev. Ralph S.
- Crosby, Rev. Daniel
- Cummings, Rev. Ass.
- Cushman, Rev. Ralph
- Cutler, Rev. Benjamin C.
- Cutler, Pliny
- Dana, Rev. Samuel
- Day, Orrin
- Dickinson, Rev. Baxter
- Dimmick, Rev. Luther F.
- Dodge, Rev. Nathaniel B.
- Donhoff, Count
- Dorrance, Rev. Gordon
- Dwight, Rev. Sereno E.
- Eaton, Rev. Ass.
- Eaton, Rev. Peter, D. D.
- Eaton, Rev. William
- Eddy, Rev. Ansel D.
- Ellis, Rev. William
- Ely, Hervey
- Emerson, Rev. Brown
- Emerson, Rev. Joseph
- Emmons, Rev. Nathanael, D. D.
- Felt, Rev. Joseph, B.
- Ferguson, Rev. John
- Fessenden, Rev. Joseph P.
- Field, Rev. David D.

#### Place of Residence.

- Salem, Ms.
- Rochester, Ms.
- Boston, Ms.
- Savannah, Ga.
- Saco, Me.
- Hanover, N. J.
- Weathersfield, Vt.
- Catskill, N. Y.
- Andover, Ms.
- Skaneateles, N. Y.
- Danvers, Ms.
- New York city, Woodstock, Ct.
- Conway, Ms.
- North Yarmouth, Me.
- Manlius, N. Y.
- Quincy, Ms.
- Boston, Ms.
- Marblehead, Ms.
- Catskill, N. Y.
- Longmeadow, Ms.
- Newburyport, Ms.
- Harmony, Osage Nat.
- Hohendorf, S. Prussia
- Windsor, Ms.
- New Haven, Ct.
- Boston, Ms.
- Boxford, Ms.
- Middleboro', Ms.
- Canandaigua, N. Y.
- Mission'y, now in Eng.
- Rochester, N. Y.
- Salem, Ms.
- Wethersfield, Ct.
- Franklin, Ms.
- Hamilton, Ms.
- Attleboro', Ms.
- Kennebunkport, Me.
- Stockbridge, Ms.

#### By whom constituted.

- Fem. So. in Tab. Ch.
- Ladies' Association.
- Various sources.
- Female Cent. So.
- Gent. and La. Asso.
- Female So. in Tabernacle Ch. Salem.
- Ladies' Association.
- La. in South Parish.
- Eleazar Lord.
- A Lady.
- Ladies' Association.
- Gent. and La. Asso.
- Monthly Concert.
- Unknown.
- Ladies' Association.
- Young Gentlemen.
- Monthly Concert.
- Ladies' Association.
- Ladies of Park-st. Ch.
- Boston, Ms.
- Memb. of St. Paul's Church.
- Ladies' Association.
- Miss Elizabeth Eaton, Boston, Ms.
- Ladies' Association.
- H. Hill, Boston.
- Ladies' Association.
- Crocker & Brewster.
- S. T. Armstrong, Boston.
- Gent. and La. Asso.
- Female Benev. So.
- Monthly Concert.
- Ladies' Association.
HONORARY MEMBERS OF THE BOARD.

Names of Persons.
Fisher, Rev. George, 
Fisk, Alvarez, 
Fisk, Rev. Elisha, 
Fiske, Rev. N. W., 
Fitch, Rev. Eleazer T., 
Ford, Rev. John, 
Foot, Rev. Joseph I., 
Poultner, Rev. Orrin, 
Poultner, Rev. William C., 
Freeman, Rev. Frederick, 
Frost, Rev. John, 
Gillet, Rev. Timothy P., 
Goodall, Rev. David, 
Goodell, Rev. William, 
Gordon, Captain, 
Gosman, Robert, 
Green, Rev. Samuel, 
Gripley, Rev. Ralph W., 
Griswold, Rt. Rev. Alex. V., D. D.

Place of Residence.
Harvard, Ms. 
Wrentham, Ms. 
Amherst, Ms. 
Yale College, Ct. 
Parsippany, N. J. 
West Brookfield, Ms. 
Plainfield, Ct. 
Greenfield, Ms. 
Plymouth, Ms. 
Whitesboro, N. Y. 
Branford, Ct. 
Littleton, N. H. 
Mission'y'in W. Asia. 
Ramnad, India. 
Up. Red Hook, N. Y. 
Boston, Ms. 
Williamstown, Ms. 
Bristol, R. I. 
Glastenbury, Ct. 
New York city. 
West Hampton, Ms. 
Campton, N. H. 
Charleston, S. C. 
Leicester, Eng. 
New York city. 
New York city. 
Waltham, Ms. 
Dunbarton, N. H. 
Tolland, Ct. 
Stonington, Ct. 
East Haddam, Ct. 
Hinsdale, Ms. 
Newark, N. J. 
South Hadley, Ms. 
Hartford, Vt. 
Waram, Ms. 
Fishkill Land, N. Y. 
Amherst Col. Ms. 
Dwight, Ark. Ter. 
Worcester, Ms. 
North Yarmouth, Me. 
Hoff, Lewis, 

By whom constituted.
Gent. and La. Asso. 
A friend. 
Society of Inquiry. 
Various sources. 
Ladies' Association. 
Bible and Miss. So. 
Ladies' Association. 
La. of 2d. Parish. 
Ladies' Miss. So. 
Ladies' Association. 
H. Hill, Boston. 
John Tappan. 
Ladies' Association. 
Memb. of St. Paul's Ch. Boston, Ms. 
Ladies' Association. 
Ladies and Gent. Contribution. 
S. T. Armstrong, Boston, Ms. 
Ladies' Char. So. 
Gent. and La. So. 
Ladies' Char. So. 
Ladies' Association. 
A friend. 
Gent. and La. Asso. 
Gent. Asso. in 2d. Ch. 
Peter Allen. 
Ladies' Association. 
Ladies' Association. 
Miss. So. in Reform-ed Dutch Ch. 
M. Con. in Conway. 
Ladies' Association.
### Names of Persons

<table>
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<th>By whom constituted</th>
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<tbody>
<tr>
<td>Holbrook, Rev. Willard</td>
<td>Rowley, Ms.</td>
<td>Ladies' Association</td>
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<tr>
<td>Holmes, Rev. Sylvester</td>
<td>New Bedford, Ms.</td>
<td>Ladies</td>
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<tr>
<td>Homer, Rev. Jonathan, D. D.</td>
<td>Newton, Ms.</td>
<td>Avails of miss. field</td>
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<td>Homes, Henry,</td>
<td>Boston, Ms.</td>
<td>B. G. Root</td>
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<td>Hotchkiss, Rev. Frederick, W.</td>
<td>Saybrook, Ct.</td>
<td>Gent. Association</td>
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<td>Hovey, Rev. Adrian</td>
<td>Saybrook, Ct.</td>
<td>Gent. and La. Asso.</td>
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<tr>
<td>*Hubbard, David G.</td>
<td>New York city,</td>
<td></td>
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<tr>
<td>Hudson, Barzillai</td>
<td>Hartford, Ct.</td>
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<td>Hudson, Henry,</td>
<td>do. do.</td>
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<td>Hunn, Rev. David L.</td>
<td>Sandwich, Ms.</td>
<td>Gent. and La. Assoc.</td>
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<td>Jenkins, Rev. Charles</td>
<td>Portland, Me.</td>
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<td>Jenkins, Joseph W.</td>
<td>Boston, Ms.</td>
<td>Pliny Cutler</td>
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<td>Jenks, Rev. William, D. D.</td>
<td>Boston, Ms.</td>
<td>Two Ladies in Marblehead</td>
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<td>Johnson, Rev. Daniel</td>
<td>Orleans, Ms.</td>
<td>Gent. La. &amp; M. Con.</td>
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<td>Kent, John,</td>
<td>Suffield, Ct.</td>
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<td>Kilbourn, Jonathan</td>
<td>Sandisfield, Ms.</td>
<td>Gent. La. Assoc.</td>
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<td>Kimball, Rev. James</td>
<td>Townshend, Vt.</td>
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<td>La Fayette, General</td>
<td>La Grange, France.</td>
<td>La. in Boston, Ms. Association</td>
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<td>Laurie, Rev. James, D. D.</td>
<td>Washington city,</td>
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<td>Leach, Shepherd</td>
<td>Easton, Ms.</td>
<td>Monthly Concert</td>
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<tr>
<td>Lewis, Rev. Isaac, D. D.</td>
<td>Greenwich, Ct.</td>
<td>Ladies' Association</td>
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<td>Lewis, Zechariah</td>
<td>Brooklyn, N. Y.</td>
<td>Various sources</td>
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<td>Lockwood, Rev. William</td>
<td>Glastenbury, Ct.</td>
<td>M. Con. in Spring-st. Church</td>
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<td>Lombard, Rev. Horatio Jones,</td>
<td>Owego, N. Y.</td>
<td>Assoc. in Canal-st. Ch.</td>
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<tr>
<td>Ludlow, Rev. Henry G.</td>
<td>New York city,</td>
<td>A friend</td>
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<tr>
<td>Mc Elroy, Rev. Joseph</td>
<td>Boston, Ms.</td>
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<td>Mc Gee, Rev. Jonathan</td>
<td>New Athens, O.</td>
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<td>*Mc Leod, Norman</td>
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<tr>
<td>Mc Millan, Rev. William</td>
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<tr>
<td>Names of Persons</td>
<td>Place of Residence</td>
<td>By whom constituted</td>
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<td>Maltby, Rev. John</td>
<td>Sutton, Ms.</td>
<td>Ladies.</td>
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<td>Mann, Rev. Cyrus</td>
<td>Westminster, Ms.</td>
<td>Ladies’ Association.</td>
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<td>Manning, Rev. Abel</td>
<td>Goshen, N. H.</td>
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<td>Merrill, Rev. Joseph</td>
<td>Drucat, Ms.</td>
<td>Various donations.</td>
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<td>Merrill, Rev. Stephen</td>
<td>Kittery Point, Me.</td>
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<td>Merwin, Rev. Samuel</td>
<td>New Haven, Ct.</td>
<td>United So.</td>
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<td>Mongin, David J.,</td>
<td>Dawfuskie Isl. S. C.</td>
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<tr>
<td>Murray, John R.,</td>
<td>New York city.</td>
<td>Two ladies.</td>
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<tr>
<td>Norton, John T.,</td>
<td>Beverly, Ms.</td>
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<td>Osgood, Rev. Samuel, D. D.</td>
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<td>Patterson, Rev. Nicholas,</td>
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<tr>
<td>Peck, Everard,</td>
<td>Rochester, N. Y.</td>
<td>A friend.</td>
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<tr>
<td>Perkins, Rev. George,</td>
<td>Ashburnham, Ms.</td>
<td>La. Asso. in 2d Par.</td>
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<tr>
<td>Pomeroy, Rev. Thaddeus,</td>
<td>Gorham, Me.</td>
<td>Female Society.</td>
</tr>
<tr>
<td>Pond, Rev. Enoch,</td>
<td>Ward, Ms.</td>
<td>H. Hill, Boston.</td>
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<tr>
<td>Prentice, Rev. Joseph,</td>
<td>Northwood, N. H.</td>
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<tr>
<td>Proctor, John C.,</td>
<td>Boston, Ms.</td>
<td></td>
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</tbody>
</table>
**HONORARY MEMBERS OF THE BOARD.**

<table>
<thead>
<tr>
<th>Names of Persons.</th>
<th>Place of Residence.</th>
<th>By whom constituted.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proudfit, Rev. John A.</td>
<td>Newburyport, Ms.</td>
<td>Rev. Dr. Proudfit, Salem, N. Y.</td>
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<tr>
<td>Punderson, Rev. Thomas,</td>
<td>Huntington, Ct.</td>
<td>Ladies' Association.</td>
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<tr>
<td>Putnam, Rev. Rufus A.,</td>
<td>Fitchburg, Ms.</td>
<td>Mon. Con. in Gorham, Me.</td>
</tr>
<tr>
<td>Reed, Rev. Augustus B.,</td>
<td>Warc, Ms.</td>
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<tr>
<td>Reed, Eliakim,</td>
<td>Greenville, N. Y.</td>
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<td>Robinson, Charles,</td>
<td>Southington, Ct.</td>
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<tr>
<td>Robinson, Edward,</td>
<td>Andover, Ms. now in Europe.</td>
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<td>Robinson, George,</td>
<td>New Haven, Ct.</td>
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<tr>
<td>*Robinson, Rev. William,</td>
<td>Southington, Ct.</td>
<td></td>
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<td>Ropes, William,</td>
<td>Boston, Ms.</td>
<td>Ladies' Association.</td>
</tr>
<tr>
<td>Russell, Rev. Joshua T.,</td>
<td>Newark, N. J.</td>
<td></td>
</tr>
<tr>
<td>*Salisbury, Josiah,</td>
<td>Boston, Ms.</td>
<td></td>
</tr>
<tr>
<td>Salisbury, Stephen,</td>
<td>Worcester, Ms.</td>
<td></td>
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<tr>
<td>*Sanderson, Thomas,</td>
<td>Whately, Ms.</td>
<td></td>
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<tr>
<td>Sanford, Rev. Joseph,</td>
<td>Brooklyn, N. Y.</td>
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<tr>
<td>Scailes, Rev. Jacob,</td>
<td>Hemink, N. H.</td>
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<tr>
<td>Scranton, Rev. Erastus,</td>
<td>North Milford, Ct.</td>
<td>Gentlemen's Asso.</td>
</tr>
<tr>
<td>Searl, Rev. Jeremiah,</td>
<td>Coxsackie, N. Y.</td>
<td>A few individuals.</td>
</tr>
<tr>
<td>Sears, Rev. Reuben,</td>
<td>Chelmsford, Ms.</td>
<td></td>
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<tr>
<td>*Sewall, William,</td>
<td>Boston, Ms.</td>
<td></td>
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<tr>
<td>Sheldon, Rev. Luther,</td>
<td>Easton, Ms.</td>
<td>Shepherd Leach.</td>
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<tr>
<td>Shepard, Rev. Thomas,</td>
<td>Ashfield, Ms.</td>
<td>Monthly Concert.</td>
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<tr>
<td>Smith, Erastus,</td>
<td>Hadley, Ms.</td>
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<tr>
<td>Smith, Rev. Worthington,</td>
<td>St. Albans, Vt.</td>
<td>M. Con. and indiv.</td>
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<tr>
<td>Snowden, Rev. Samuel, F.</td>
<td>Sackett's Harbour,</td>
<td>S. E. Morse and Mrs.</td>
</tr>
<tr>
<td>Starkweather, Charles,</td>
<td>Gent. As. in North So,</td>
<td></td>
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<tr>
<td>Starr, Rev. Peter,</td>
<td>Northampton, Ms.</td>
<td></td>
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<tr>
<td>Stone, Rev. Cyrus, Miss'y.</td>
<td>E. Bloomfield, N. Y.</td>
<td>Ladies.</td>
</tr>
<tr>
<td>Storrs, Rev. Richard S.</td>
<td>Bombay, India.</td>
<td></td>
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<tr>
<td>Strong, Rev. William L.,</td>
<td>Braintree, Ms.</td>
<td>N. Willis, Boston.</td>
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<tr>
<td></td>
<td>Somers, Ct.</td>
<td>Ladies' Association.</td>
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</table>
### HONORARY MEMBERS OF THE BOARD.

<table>
<thead>
<tr>
<th>Names of Persons</th>
<th>Place of Residence</th>
<th>By whom constituted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tallmadge, Benjamin</td>
<td>Litchfield, Ct.</td>
<td></td>
</tr>
<tr>
<td>Tappan, Rev. Benjamin</td>
<td>Augusta, Me.</td>
<td></td>
</tr>
<tr>
<td>Taylor, Knowles</td>
<td>New York city.</td>
<td></td>
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<tr>
<td>Tenney, Rev. Caleb J.,</td>
<td>Wethersfield, Ct.</td>
<td></td>
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<tr>
<td>Thomas, Rev. Daniel</td>
<td>Abington, Ms.</td>
<td></td>
</tr>
<tr>
<td>Thompson, Rev. Lathrop</td>
<td>Ladies For. Miss. So.</td>
<td></td>
</tr>
<tr>
<td>Train, Samuel</td>
<td>Ashford, Ct.</td>
<td></td>
</tr>
<tr>
<td>Trask, Israel E.,</td>
<td>Royalton, Vt.</td>
<td></td>
</tr>
<tr>
<td>Tucker, Rev. Mark</td>
<td>Troy, N. Y.</td>
<td></td>
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<tr>
<td>Vaill, Rev. Joseph</td>
<td>Brimfield, Ms.</td>
<td></td>
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<tr>
<td>Van Rensselaer, Philip S.,</td>
<td>Albany, N. Y.</td>
<td></td>
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<tr>
<td>Van Rensselaer, Stephen, Jr.</td>
<td>Albany, N. Y.</td>
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<tr>
<td>Van Sandiford, Rev. Staats,</td>
<td>Bellville, N.J.</td>
<td></td>
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<tr>
<td>Vogt, Thomas</td>
<td>Boston, Ms.</td>
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<tr>
<td>Ware, Rev. Samuel</td>
<td>Newark, N. J.</td>
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<tr>
<td>Warner, Rev. Aaron</td>
<td>Ware, Ms.</td>
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<tr>
<td>Washburn, Rev. Royal</td>
<td>Avails of Miss. field.</td>
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<tr>
<td>Welles, Rev. Elijah D.</td>
<td>Amherst, Ms.</td>
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<tr>
<td>Weston, Rev. Isaac</td>
<td>Hatfield, Ms.</td>
<td></td>
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<tr>
<td>Whipple, Charles</td>
<td>Booth Bay, Me.</td>
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<tr>
<td>White, Rev. Charles</td>
<td>Monthly Concert.</td>
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<tr>
<td>Wickham, Rev. J. D.</td>
<td>Windsor, Vt.</td>
<td></td>
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<tr>
<td>*Williams, Rev. Samuel P.,</td>
<td>Newburyport, Ms.</td>
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<tr>
<td>Williams, Rev. Solomon</td>
<td>Thetford, Vt.</td>
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<tr>
<td>Williams, William</td>
<td>Ladies' Char. So.</td>
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<tr>
<td>Williston, Rev. David H.</td>
<td>New Rochelle, N.Y.</td>
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<tr>
<td>Wisner, Rev. Benjamin B.,</td>
<td>Newburyport, Ms.</td>
<td></td>
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<tr>
<td>*Woodbridge, Jaheel</td>
<td>Ladies' Association.</td>
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<tr>
<td>Woodbury, Rev. Benjamin</td>
<td>Avails of Miss. field.</td>
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<tr>
<td>Woolsey, William W.,</td>
<td>Utica, N. Y.</td>
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<tr>
<td>Wooster, Rev. Benjamin</td>
<td>Boston, Ms.</td>
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<tr>
<td>*Woodbridge, Jaheel</td>
<td>South Hadley, Ms.</td>
<td></td>
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<tr>
<td>Woodbridge, Rev. John, D. D.</td>
<td>Hadley, Ms.</td>
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<tr>
<td>Woodbury, Rev. Benjamin</td>
<td>Falmouth, Ms.</td>
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<tr>
<td>Woolsey, William W.,</td>
<td>New York city.</td>
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<tr>
<td>Wooster, Rev. Benjamin</td>
<td>Fairfield, Vt.</td>
<td></td>
</tr>
<tr>
<td>*Woodbridge, Jaheel</td>
<td>S. T. Armstrong.</td>
<td></td>
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<tr>
<td>Woodbury, Rev. Benjamin</td>
<td>Gent. and La. Asso.</td>
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<tr>
<td>Woolsey, William W.,</td>
<td>New York city.</td>
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<tr>
<td>Wooster, Rev. Benjamin</td>
<td>Gent. and La. Asso.</td>
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EIGHTEENTH ANNUAL MEETING

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

The Eighteenth Annual Meeting of the American Board of Commissioners for Foreign Missions was held in the lecture room of the Presbyterian church in Pearl street, in the city of New York, on the 10th, 11th, 12th, 13th, and 15th days of October, 1827.

Members present.

Hon. Egbert Benson, LL. D.
Joseph Nourse, Esq.
Hon. John Hooker,
Hon. Stephen Van Rensselaer, LL. D.
Hon. John Cotton Smith, LL. D.
Rev. David Porter, D. D.
Rev. Alexander Philbrick, D. D.
Rev. Samuel Miller, D. D.
Hon. Jonas Platt, LL. D.
Rev. Calvin Chapin, D. D.
Rev. Thomas McCauley, D. D.
Rev. Lyman Beecher, D. D.
Hon. William Reed,

Rev. Joshua Bates, D. D.
John Nitchie, Esq.
Rev. Thomas De Witt,
Rev. William Mc Murray, D. D.
Rev. John Codman, D. D.
Jeremiah Evans, Esq.
William Maxwell, Esq.
Rev. Gardner Spring, D. D.
Edward A. Newton, Esq.
Rev. Nathan S. S. Beman,
Rev. Warren Fay,
Eleazar Lord, Esq.
Rev. John Ludlow, D. D.
Hon. Lewis Strong.

Honorary Members present.


Religious Services.

The meeting was opened with prayer, on the 10th, at 10 o'clock, A. M., by Dr. Miller, and on the succeeding days, by Drs. McDermott, Day, Proudfoot, and Rev. Mr. De Witt; and was closed, late on the evening of the 15th, with prayer by Dr. Spring.

As neither of the preachers appointed for the present year had arrived,† at the commencement of the meeting, Mr. Newton, and Drs. Bates, and Spring were requested to consider what arrangements should be made, in case neither of those preachers arrived before 7 o'clock in the evening. Upon report of this Committee, President Bates was requested to hold himself in readiness to deliver a sermon, if necessary.

On the evening of Wednesday, public worship was attended in Wall-st. church, and President Bates preached from Eph. i, 3.

On Thursday morning, Dr. Spring, and Messrs. Platt and Lord were appointed a committee to consider on the expediency of requesting Dr. Beecher to deliver a sermon on Friday evening, pursuant to his appointment last year.

In the afternoon, this committee reported in favour of Dr. Beecher's being requested to deliver his sermon: whereupon it was resolved, that divine service be attended for that purpose on Friday at 4 P. M.

In the evening, a public meeting was attended in the Brick Presbyterian church, when parts of the Report of the Prudential Committee were read by the Corresponding Secretary, and addresses were delivered by the Rev. Jonas King, late missionary of the Board in Syria, and by William Maxwell, Esq. of the city of New York.

At 4 o'clock on Friday afternoon, divine service was attended in Market-st. church, and a sermon was preached by Dr. Beecher, from Luke xi. 21, 22.

During the morning session on Saturday, a very important and interesting subject being presented to the consideration of the Board, the peculiar propriety of special union in prayer for divine direction was suggested by Mr. Newton: whereupon the Board united in prayer, Dr. McAuley leading in the service.

On Saturday evening, a meeting was held for prayer, Dr. Day presiding on the occasion.

* It is possible that the names of some of the Honorary Members present may have been omitted in the above list, though inquiries were made at the time to ascertain them.
† Dr. Beecher, the first preacher for the occasion, several members of the Prudential Committee, and the Treasurer, were unexpectedly detained at New London, by a storm which rendered it unsafe for steam-boats to navigate the sound. They arrived early on the second day of the meeting.
MINUTES OF THE ANNUAL MEETING.

On Monday at a quarter past 4 P. M., the Board united with numerous professed disciples of the Lord Jesus, in Murray-street church, in commemorating the Lord's Supper. DRS. MCAULEY, PROUDFIT, and BECHER, and REV. MR. SNOODGRASS presided.

Treasurer's Accounts.

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

<table>
<thead>
<tr>
<th>RECIPTS</th>
<th></th>
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<tbody>
<tr>
<td>Donations</td>
<td>$82,435 25</td>
</tr>
<tr>
<td>Legacies</td>
<td>4,088 03</td>
</tr>
<tr>
<td>Income of permanent Fund, deducting interest paid on money borrowed,</td>
<td>1,618 61</td>
</tr>
<tr>
<td>Balance on hand Sept. 1, 1826,</td>
<td>88,341 89</td>
</tr>
<tr>
<td>Balance for which the Board is in debt, carried to new account, Sept. 1, 1827,</td>
<td>575 31</td>
</tr>
<tr>
<td></td>
<td>88,917 20</td>
</tr>
<tr>
<td></td>
<td>$104,430 20</td>
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<tr>
<th>EXPENDITURES</th>
<th></th>
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<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>$102,498 31</td>
</tr>
<tr>
<td>Debts of the United Foreign Missionary Society,</td>
<td>251 99</td>
</tr>
<tr>
<td>Appropriated to meet apprehended losses on stock in the Eagle Bank, New Haven,</td>
<td>1,000 00</td>
</tr>
<tr>
<td>Amount of payments from the Treasury,</td>
<td>$104,430 30</td>
</tr>
</tbody>
</table>

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

To the Permanent Fund for the Corresponding Sec. viz.

<table>
<thead>
<tr>
<th>From an individual,</th>
<th>$88 50</th>
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<tbody>
<tr>
<td>For profits of the Missionary Herald, received during the year,</td>
<td>3,595 47</td>
</tr>
<tr>
<td>Interest, in part, on this fund,</td>
<td>55 97</td>
</tr>
</tbody>
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To the Permanent Fund for Treasurer, viz.

<table>
<thead>
<tr>
<th>From individuals,</th>
<th>185 50</th>
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<tbody>
<tr>
<td>Interest on this fund,</td>
<td>49 20</td>
</tr>
<tr>
<td></td>
<td>$3,976 64</td>
</tr>
</tbody>
</table>

For the printing establishment for Western Asia, | 621 42 |

The payments on account of the expenses for the printing establishment for Western Asia, within the year past, have amounted to, | 1,413 77 |

Appointment of Committees.

MRSRS. VAN RENSSLAER, HOOVER, and NOURSE, DR. MILLER, and President DAY, were appointed a committee to consider the expediency of adding to the members of the Board.
MINUTES OF THE ANNUAL MEETING.

Mr. Newton, Rev. Mr. Fay, Mr. Nitchie, Dr. Ludlow, and Mr. Bissell were appointed a committee to consider the duties of the members of the Board, with respect to visiting Auxiliary Societies, and otherwise promoting the interests of the Board: and also to consider the extraordinary duties which are devolved upon the Christians of the present day, with reference to missions among the heathen.

Messrs. Lord, A. Tappan, Platt, Strong, Bissell, Evarts, Reed, Hooker, and Dr. Mathews were appointed a committee to report such a plan as may appear to them most eligible for augmenting the funds of the Board, so as to justify the establishment of new missions, and the extension of its existing engagements; and with a view to some measures being immediately adopted for the above purpose in the city of New York.

The Prudential Committee having communicated to the Board a formal complaint, which they had made to the Secretary of the Navy, with regard to the conduct of Lieut. Percival at one of the Sandwich Islands, Messrs. Van Rensselaer, and Platt, and Dr. Codman were appointed a committee to examine and report upon the same.

Messrs. Evarts, Reed, and Lord, and Drs. Proudfit, and Porter were appointed a committee to consider the expediency of establishing a fund, the income of which shall be applied to the support of infirm, or superannuated missionaries, widows of missionaries, and children of missionaries, either left orphans, or sent to this country for their education.

Messrs. Newton, Strong, and Evarts, and Drs. Miller, and Bates, were appointed a committee to consider the expediency of rescinding the resolution passed the last year, authorizing the Prudential Committee to print their Report before the annual meeting of the Board.

Mr. Evarts, Dr. McAuley, and Dr. Beecher were appointed a committee to consider the expediency of consenting to such a union of the Missionary Society of the Synod of South Carolina and Georgia with the Board, as shall place the mission among the Chickasaws under the direction of the Board.

Dr. Mathews, Mr. Reed, Rev. Mr. De Witt, and Drs. Chapin, and Spring were appointed a committee to consider the expediency of holding a special, or stated meeting of the Board in the city of New York, or of advising the holding of some other public meeting with reference to the cause of foreign missions, in the same week in the month of May, during which the public anniversaries are now held.

Drs. Miller, McAuley, Codman, and Day, and Messrs. Evarts, Newton, and Nourse were appointed a committee to recommend a place for holding the next annual meeting.

Drs. Bates, Proudfit, and Day, and Messrs. Evarts, and Strong were appointed a committee to report a time for holding the next annual meeting, and also to nominate a preacher for that occasion.

Reports of Committees and Resolutions.

On Election of Members.—The committee appointed to consider the expediency of adding to the members of the Board, reported;—“That, in their
opinion, no addition will be useful at the present time. They however recommend an election to fill the vacancy made by the lamented death of the late Hon. William Phillips.” Whereupon John Tappan, Esq. of Boston, Mass. was unanimously elected, by ballot, a member of the Board.

**Duties of Members of the Board.**—The committee appointed to consider the duties of the members of the Board, with respect to visiting Auxiliary Societies, and otherwise promoting the interests of the Board, reported as follows:—

“That, as far as has come to their knowledge, it is the opinion of the friends of missions generally, and decidedly the opinion of your committee, that the plan now in operation, of keeping alive the missionary spirit in this country and supplying the Treasury of the Board through the instrumentality of Associations and Auxiliary Societies, is the most simple, effective, and desirable, that has been devised for this purpose; that all previous measures have been abandoned as unsatisfactory, and could not easily be reverted to, even were they desirable; and that the most serious ill consequences are to be apprehended, should the favor of the community towards the Auxiliary Societies be lost, or in any great degree diminished.

“It is the common belief, that this Board has become pledged to its Auxiliaries to send them a Deputation of persons to be present at their anniversary meetings, with the view of encouraging and stimulating to continued exertions, and of communicating such useful and interesting intelligence in respect to the missionary enterprise, as is always received with satisfaction, and commonly with advantage.

“The persons, in time past, who have been deputed for this purpose, when Auxiliaries were few in number and confined within narrow limits, were missionaries returned from foreign stations, members of the Prudential Committee, and members of the Board.

“It is understood, that persons of the first description (missionaries) will always be employed for this object, when obtainable; that the pressing and increasing employment of the Prudential Committee renders it wholly impossible that much of their time can be spared for the purpose; and that it remains, therefore, for the members of the Board to assume this important duty, which, in the opinion of your committee, they should assume, and discharge with punctuality and care.

“It will of course be expected of the Prudential Committee, that they make those requisitions upon the members as generally, and appoint them to places of meeting as near to their residences, and otherwise study their convenience, as circumstances will allow.

“It is supposed that there are at present about sixty Auxiliary Societies in connexion with this Board, and that there are members in the vicinity of each Society, who may conveniently attend.

“Your committee are not prepared to suggest any other specific mode, by which members may advance the common interests of the Board.
"With regard to the other part of the work assigned, which was to consider the extraordinary duties that are devolved upon the Christians of the present day, with reference to missions among the heathen:—your committee state it as their unwavering conviction, that the standard of Christian benevolence is far too low among all classes of the Christian community; and that the rich especially have, with some honorable exceptions, fallen in their contributions far below what the claims of the Great Head of the church and the wants of a perishing world demand; and that some efficient measures should be taken to increase the charities of the Christian public, and the funds of the Board. Your committee think it not advisable, however, to attempt to recommend any specific measures on this subject, but that the Board refer it to the deliberation and active measures of the Prudential Committee."

The above report was accepted and approved, and the following resolutions were adopted by the Board:

Resolved, That it shall be the duty of the members of the Board to attend the anniversary meetings of Auxiliary Societies, when required by the Prudential Committee, as a Deputation from this Board; and that the travelling expenses of such members, in going to and returning from the places of meeting, be paid out of the Treasury of the Board.

Resolved, That the Prudential Committee be authorized and requested to take such measures as they may think proper, to engage the active exertions of the Honorary Members of the Board, and of such other Clergymen and Laymen as they may consider disposed and qualified to promote the interests of the Board, either at the meetings of Auxiliaries, or on any other occasions.

Augmentation of Funds.—The Committee appointed to report a plan for augmenting the funds of the Board, made a report: whereupon,

Resolved, 1. That in view of the great success, which has attended the measures employed for the propagation of the Gospel among the heathen, and of the indications of divine providence favorable to a more extended and universal application of these means, and in view of the growing conviction respecting the obligation of Christians to cause the Gospel to be preached and disseminated throughout the world; it appears proper that special appeals for liberal contributions to this object should be made to those who possess wealth, or who, by the prosperity of their business, are enabled to do much in its behalf.

Resolved, 2. That the existing operations, engagements, and prospects of the Board give occasion for a loud and urgent call upon its patrons and friends for more enlarged liberality, than at any former period; and that it is exceedingly desirable that so large an amount of funds should be obtained, as shall not only justify a great extension of its operations, but likewise give such an impulse to the public mind and to the faith and hopes of the church, as shall essentially promote the progress of the cause, and the fulfilment of the divine predictions and promises.
Whereas the Prudential Committee have received pressing applications, within a few months past, from liberal individuals at a distance, proposing that a plan should be adopted, by which the resources of the Board, as was hoped, might be suddenly and greatly increased; and whereas similar applications have been made to the Board, during the present session, in behalf of the same individuals and others of like spirit, by which it appears that there is in the Christian community a disposition to meet the exigencies of the church and the world, by coming spontaneously with large offerings of money to aid in sending the Gospel to heathen nations;—Therefore,

Resolved, 3. That as there is an urgent call for a great extension of missionary effort, the Board thankfully acknowledges and warmly approves of such a generous consecration of property as is proposed; and that such representations be made, by the Prudential Committee and other members of the Board, to the religious public, and especially to the more wealthy and prosperous of its patrons, as shall bring the claims of a perishing world before them.

Resolved, 4. That whenever subscriptions shall be made, in conformity to the last resolution, the Board would recommend that the money should pass through the channel of an Association, or Auxiliary Society, wherever such Associations or Auxiliaries have been formed; or at least, that the matter be so conducted, that the Associations, or Auxiliaries shall not be weakened by this extraordinary effort.

Resolved, 5. That with the view of carrying into effect the measures contemplated in the preceding resolutions, it be recommended to the members of the Board and the Honorary Members to charge themselves with the duty of commending the same to the individual Associations and the religious public generally, in or near whose sphere of operations they may respectively reside, and at such time and in such manner, as their own convenience or the Prudential Committee may suggest.

Whereas it is understood, that a meeting of gentlemen friendly to this object is proposed to be held in this city on the evening of the 15th, at which suitable statements will be made, and that a subscription in pursuance of the above plan will be proposed; therefore,

Resolved, 6. That the members of the Board will feel it their duty to attend the same.

On the conduct of Lieut. Percival.—The committee appointed to consider the complaint addressed by the Prudential Committee to the Secretary of the Navy, reported: whereupon it was

Resolved unanimously, That the Board feel, with deep sensibility and regret, the reported outrages and misconduct of Lieutenant Percival of the Navy of the United States toward the missionaries of the Board at the island of Oahu, and the interesting natives of that island, and that this Board fully approve of the representation which has been made on that painful subject by the Prudential Committee to the Secretary of the Navy of the United States: and that the Recording Secretary transmit a copy of this resolution to the Secretary of the Navy.
MINUTES OF THE ANNUAL MEETING.

Mission to Africa.—Contemplating the miserable and degraded moral condition of our fellow men in Africa, and reflecting upon the causes which have conspired in this quarter of the world to render that condition yet more miserable;—

Resolved, That it seems to be the obvious duty of the Board, as almoners of the public charity, to take immediate and decisive measures for communicating that relief, which the light of the blessed Gospel will afford.

Resolved, That the Prudential Committee be enjoined forthwith to take such steps as to them shall appear sufficient for the establishment of a missionary station on some part of the continent of Africa.

Resolved, That we rely upon Almighty God for a blessing upon this undertaking; and upon the Christian sympathy of our fellow citizens for means to enable us to carry this important object into full effect.

Fund for Widows of Missionaries, &c.—The committee on the subject of establishing a fund for the support of infirm or superannuated missionaries, &c. were discharged from the consideration of the subject, and it was referred to the Prudential Committee to report upon it at the next meeting of the Board.

A Standing Rule respecting the Sacrament of Lord's Supper.—It was made a standing rule of the Board, that the Sacrament of the Lord's Supper be administered at its Annual Meeting.

Certificates of Membership.—The certificates of membership, with respect to those who have been and shall hereafter be elected, are to be signed by the President and the Recording Secretary of the Board.

The Annual Report.—The committee to whom was referred, for consideration, the vote respecting the Annual Report passed at the last session of the Board, presented their Report, which was as follows:—

"That the said vote of the last session appearing objectionable in principle to many of the members, and not to have been found useful in practice in the estimation of others, it is the opinion of this committee, that the same should be rescinded.

"The only satisfactory mode of procedure in respect to the Report of the Prudential Committee, which suggests itself at present to the minds of your committee, is to request the Prudential Committee to present it for consideration, annually, in such form as that the parts relating to the several missions respectively, and the other prominent objects which shall be embraced by it, may be submitted to committees of this Board, to be reported on; by the adoption of which course it is hoped that the whole subject of it will be fully examined, to the satisfaction of this Board, and of its friends who take an interest in its affairs."—It was therefore,

Resolved, That the Prudential Committee be requested, until otherwise ordered by this Board, to prepare their Annual Report in such form, that the different leading parts of it may be referred to different committees, and thus the whole Report be brought under the distinct consideration of the Board, previous to its publication.
Resolved, That the Prudential Committee cause to be printed, in connexion with their Annual Report, the Treasurer's Accounts, and such other documents as they shall judge proper to be included in that publication.

On the union of the Missionary Society of South Carolina and Georgia with the Board.—The committee on the subject of consenting to a union with the Missionary Society of the Synod of South Carolina and Georgia, made a report: whereupon it was

Resolved, That the Prudential Committee be authorized to consent to any arrangement, which they shall deem proper, with the Missionary Society of South Carolina and Georgia, by which the Chickasaw mission, now under the care of the Society above named, shall be received under the care of the Board.

Resolutions of Thanks.—Mr. Hooker and Dr. McMurrax were appointed a committee to present the thanks of the Board to President Bates for his sermon, and to request a copy for publication.

Mr. Lord, and Rev. Messrs. Cox and Beman were appointed a committee to present the thanks of the Board to Dr. Beecher for his sermon, and to request a copy for publication.

The thanks of the Board were presented to the Rev. Austin Dickinson for the gratuitous copies of the Rev. Dr. Griffin's sermon preached before the Board last year, which had been published in the National Preacher, and for his having generously reimbursed the expenses of the edition of the same sermon printed by the Board.

The thanks of the Board were presented to the Trustees of the Presbyterian church in Pearl-street for the convenient accommodations afforded to its sessions, by the use of their lecture-room.

Recommendation to the Auxiliary of New York and Brooklyn.—The committee, to whom it was referred to consider and report upon the expediency of holding a special, or stated meeting of the Board in the city of New York, &c., reported:

"That after a deliberate examination of the question submitted to them, they are of opinion, that it would not be advisable at present to resolve on holding either stated, or special meetings of the Board, as such, in the city of New-York, at the season contemplated. But as they deem it of great importance that public attention should then be called to the cause of foreign missions, in such manner as to create or increase a general interest in their behalf; the following resolutions are submitted:

1. That it be recommended to the Auxiliary Foreign Missionary Society of New-York and Brooklyn to hold their anniversary on such day or evening of the week above named, as to them shall seem most advisable.

2. That it be considered the special duty of the members of the Board resident in or near the city of New-York, to attend; and also of the Prudential Committee to attend themselves if practicable, and if not to send a Deputation; and thus give their united aid to render the occasion instru-
MENTAL in awakening a more general interest and activity in behalf of foreign missions. The above report was accepted and approved.

The next Annual Meeting.—The committee appointed to recommend a place for the annual meeting, reported:

"That, after mature deliberation on the subject referred to them, they would respectfully recommend the next annual meeting to be held in the city of Philadelphia." This report was accepted and approved.

The time fixed for the Meeting is the first Wednesday of October, 1828, at 10 o'clock in the morning, and the members of the Board residing in the city of Philadelphia were requested to make the necessary arrangements.

The Rev. John H. Rice, D. D. of Virginia, was appointed to preach at the next Annual Meeting, and the Rev. Archibald Alexander, D. D. Professor in the Theological Seminary in Princeton, N. J. was appointed second preacher.

In future the printed minutes of the Board are to be deemed sufficient notice to the members of the time and place of holding the Annual Meeting.

Officers for the Year.

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

Chester Adams, Esq. declined a re-election to the office of Auditor, and the thanks of the Board were voted to him for his gratuitous and faithful services in that office.
REPORT

OF THE

PRUDENTIAL COMMITTEE.

Mr. President,

In compliance with a resolution of the Board, adopted at the last annual meeting, the present Report is distributed to the members, in a printed form. For various reasons, which have been heretofore assigned, it is deemed best that the information thus embodied, should be comprised within moderate limits. Whenever it shall be necessary to introduce general principles, they will be discussed but briefly, or reference will be made to other documents.

The committee are called to mention the death of the late lieutenant governor Phillips, a venerable member of this Board, and the tried and steady friend of all evangelical institutions. From the formation of the Boston Auxiliary Foreign Mission Society, more than fifteen years ago, he had been its President; and, through that channel, as well as in various other ways, a liberal contributor to the support of missions among the heathen. As the last testimony of his regard, he bequeathed a legacy of five thousand dollars to the Board.

For a long series of years, it is computed that his religious charities amounted to a sum between $8,000 and $11,000 annually. By this continued liberality, he justly ranks among the foremost of those, who, in consequence of their pecuniary benefactions, have been distinguished for promoting the best interests of the American churches, and of the world, so far as the influence of these churches is concerned. His example, in common with that of the founders of the Theological Seminary in Ando-
ver, has attracted general attention, by reason of the large amount contributed to religious objects; for it is questionable, whether larger sums, even in Great Britain, which is by far the most liberal country in the world, have been given by the same number of individuals, at any time within the last half century, for the promotion of designs truly evangelical. Though distinguished in this manner, the full extent of his charities was not known. He was decidedly averse to every thing like ostentation in his gifts. It was apparent that he acted, in the distribution of his property, for the benefit of his fellow men, under the steady and controlling influence of religious principle. Few remain who are possessed of equal ability to cherish every good institution; but it is cause of lively gratitude to God, that the number is continually increasing of those, who, in more moderate circumstances, devote generous sums to the service of their Lord, and who hold all their substance to be disposed of, with a conscientious reference to his will.

As the number of missionary stations under the care of the Board, among the aborigines of this continent, was much increased by the union with the United Foreign Missionary Society; and as the chronological arrangement formerly adopted will be found inconvenient; it is deemed best, that the account of the mission in Western Asia should immediately follow that of Bombay and Ceylon; that the mission at the Sandwich Islands should come next in order; and that our evangelical exertions, for the benefit of the American Indians, should be classed together.

I. BOMBAY.

This mission was commenced by the arrival of Messrs. Hall and Nott, in the autumn of 1812. The number of missionaries was gradually augmented, till three stations were occupied for a series of years; viz. in the native town of Bombay, at Mahim, and at Tannah. But such have been the inroads of sickness and death upon the laborers in that field, that it has not been practicable of late to retain possession of the two last named stations. They can doubtless be resumed, whenever the strength of the mission will permit; and, in the mean time, they furnish favorable opportunities for occasional labor.
In a supplemental paragraph of the last Report, the death of the Rev. Gordon Hall was mentioned, and a brief outline was given of his character. Scarcely any single event of the kind has produced a deeper impression upon the religious public, than the removal of that distinguished missionary. The residents at this important station, so severely bereaved, are at present

Rev. Allen Graves, Missionary.
Mrs. Graves.
Mr. James Garrett, Printer.
Mrs. Garrett.

At the last annual meeting of the Board, a hope was expressed by the Committee, that additional laborers might embark for Bombay, in the course of a few weeks. The Rev. Cyrus Stone was anxiously desirous to join the mission, as speedily as possible; but the first attempts to obtain others to be associated with him were not successful. Application was made to Mr. Bardwell, whose health had been restored by a residence of five years in his native land, to enter again upon a course of labor among the heathen, at a place whose importance he well knew, and from which he had reluctantly been obliged to retire. His acquaintance with the state of things at Bombay, his knowledge of the language there prevalent, and his experience, gave him great and manifest advantages over all other persons, and pleaded strongly that he should be released from his pastoral connexion, and give himself anew to this great work. Even if it were expedient, on the ground of an apprehended relapse of his former disease, that he should enter into an engagement for two or three years only, the good to be accomplished by such a measure might counterbalance every opposing consideration. These reasons appeared very weighty to the mind of Mr. Bardwell; and he entertained the proposition with great seriousness and candor. With his consent and the consent of his people, resort was had to a large ecclesiastical council for advice. Before this body a full representation of the case was made. The council, after considerable hesitation, advised that Mr. Bardwell should not comply with the invitation of the committee. It is understood that the decision turned upon the probable effect of a tropical climate on Mr. Bardwell's health; and that much reliance was placed upon the opinion of a venerable physician, a lay-member of the council, who thought the severe recurrence of the liver
complaint so probable, as materially to lessen, if it did not entirely destroy, the prospect of usefulness.

This case has been stated with the more particularity, as the committee have come to the deliberate conclusion, that it is lawful, in certain cases, for ministers to leave their people, and go forth to the heathen. This should always be done for weighty reasons; and in a regular and solemn manner; and with as tender a regard to the feelings of the churches interested, as shall be consistent with the claims of the cause of Christ at large. But the cases may hereafter not be unfrequent, in which ministers should cheerfully break off their local attachments, for the sake of preaching Christ where his name has not been known; and in which their people should cheerfully give the parting benediction, rejoicing in the opportunity of making a personal sacrifice, with a view to promote the salvation of the heathen. All this is required by the spirit of the Gospel; and Christians will not have arrived at the proper standard of self-denial, till they are ready to see what their duty is, and then resolutely to perform it.

After the necessary delay, occasioned by efforts to obtain a suitable associate for Mr. Stone, no favorable opportunity of proceeding to India occurred till the early part of last summer. The intervening months were spent in adding to his stock of medical knowledge. For this purpose he availed himself of the privilege offered him by gentlemen of the faculty in New York, of attending a third course of medical lectures; the other courses having been attended at Dartmouth college and at Boston,—all of them gratuitous.

The Rev. David O. Allen, late a member of the senior class in the Theological Seminary in Andover, was ordained as a missionary, at Westminster, Mass. on the 21st of May, and embarked with Mr. Stone, at Boston, for Calcutta, in the ship Emerald, on the 5th of June. It is hoped they may arrive at Bombay before the close of the present autumn. Messrs. Stone and Allen were accompanied by their wives, and by Miss Cynthia Farrar, who was appointed to the special service of laboring to promote the education of native females in India. Such progress has been made in this important work, under the direction of English ladies in Bengal, and so prosperous a beginning has been witness-
ed at Bombay, as to afford great encouragement to perseverance in a branch of labor so auspiciously commenced.

Mrs. Nichols and Mrs. Frost have removed from Bombay to Ceylon, in the course of the past year; the former having been married to Mr. Knight, missionary at Nellore, from the Church Missionary Society, and the latter to Mr. Woodward, American missionary in the district of Jaffna. Mrs. Hall remains in this country, being doubtful as the course of duty, in consequence of the extremely delicate health of her only surviving child.

One important event transpired before the death of Mr. Hall, which was not fully known to the committee, when the last Report was prepared. It was the formation of the Bombay Missionary Union, an association of missionaries sent forth by different societies, and occupying different stations in that part of India. The members were united on the basis of the distinguishing doctrines of the Reformation, and for their common benefit. At the time of this organization, missionaries of the London Missionary Society, the Church Missionary Society, the Scottish Missionary Society, and of this Board, were present. It is peculiarly grateful to see the representatives of the friends of Christ, from Europe and America, meeting in the populous regions of Asia, and there conferring in regard to the best measures for enlightening and converting the nations. It is pleasing to witness their united labors, while agreeing in the fundamental truths of the Gospel, and not suffering smaller differences of opinion to diminish their mutual respect and affection, or impede their efforts for the church universal.

In accordance with these general principles of brotherly union, Messrs. Fyvie and Massie, from the London Missionary Society, opened a correspondence with the American missionaries, on the expediency of that society's commencing a mission at Bombay. The proposal was received with the greatest cordiality, and assurances were given of affectionate cooperation.

Preaching. The public promulgation of the Gospel has been continued, so far as the number of the missionaries, and their various avocations, permitted. Before the death of Mr. Hall, the ordinary practice was, for two missionaries to go out, every afternoon, to proclaim the message of salvation to such com-
panies of natives, as they could collect. Since Mr. Graves has been the only ordained missionary, and has been occupied with the numerous cares of the mission, while possessing but very slender health, it is obvious that his labors of this sort must have been very much circumscribed.

The weekly service in the chapel, on Sabbath morning, is attended by a small number of natives. The subsequent service with the schools, assembled in the chapel for that purpose, must be much more important.

The articles formed and introduced for organizing a congregation of natives have been signed by twelve males, most of whom have families. One man has invited the missionaries to hold a weekly meeting at his house, which they are happy to do. He is desirous of gaining Christian knowledge, and has offered himself for baptism; but it is deemed best to wait for further development of character.

Of the three individuals from the continent, who where baptized at Bombay, in November 1825, having accompanied the English missionaries thither for that purpose, two soon after relapsed into idolatry. The examination which they sustained, and the professions which they made, were very satisfactory, and appear to have constrained all the missionaries then assembled to form a charitable opinion concerning them. The temptation which prevailed was a desire to be reconciled to their relatives, by whom they had been renounced, as a consequence of their embracing Christianity.

Notwithstanding the various discouraging circumstances, the Gospel even here gains some attention, and exerts some influence, which, considered as a beginning, and in connexion with the divine promises, should urge to perseverance. During Mr. Hall’s last tour, he repeatedly was heard with attention. This was the case at Kulyan, where he was formerly opposed and reviled; and, at another place, the chief men of the village met together under a tree, and listened with great respect.

Translations and Printing. The New Testament was first published, as a whole, just before the death of Mr. Hall, in March 1826. Before the close of August, a new edition was called for; and there was a prospect that it would speedily be published under the auspices of the British and Foreign Bible Society. In
anticipated of this patronage, a new fount of types had been ordered from Calcutta. The Gospels, and other portions of the New Testament, were distributed separately, as in former years. Of the Old Testament, Genesis was kept in circulation; and Exodus and Psalms were in the hands of the translator, in the autumn of 1825. It was hoped that the missionaries of the Scottish Missionary Society would undertake the translation of the Old Testament; but they did not as yet feel competently acquainted with the vernacular language.

Between Jan. 1, and Aug. 24, 1826, the following works had been printed for the mission: viz.

*In Mahratta*, a sermon by Mr. Graves,

- foolscap 8vo. 24 pages, copies, 2,000
- Catechism, 3d. ed. “ 16 pages, “ 19,000
- Spelling book, containing alphabet, combinations, and easy reading lessons, 32 pages, 6,000
- First 16 pages of the same, 4,000

**Total:** 22,000

For other societies:

- Sermon on the Mount, - - - - 2,000
- Other discourses of Christ, - - 2,000
- Parables of Christ, - - 2,000

*In English*, several small pamphlets.

*In the press*, on account of the mission, a separate edition of Luke’s Gospel, 3,000 copies, and numerical tables, in Mahratta, 5,000 copies.

The demand for printed books is rapidly increasing, and those of a religious character are received by vast numbers.

A new press, of the kind called *Columbian*, had been procured from England, and was deemed a valuable acquisition to the printing establishment.

**Distribution of Books.** Mr. Hall took with him, on commencing his last tour, 5,000 copies of portions of Scripture, and tracts, all of which, except about 200, he had distributed before he was seized with the fatal malady. Several natives have been employed in the distribution of books, who are in a good degree faithful, and who not only read the tracts occasionally to those who are unable to read themselves, but sometimes speak.
with more or less propriety, on the subjects thus brought before the mind.

When natives were baptized, in the fall of 1825, much opposition was excited, and many false stories were circulated. This occasion was taken by the missionaries to publish and distribute a small tract, giving a true account of the transaction, and inviting others to embrace and profess the Gospel. It is easy to see from this specimen, that, when converts shall be numerous, there will be much inquiry; and this inquiry will lead to the rapid diffusion of knowledge.

Schools. The impracticability of keeping up an efficient superintendence of the schools, till the mission should be strengthened, made it necessary to decline pressing invitations to commence new schools; and, in some cases, it became necessary to discontinue old ones. At the date of the last joint letter, there were 24 schools for boys. The number of pupils is not stated; but, judging from previous accounts, it must have been about 1,500.

The boarding school for the children of Europeans had been necessarily suspended, but will be resumed, it is hoped, on the arrival of the reinforcement.

In one branch of missionary labor; namely, the education of females; a very material advance had been made. A separate school for girls was established in February 1826; and, within less than five months, the number of schools of this kind had increased to ten, containing 204 pupils. These schools are more expensive than those for boys; but the object is of great importance, and abundantly worth more than it will cost. If the condition of females throughout India can be raised, and their intellectual powers cultivated, one of the strongest chains of custom will have been broken.

At an early period of the American mission, donations, amounting to about £220, were received from English gentlemen in Bombay, for the special purpose of promoting native free schools. In 1824, application was made, in behalf of this object, to distinguished individuals, from whom it received a kind patronage. The Governor contributed £130, and among the subscribers were members of the council, the chief justice, the chief secretary, chaplains, military officers, and eminent merchants.
The amount thus collected was about $1,560. It should be remembered, that there are many similar objects, having respect to the melioration of the native population of India, to which gentlemen of liberal minds, resident on the spot, are in the habit of contributing.

A regular association for the support of free schools, among the natives of Bombay and the vicinity, was formed in 1825, in direct aid, as it would seem, of the American mission, and after the model adopted in this country. Its first contribution was more than $100; and about $130 were received from other sources. When the schools for female children were commenced, a collection of more than $300 was made for their support. These facts are mentioned to show the impression made upon the minds of intelligent persons in India, who have the means of knowing the tendency and the effect of missionary labors.

A new proof of the favorable regards of the government toward this mission was experienced last year. The missionaries requested the privilege of erecting small school-houses, in the style of the country, upon five unoccupied public lots, in different parts of the town of Bombay. Four of these were granted, on the condition that, should the lots be hereafter needed by government, they might be resumed, by paying to the mission the value of the buildings, to be fixed by appraisers. The fifth lot was required for a contemplated public road.

II. CEYLON.

The communications from this mission, during the year past, have been less copious than heretofore. The latest intelligence is contained in a letter from Mr. Meigs, dated Nov. 15, 1826. At that time, there were encouraging appearances of a revival of religion, at all the stations. From the joint letter, written in the preceding August, it appears, that no additions had been made to the church. Three, who had been under ecclesiastical censure, were restored, and one was excommunicated. The various operations of the mission were proceeding without any material change, and under favorable auspices.
TILLIPALLY.
Commenced in 1816.
Nine miles north by east from Jaffnapatam.

Mrs. Woodward.
M. Tumban, Teacher of English.
Jordan Lodge, Native Assistants.
Leonard Woods, Native Superintendent of Schools.

Charles Hodge, Native Superintendent of Schools.

The Committee were not able, in the last Report, to assign all the reasons, which induced the missionaries to concentrate, at this station, the three boarding schools of Tillipally, Panditeripo, and Manepy. A letter, which had been long on its way, has since been received, and mentions these reasons particularly. Beside leaving some members of the mission more at liberty to prosecute the great work of preaching, which was presumed to be one consideration, the new arrangement was thought likely to lessen the expense, and to afford opportunities for more thorough study, and a more vigilant superintendence.

Just before Mr. Meigs wrote the letter above-mentioned, he spent a Sabbath here, and found a good degree of seriousness among the boys of the school.

Mr. Woodward had not returned from Bombay, whither he had gone to be married.

BATTICOTTA.
1817.
Seven miles northwest of Jaffnapatam.

Rev. Benjamin C. Meigs, Missionary.
Mrs. Meigs.
Rev. Daniel Poor, Missionary, and Principal of the Central School.
Mrs. Poor.
Gabriel Tissera, Native Preacher, and Teacher in the Central School.
Timothy Dwight, Native Assistant Teacher in the Central School.
John Griswold, a member of the first class, Native Assistant Teacher of the third class.

Ebenezer Porter, Native Assistant.

The full account of the Central School, which was prepared by the principal, Jan. 30, 1826, came to hand but recently. From this document it appears, that the experiment of a higher seminary is not likely to disappoint the hopes of the Committee, and of the Christian public. The pupils attend diligently to the prescribed course of study, and make good progress. Sir Richard Ottley, Associate Justice of Ceylon, who has been a steady friend and patron of the mission, was present at the last examination, and soon after wrote concerning it, as follows: "My former opinion of the utility of your school is not only confirmed, but I entertain much more sanguine hopes of the progress of civilization amongst the natives, than I did previously to witnessing the examination of the pupils."

The number of youths in the school has not been mentioned, since February, 1826. It was then 53, of whom 22 were members of the church. Six months later, a reference was incidentally made to it, as then in a state similar to the one, which had been described in the previous full account. The exercises are so varied, as to give all the young men, who are capable of it, an opportunity to teach their countrymen the great things of religion. They go out into the neighboring villages in regular order, and by appointment, on the Sabbath and at other times, to proclaim the Gospel, and distribute scripture tracts.

The general influence exerted upon the seminary by the pious students, as in the colleges of our own country, is of the most salutary character. It tends greatly to that regularity which is highly gratifying to the teachers, and to the other members of the mission. Those pupils, who belong to the church, give pleasing evidence generally, that they truly believe the Gospel, and sacredly regard its injunctions.

There had been three seasons of more than ordinary attention to religion, in the course of the year 1825, which had a most beneficial effect on the members of the church.

Beside the annual examination, to which strangers of distinction are invited from Jaffnapatam, there is a quarterly examination by a committee of the missionaries.
At the close of his official account, Mr. Poor introduces the three following remarks, upon each of which he enlarges with great judgment: viz.

1. "The advantages of giving instruction in the school, mainly through the medium of the English language, are found to be very great; and are most obvious, both to the pupils, and to all acquainted with the state of the school.

2. "The members of the school are becoming a very useful medium of communication, between the missionaries and the most learned and influential of the heathen.

3. "The hopeful piety of nearly one half of the members of the school must be considered as an encouragement of the highest order."

After all, as Mr. Poor has very properly added, we must calculate on meeting some disappointments. In a part of the world, where the minds and consciences of men have been so long in a torpid state, it will take some time, even with the peculiar blessing of heaven, to raise up a new population among whom truth and integrity and all the Christian virtues shall prevail.

Encouraged by the patronage they had received in the east, for their contemplated mission college, and by the favorable opinion expressed by the Prudential Committee, the missionaries proceeded, in the summer of last year, to erect suitable buildings for the seminary in its present state. One edifice, to be named Ottley Hall, 64 feet by 29, with a veranda, or stoop, all round, and designed for a library, lecture-rooms, the apparatus, and public examinations, was almost completed; as were, also, four large rooms, 27 by 16, and four smaller ones, for study; a dining room, 60 by 30, and a kitchen 16 feet square. All these buildings were of hewn-stone, laid in mortar, and ready for tiling. Ten small rooms, 11 feet square, were also prepared for the private devotions of the students. They were made with smooth mud walls, which, when white-washed, are described as very neat.

Although, for reasons stated in the last Report, it is not deemed expedient to attempt the establishment of a college in Ceylon, yet there is no doubt that a very useful seminary of a high order may be sustained there; and that these buildings, and probably others to be hereafter erected, may greatly facilitate the work of instruction.
GODOVILLE.

1820.

Five miles and a half north of Jaffnapatam.
Rev. Miron Winslow, Missionary.
Mrs. Winslow.
Aaseervaatham, Native Assistant.
Solomon, Native Superintendent of Schools.

No communications have been received from this station, since the preparation of the last Report.

PANDITERIPO.

1820.

Ten miles north northwest of Jaffnapatam.
Rev. John Scudder, M. D. Missionary.
Mrs. Scudder.
Samuel Willis, Native Assistant.

There are probably some other native assistants at this station; but, since the removal of the boarding school, no complete account of this class of laborers has been received. Dr. Scudder speaks decidedly in favor of the happy influence exerted by youths, that became hopefully pious in the school under his care, during the revival of 1824.

MANEPY.

1821.

Five miles north northwest of Jaffnapatam.
Rev. Levi Spaulding, Missionary.
Mrs. Spaulding.
Veerasingum, Superintendent of Schools.

The boarding school for girls is continued here; and doubtless Mr. Spaulding is assisted in the business of instruction, by such of the natives as are best fitted for the employment. There are 28 girls in the school, divided into four classes. In Christian lessons, the first class has recited as far as the 20th of Exodus; and the second about half of one of the Gospels. The progress, which some of the pupils have made in domestic industry, is encouraging.

The free schools have been better attended, than in any preceding year. At an examination in May 1826, from the ten schools 325
boys and 51 girls were present. In teaching the children to read the printed character, tracts and the Gospels are introduced. The most forward boys in all the schools attend at the church, once a week, for religious instruction. The age of the children varies from 5 to 14. About 250 of the whole number generally attend church on the Sabbath.

The congregation of adults is small, and Mr. Spaulding finds his visits from house to house less encouraging than in former times. The fishermen from Navale still form an interesting part of his charge, though the cholera had made sad inroads upon their number. Some of the native church members, when seized with that terrible disorder, behaved with the greatest calmness and composure in the prospect of death, and appeared to be evidently sustained by religion in the trying hour.

VARIOUS NOTICES.

The missionaries addressed a letter to the American Tract Society, soliciting aid in the business of disseminating divine truth by means of religious tracts and portions of Scripture. This application was very kindly received; and the American missions, in different parts of the world, may expect to derive substantial aid and encouragement from a national institution, whose means of usefulness are constantly increasing and whose sphere of action will be enlarging for centuries to come.

The last joint letter says; "Under the influence of our boarding and free schools, there is a very extensive diffusion of knowledge among all classes; and the rising generation will, in this respect, be very different from the present." This process will be witnessed, with more or less clearness, and to a greater or less extent, wherever a Christian mission is kept in vigorous operation.

Two missionaries from the Church Missionary Society arrived in the spring of last year to strengthen the evangelical exertions in Ceylon; and three from the Wesleyan Society were expected to arrive soon after. These two institutions and the Baptist Missionary Society, all sustained by British Christians, have twenty three missionaries, occupying nine stations in the southern, or Cingalese, part of the island, and two stations in the northern or Tamul part. The Scriptures are now distributing in three languages: and a translation is preparing in the Pali.
language, extensively known and highly reverenced in all the south eastern part of Asia, and in many of the Asiatic islands. The British and Foreign Bible Society, and the Christian Knowledge Society, take a leading part in the great work of enlightening this portion of the human family.

A Report of the Wesleyan Society states, that, of the 20,000 children, who had been instructed in the mission schools, none had returned to idolatry, so far as was known, though many of them lived with their idolatrous parents. It was estimated that about 10,000 were then in a course of education, of whom nearly 3,000 were in the schools of the American mission. These schools were never in a more flourishing condition, than at the date of the last joint letter; nor were greater hopes ever entertained of their usefulness. The number of female pupils had increased, and the difficulties, at first experienced in obtaining them, were daily diminishing.

Nicholas Permander, one of the young men, who early became useful to the mission as an assistant and a native preacher, concluded to leave his employment, in the hope of obtaining higher wages in the service of the public authorities. As he would thus be engaged in secular concerns, the missionaries thought it to be their duty to revoke his license to preach. Of the three other native preachers, Gabriel Tissera holds a useful place in the Central School, acting also in his capacity of native preacher; Francis Malleappa preaches at Colombo, and is thought to be doing good; and Philip Matthew is with the church missionaries at Nellore, aiding them in their work.

The new mission-press had arrived from America; and the missionaries were in hopes the duties would be remitted by the government, as had been the case with books and paper imported for the use of the schools and the mission generally.

Great expectations have been excited by the advances made in the education of females, at Calcutta, and in various parts of India. Numbers of Hindoo girls have already entered upon the acquisition of knowledge; and, as they become settled in family relations, they must necessarily exert a great influence upon the next generation.

By recent intelligence from India we are cheered with the tokens of a crumbling and falling superstition. In several villages below Calcutta, the people have forsaken their idols,
deserted their temples, and called upon missionaries, in the most importunate manner, for Christian instruction.

III. WESTERN ASIA.

As the mission heretofore denominated Palestine, on account of its being specially designed for the Holy Land, is in fact brought to bear upon other countries in that region, it is thought proper to adopt a more general appellation, and to call it the mission for Western Asia. It might indeed, with still greater propriety, be called a mission to Countries bordering on the Mediterranean, and to the Islands of that Sea; but so long a name would be quite inconvenient. The greater part of the evangelical operations, connected with this mission, will probably be directed to the continent of Asia, though it is hoped that Europe and Africa will continue to have some share in them. No other reason is necessary to justify the appellation now chosen.

The first missionaries embarked from Boston, in the autumn of 1819.

MALTA.

1822.

Rev. Daniel Temple, Missionary.
Rev. Eli Smith, Missionary.
Mr. Homan Hallock, Printer.

It was mentioned in the last Report, that Mr. Smith embarked from Boston, May 23, 1826. He arrived at Malta July 13th; and, after performing quarantine, landed on the 20th. He entered with spirit into the department of missionary labor, for which he was especially designed. Mr. Temple, having long been in want of a fellow-laborer, with particular reference to the conduct of the press, was greatly cheered and relieved by this aid.

Mr. Homan Hallock, the printer, to whom reference was made in the last Report, sailed from Boston Oct. 16, 1826, and arrived at Malta, after a passage of 56 days. He went forth on a contract with the committee, to direct the mechanical operations of the press, during the term of five years, and for a stipulated compensation. There is reason to think, that this arrangement
will be favorable to the energetic application of the means, which are placed at the disposal of the missionaries for the circulation of books.

A considerable difficulty, however, is experienced in presenting religious tracts to those, who need them, and would most probably be benefited by them. Italy and Spain are carefully guarded against the intrusion of religious books. In other places around the Mediterranean, suitable agents are needed to travel, to become acquainted with the best means of access to the people, and to distribute the Scriptures and tracts. For the want of such agents, publications had been, for some time, accumulating in the depositories at Malta. It seemed desirable, therefore, that special efforts should be made for the purpose of enlarging the sphere of missionary influence and agencies.

After full deliberation upon the subject, it was determined that Mr. Smith should visit Egypt and Syria, with a view to the acquisition of Arabic, and to preparatory measures for the publication and distribution of books in that language. Accordingly, he left Malta for Alexandria on the 2nd of December.

Mrs. Temple, whose health had been feeble for several years, was removed to a better world, as there is good reason to believe, on the 15th of January last. She left a small infant which soon followed its mother to the grave. In the closing scene, the supporting influence of religion was apparent, and gave strong consolation to her bereaved husband. She was a woman of an excellent disposition; and was distinguished for meekness, patience, good sense, and piety. She committed her departing spirit to the Lord Jesus with steadfast faith. Her last advice to the missionaries was, "that they should be united and pray a great deal." Mr. Jowett kindly visited her on her dying bed, and pointed her to the Great Shepherd, who will not suffer any of his flock to be plucked from his hand.

In the letter, which gave an account of this affliction, Mr. Temple thus expresses himself:

"I am now left the only survivor of the first four, * who came from my native country to make known the glorious Gospel of the blessed God in the Mediterranean. Though my beloved and lamented wife was not a preacher of the Gospel, still she preached by her pious example, in her better days of health; but in her sickness and death she preached to me more powerfully than the ablest divines

* Messrs. Fisk and Parsons, Mr. Temple and his wife.
could have done; and gave me a new impression of the preciousness and efficacy of the Gospel of Christ to subdue the heart, and to bring heavenly consolation into the soul, when all other consolation is gone, or is offered in vain.

"This event has indeed made the world appear much more like a wilderness than it formerly did; but it has not made the souls of dying sinners appear less precious to me; nor has it diminished, nay I trust it has greatly increased, my desire to make known to a greater extent than ever the unsearchable riches of Christ."

Since the death of Mrs. Temple, her husband has twice been called to mourn the death of a child. Two still survive. They experience great care and tenderness from Mrs. Jowett, by whom the four children were kindly received into her family, when they were deprived of their mother.

The work of reformation proceeds very slowly at Malta. But few of the natives are accessible to the missionaries. Mr. Temple spends the Sabbath evening, in reading the Scriptures in Italian, and offering familiar remarks on the passage read, to a few individuals, who come to his hired house. The utmost caution and vigilance are used by the Catholic priesthood to prevent the people from hearing the Gospel and receiving books.

No particular account of the operations of the press at Malta has been received, nor of the number of books distributed. Greek and Italian Tracts are sent forth, wherever there is a probability that they will be useful, so far as opportunities are presented. It will be seen in the account of Smyrna, that a great demand for Greek tracts exists in that city and neighborhood.

Three German missionaries spent some time at Malta, while on their way to Egypt; as did Messrs. Gridley and Brewer, before they proceeded to Western Asia.

BEYROUTH.

1823.

Situated on the shores of the Mediterranean, a few miles north of Sidon, and near the foot of Mount Lebanon.

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

Documents received within the year past contain the history of this station from the fall of 1825 to March 13, 1827. Most interesting events took place in that period.
The missionaries having previously become so much acquainted with the different languages of the country, as to converse with visitors freely; and their controversy with patriarchs, on the subject of the distribution of the Bible, having attracted much attention; the way seemed prepared for a still more remarkable state of inquiry respecting religion. Beside the Armenian archbishops, Dionysius Carabet, and Jacob Aga, mentioned in the two last Reports, a monk of the same church, whose name is Worbabet, with whom the missionaries became acquainted in 1825, was also led to examine the Scriptures, with a serious desire to ascertain what the truth is. A young man, of Arab descent, who had been educated at the Maronite college of Ain Warka, was for some time an instructor of Mr. King, while he resided at Der El Kamer and Beyroot. He thus became acquainted with the Bible-men, as all distributors of the Bible are called, by the superstitious priesthood of these countries. The name of this young man is Asaad Shidiak; and his history is so eventful, as to demand a distinct notice on a subsequent page. Another Arab youth, at the early age of thirteen, was able to expose the idolatrous observances of the Greek Church to which he belonged. These were among the diligent inquirers, in the beginning of last year. The excitement was communicated to others, and increased from month to month, till, in January and February of the present year, the time of Mr Bird especially, and often of Mr. Goodell also, was demanded, night and day, to converse with men from different places, who were convinced of the rottenness of their old system, and wished to become acquainted with a more excellent way. It is in a high degree encouraging to see the dormant intellect of this part of the world awaking, and men beginning to feel their responsibility to God for their religious belief, and to see the intimate connexion, which the truth has with holiness of life.

And such has been the favor of God to this mission, that we may proceed further, and record the joyful event of genuine conversions to Christ having taken place, as there is good reason to believe; and of the deliberate profession of the truth and renunciation of error, on the part of those, whose education, habits, and prejudices, were all arrayed against spiritual religion and on the side of modes and forms,—of sin and the world. The first day of January forms an epoch in the history of the mission, and
it may probably be regarded hereafter with wonder and joy by converted millions, natives of Asia, to whom the pure Gospel was sent by the churches of America. The two Armenian ecclesiastics, Carabet and Wortabet, and a European lady, were received into the mission church. The religious exercises were in Arabic and English and of the most solemn and impressive character. Whether the eye were turned backward or forward, to countries near or remote, the recollections, the associations, the anticipations, were all such as to take strong hold of the affections, and to stimulate the mind to the highest pitch of evangelical effort.

On the 5th of February, Maria and Susannah, wives of the two Armenians, having for some months given evidence of piety, were admitted to the communion. Maria previously belonged to the Armenian church, and Susannah to the Greek Catholic church. The European lady was a native of Italy, and had belonged to the Roman Catholic Church. Neither of these, nor any other person in this region, so far as the missionaries have ascertained, seems to have known any thing of spiritual religion, till it was learned from the present system of operations.

There are five or six other persons, of whom hopes are entertained, more or less satisfactory, and who have beyond all doubt been seriously affected by divine truth. Whether they will endure persecution, and withstand the numerous temptations which will certainly assail them, must depend upon the supporting grace of heaven.

Reading and distributing the Bible. In a letter from Mr. Goodell dated June 30, 1826, it was stated, that within a year previous, the missionaries had distributed gratuitously more than a hundred copies of the sacred books, and sold three hundred and seventy nine. The reading of the Scriptures in ancient and modern Armenian, ancient and modern Greek, Turkish, Turkish Armenian, Arabic, and Italian, is pursued almost daily. Inquiry concerning the meaning of Scripture is a matter of course. This leads to conversation and to the preaching of the Gospel. In Sept. 1826, Mr. Goodell had just finished expounding the New Testament in Arabic. This service he had pursued from day to day, and in course. Having experienced the benefit
of this plan, he says, "Our meditations on divine truth were never more sweet and refreshing than they have been for several months past. God remembers us with the favor, which he bears to his people; and power from on high seems sometimes to attend our expositions." Again, describing the Arabic service, he adds: "This exercise, in which I am occasionally assisted by Mr. Bird and Mr. Nicolayson, is a very delightful one; especially as there is so much reason to believe, that the Holy Spirit is in the midst of us, softening and enlightening and new creating, not only the opinions, but the hearts of a few."

These various opportunities of explaining the doctrines and enforcing the duties of Christianity, within the walls of their own houses, comprise the principal means of giving oral instruction now enjoyed by the missionaries. The weekly service to a company of beggars is still continued. May we not hope, that, in this age of rapid changes, the political state of the country may become such, that there may be a free promulgation of the Gospel, as soon as a sufficient number of faithful preachers, whether missionaries or others, shall be able to go forth to the mixed population, and speak to them in their own languages, without hesitation or embarrassment.

Schools.—In Beyroot, and six towns, or villages, in the neighborhood, a course of gratuitous instruction is commenced, by hiring schoolmasters, and setting up a school in each place. During the first half of the year 1826, the average attendance was 305 children, of whom about 30 were girls. The monthly expense was about thirty dollars for all these schools. In subsequent months, as a persecuting spirit began to prevail, and great odium was excited against all who had intercourse with the missionaries, some of the schools were discontinued from necessity, and others were threatened with dissolution. In two or three instances, orders had been sent to the schoolmasters, requiring the books to be burned. The only defence, which could be made to such orders, was, that the books were English property, and under English protection; and this prevailed for the time. Whether it will be ultimately effectual, or not, the future will disclose. The school at Beyroot was nearly dissolved by the Greek invasion of last year, and has not since regained its former numbers. Spiritual weapons have been wielded against it, orders having been repeatedly read in the Greek church, forbidding
all the members of that communion to countenance it, or to have any intercourse with the missionaries. Schoolmasters have, in repeated instances, been imprisoned for a short time, because they were under a suspicious influence.

The school in Tripoli-port, a small distance from Beyroot, increased, within a short time, from 30 boys and 6 girls to 76 boys and 42 girls. The bishop of the place was extremely pleased with the school, and exhorted the parents to send their children. He was desirous that schools should be established in the town itself. Whenever ecclesiastics of the Greek church have exerted an agency against the labors of the missionaries, they seem to have been urged forward by some extraneous influence, or by a small number of their own people.

In October last, an agent was sent to establish a school at Hosbaia, a village on the road from Sidon to Damascus. The Greeks, and even the Moslem princes, were greatly rejoiced at the prospect of having such a school as he proposed; and, of their own accord, they offered to defray the expense of the house, in which the school should be kept.

It is found that the pupils, almost universally, regard the missionaries as their benefactors; and even if the schools should be broken up, some remains of this friendly feeling will exist, till the time shall return for the renewal of the same kind of beneficent influence.

Preparatory Books and Translations. Mr. Goodell has been employed upon a grammar in Turkish, which he has so far reduced to form as to furnish some facilities to beginners in that language. He is also engaged in making a Turkish dictionary, with the definitions in English. Wortabet assists him in these preparations, while Carabet assists in a translation of the Gospels into Turkish Armenian, which is now just completed. Mr. Goodell would have proceeded with the Acts, had he not learned from Mr. Leeves, that he had employed an Armenian, with the sanction of the patriarch, to revise the old translation, so as to make it intelligible to the common people. Every labor of this kind is useful in various respects, and will probably turn to important account in future missionary operations.

Mr. Bird has applied himself much to the acquisition of the Arabic language, in which it would seem from various incidental
notices, that he has gained considerable facility. Doubtless he has profited, in this pursuit, by the labors of Mr. Fisk. Some small translations in Turkish, Arabic, and Italian have been circulated. An account of the last hours of Mr. Fisk was sent to Jerusalem, by Mr. Bird, in Italian; and the same tract, in connexion with Mr. King's farewell letter to his friends in Syria, containing additions by another hand, has been extensively read, apparently with the effect of opening the eyes of many. Copies of these documents are made with the pen, and are eagerly sought and gladly transcribed. Our Saviour's sermon on the mount, in Turkish, was sent to Jacob Aga, for his perusal, and with a view to ascertain its correctness. It received his warm commendation. Several copies had been made, which were sent to Cyprus, Egypt, Armenia, and other places. These facts show, in the clearest manner, that a press is urgently needed for the publication of books and tracts in the Armenian and Arabic languages.

Jews, Armenians, and Turks. As the missionaries became personally acquainted with Jews, it was perceived that a course of uniform kindness toward them gradually overcame their prejudices. They are generally ignorant of their own Scriptures, and have incorporated with them many absurd traditions. One of the Jews at Beyroot promised to read the New Testament, and to believe in Christ, if he finds evidence that he is the Messiah. The missionaries have interchanged visits with Jewish families, been kindly entertained, and held many religious conversations with a few individuals, who seemed willing to inquire as to the nature of Christianity. The state of suffering and oppression at Jerusalem is such, that many Jews are leaving that city. The facts, connected with the conversion of the Armenian ecclesiastics at Beyroot, were of such a character as to attract much attention among members of the same communion. The question of the celibacy of the clergy was examined with great freedom. The matter was repeatedly brought before Turkish rulers, who did not fail to give their advice in favor of the marriage of their clergy. The Armenian laity are disposed to think and speak freely respecting their priesthood. The more intelligent of the merchants regard an ignorant, vicious, and mercenary clergy, with disgust and contempt.
It does not appear, that any Turks have been brought so much into contact with true religion, as to be aware of its nature and tendency. In some of the travels of missionaries, however, various conversations have been held with Mahometan chiefs, which could hardly have failed to prepare the way, in some degree, for a more liberal habit of thinking. The oppressive exactions, which the people are compelled to endure, under the present system, must ultimately lead, one would think, to aspirations after deliverance; which, however, can never be realized, unless by the introduction of a pure faith, from which an all-pervading moral principle shall flow. As one instance of the sort of government, to which the people are subjected, there was last year a danger of famine, in consequence of the Pasha having amassed all the grain in the country, and doubled the price within four or five months; thus raising it to five or six times as much as it would cost five years ago. A common resource for extorting money is to compel all the people to purchase soap from the government manufactory, in such quantities as they may be able to pay for, and at such prices as the ruler thinks proper to affix to the article; and whenever it is thought necessary to coerce an individual, who is in danger of embracing a new religion, or who is otherwise obnoxious to the local governor, he is forced to bear an enormous imposition in the form of a soap tax. If this be not paid, a soldier is quartered upon him, and he must make his submission as he can.

Greek invasion. On the 19th of March, 1826, the missionaries were in great danger, in consequence of a Greek squadron arriving, and attacking the city. Twelve armed vessels anchored in the river, and landed 500 men. An unsuccessful attack was made, the Turks being able to repel their assailants from the walls. Some lives were lost; and the Greeks encamped for several days in the neighborhood. They traversed the suburbs, entering houses, eating, drinking, and in some instances, pillaging. Mr. Goodell's house, which stood without the walls in quite an exposed situation, was visited by many parties of them; but, on learning that he was under English protection, they quietly went away, some of them receiving religious tracts in their own language. The Emir Beshir arrived from the mountains with his troops on the 22d, and the Pasha of Acre,
with his Bedouins and Albanians on the 23d. At the approach of the latter the Greeks retired, having accomplished nothing but to fill the country with violence and confusion, and to bring down upon their brethren, of the Greek population, the most cruel persecutions and sufferings. The day on which the Pasha's troops arrived, they dispersed themselves, in small parties, for the sake of plunder. A number of these parties came to Mr. Goodell's house; and retired, on being told it was under English protection. At last six or seven Bedouins arrived, who were not so easily diverted from their purpose. Notwithstanding Mr. Goodell's remonstrances, they hewed down the door with their hatchets, rushed up stairs, seized such articles of property as they liked, and were prevented entering Mrs. Goodell's chamber only by the interposition of Turks from the city, to whom the family was in this case greatly indebted. At last Mr. Goodell assumed a tone of authority, told the Bedouins they would lose their heads if complaint were made to the Pasha, and ordered them to depart instantly. They became quiet, gave back the articles in their hands, and went off. Property was taken from the house, however, amounting in value to between two and three hundred dollars, which was afterwards paid for, by the Pasha, as the result of repeated applications, in Mr. Goodell's behalf, by the British consul.

The schools in Beyroot were nearly suspended, in consequence of these troubles, the number of pupils being reduced from a hundred to ten, for two months. Subsequently they revived. The distress of the inhabitants, in the surrounding country, was overwhelming. Mr. Goodell says, that 'although he can speak of suffering innocence, for the land is full of crimes, yet he can tell of suffering humanity.' In the same letter, after mentioning some tokens, that the truth began to take hold of the conscience, he adds: "We bless God that we were brought here, even though we should now be destroyed." This is the proper state of feeling for a missionary; and one which needs to be cherished by all, who are thinking of the missionary life.
The name of this teacher has been mentioned as among the first inquirers; his age at that time was twenty nine; and his talents and acquirements were such, as to give him the character of being one of the most intelligent men on Mount Lebanon. Mr. King found this character to be well sustained. He spent four or five hours daily in study with his teacher, and about as many in conversation on disputed subjects. Asaad was shrewd, sensible, inquisitive, and capable of feeling the force of an argument. He was employed, part of the time, in multiplying Arabic copies of Mr. King's farewell letter to his friends in Syria, the object of which was to assign reasons why the writer could not join the Romish church. When Mr. King returned to Beyroot, about the first of August, he was accompanied by Asaad, whose parents and brothers resided at Hadet, in that neighborhood.

This interesting man thus became acquainted with the other missionaries, and was engaged by Mr. Fisk to open a school for teaching Arabic grammatically. It was often with great difficulty that a competent teacher of that language could be found, as Mussulmans are not willing to teach native Christians, and the college of Ain Warka is not open except to those who intend to become priests. It was the design of the missionaries, that the school opened by Asaad should be free to all who wished to enter it, and that it should be maintained permanently. The design of Providence was different. When Mr. King left Beyroot, there were no symptoms of Asaad's conversion, except that he had a disposition to inquire, which, however, led to the hope that he would discover, receive, and obey the truth. His relatives do not appear to have entertained any apprehensions of his rejecting the Pope's authority, or departing from the commonly received faith. The Shidiak family was respectable in point of rank and property. The four missionaries, Messrs. Fisk, King, Bird, and Goodell, with Mrs. Bird and Mrs. Goodell, dined there by invitation, when they made a visit to Hadet, three days before Mr. King's departure. The mother and brothers were at home. These particulars are mentioned, as Asaad and his brothers seem likely to have a share in the sympathies, the hopes and the prayers, of the friends of missions throughout the world.
Soon after Mr. King left Beyroot, Asaad undertook the task of answering the farewell letter. Having made a rough draft of a reply, and copied it to the last topic of argument, he was suddenly turned to the prophecy of Isaiah, by consulting a proof passage. While reading this sublime portion of Scripture, he became deeply serious, and was filled with an ardent desire to read the New Testament, and to be actuated by the spirit of the Gospel. He endeavored to lay aside every selfish bias, and to learn the true meaning of the Bible. While in this state of mind, he was shocked by finding it taught and defended in the Romish Church, that it is a duty to kill heretics.

Asaad had been much acquainted with the bishop of Beyroot, and with the Maronite patriarch, who resides at Cannobeen, to each of whom he had sustained the relation of secretary. In November he received a letter from the patriarch, threatening him, one of his brothers, and another Maronite young man, with immediate excommunication, unless they ceased from all connexion with the Bible-men. After mature deliberation, it was thought best that he should retire to Hadet, and remain with his friends awhile, in the hope that alarm and opposition would subside.

In this retirement his mind was still fixed upon religion. The world appeared vain; and some of his friends, as was natural, thought him melancholy. The patriarch wrote him a second letter, urged him to an interview, and promised to provide an office for him. Still he preferred to return to Beyroot, where he made an engagement with Mr. Bird for a year. He did this with a determination to risk whatever violence and obloquy might come upon him. The mere suspicion that he was heretical made it necessary that he should give up a marriage contract, into which he had entered some time before. This he did cheerfully, as he had resolved to part with every thing, rather than shut himself out from all means of access to the truth.

Early in January 1826, the patriarch sent his own brother to call upon Asaad at Beyroot, and urge him to an interview. The messenger intimated, that Asaad probably received a large sum of money from the missionaries, as the price of his conversion; and that the patriarch would see that he should lose nothing by leaving them. To this intimation Asaad replied, that he only received moderate wages for his services as a
teacher; and that money was not his object; but that he was
simply in pursuit of the truth.

The missionaries warned him of the dangers, to which he
would be exposed, if he complied with the request of the patri­
arch; but he thought it would be well for him to consent to the
proposed interview, and to explain his state of mind, and assert
his freedom from mercenary motives. He hoped that the patri­
arch would thus be softened, and that he might perhaps be
induced to do something for the promotion of religion. With
these hopes he went to the convent of Der Alma, met the pa­
triarch soon after, and had many conversations with him. The
main topics, on which he insisted, were the necessity of a spir­
itual religion; in distinction from modes and forms; the suffi­
ciency of Scripture; and the absurdity of holding the pope to be
infallible. The patriarch was highly displeased with these bold
sentiments; at one time uttering cruel threats, and at another
offering honor, promotion, and money, according to the course
which Asaad should pursue. The bishop of Beyroot was pres­
cent at several long discussions and took part in them. He threat­
ened Asaad's life, in the most angry and violent manner.

Finding himself deprived of books and congenial society, and
exposed to cruel mockings, this reformer, after repeated dec­
larations that he was ready to seal his testimony with his blood,
privately withdrew from the convent where he was, and arrived
at Beyroot on the morning of March 2nd. The missionaries
were rejoiced to receive him, having been greatly concerned
for his personal safety, during this absence of seven weeks. At
their suggestion, he wrote a history of what took place with
respect to himself, in the form of a public statement, for the
double purpose of showing what his religious sentiments were,
and what treatment he received from dignitaries in the church.
This statement has been published in the Missionary Herald, and
has commended itself as an able document, indicating powerful
talents, great presence of mind, a sincere desire to find the truth,
and a heroic zeal in its defence. Some parts of it are written
with great eloquence, and the directions, as to the manner in
which the word of God should be studied, are admirably express­
ed and guarded.

As soon as the mother, brothers, and other relatives of Asaad,
heard of his return to Beyroot, they flocked to him in rapid suc­
cession, to persuade him to leave the missionaries, and thus save
the family from the insupportable shame of having him renounce
their religion and join himself to foreigners. After many painful
struggles, he accompanied four of his relatives home, on the 17th
of March. The missionaries strongly opposed his going, from an
apprehension that he would not be able to return, as he expected
to do in a few days. He thought he knew the people of the
country, and that, after all that had been said, they would not
offer him violence; and he strongly hoped, that his visit to Hadet
would do good.

In about a fortnight, twenty or more of his relatives assembled,
took him by force, escorted him to the convent of Der Alma, and
delivered him up to the patriarch, by whose order he was subse­
quently removed to Cannobeen. This latter place is about 50
miles from Beyroot. From the first of April to March of the
present year, this unfortunate sufferer has endured imprisonment,
chains, stripes, and revilings in succession; and, for a great part of
the time, all of them combined. When his relatives were assem­
bled to deliver him up, he told them plainly, that if he had not
read the Gospel, he never should have known how to explain
their conduct; but he there learned, that the brother shall deliver
up the brother to death, and a man's foes shall be they of his own
household. One of his uncles said, in a great rage, "If you dont
go peaceably, we will take your life:" to which he replied,
"Softly, softly, my dear uncle, Blessed are the meek."

Though it has been difficult to hold communication with him, yet
authentic intelligence has been received in many instances; and
though there have been various false and contradictory reports con­
cerning him, the truth has subsequently been ascertained. About
the middle of May, he was in close confinement, in chains, and
was daily beaten. In June, having made an unsuccessful attempt
to escape, he had a heavy chain around his neck, the other end
of which was fastened to the wall. The patriarch encouraged
the common people to visit him in his confinement, and to spit in
his face, and call him odious names, in order to shame him, and
break his spirit. Toward the close of July his mother, and other
members of the family, visited Cannobeen, at the request of the
patriarch, who informed them that Asaad was unwell. They
found him in chains, which they were unwilling to believe to be
the case till they saw it for themselves. Their visit does not
appear to have produced any melioration of his condition. Galeb, a younger brother, carried a written application to the patriarch, signed by the whole family, pleading for Asaad's liberation. It was well understood, however, that Tannoos, an older brother, though he joined in the application, sent a secret messenger to prevent its success. The mother's heart had relented; and she acknowledged that the missionaries felt more tenderly for her son, than the Maronites did. Galeb saw his brother, but was not permitted to take leave of him. This took place in September.

About two months afterwards, Galeb visited Cannobeen, assisted his brother in escaping, and brought him homeward as far as Kesroan, where the fugitive was apprehended, and carried bound to Gzir, where he was detained by the Prince Abdalla. He was afterwards restored to the patriarch at Cannobeen. In February, he was seen there under the special care of a priest, who was writing, from his mouth, an account of what had taken place respecting him, since he was carried from Hadet; and it was afterwards asserted, apparently on good authority, that this priest was inclined to favor the Protestants, and had said that he would find a way, if possible, for Asaad to escape.

From facts already ascertained of the treatment, which has been inflicted upon this confessor, it may be confidently affirmed, that the cruelties of his prison house have been constant and appalling. One of his visitors declared, that he had been beaten daily, till his body was of the color of blue cloth. Another said, that he received a blow of a cane on his right hand, by which it was nearly broken; and a blow on his leg, which lamed him nearly a month. In the midst of his sufferings, he wrote a kind letter to the missionaries, in which he requested them to comfort Mrs. Dalton, the widow of Dr. Dalton, who died at Jerusalem. Not having an opportunity to send the letter, it was discovered by the patriarch, who, on reading it, exclaimed, "Who is this Satan of a Dalton? Beat the fool on the score of Dalton," at the same time giving him a blow himself; and others following his example. It is painful to record such crimes, perpetrated by professed disciples of our Saviour. But the history of the world evinces, that pure religion is the most hateful of objects to a corrupt church; and that no class of persecutors are so uniformly cruel, as those who are attached to some form of superstition, which dreads examination and exposure.
The most remarkable thing in the recent history of Asaad, is, that his life should have been spared so long; and this may afford some ground of hope, that it may be spared still longer, and that he will ultimately escape. The patriarch is probably unwilling to have it generally known, throughout all that country, that he took the life of an able and intelligent man, who had been his private secretary, merely to prevent his reading the Bible and avowing himself governed by its decisions. But he may be much more unwilling that one, who is so capable of writing powerfully and of exposing a false system, should go at liberty, bearing in his own body the marks of his attachment to the Lord Jesus. Whatever may be the designs of patriarchs or princes, there is strong consolation in reflecting, that the counsel of the Lord shall stand; and that He will restrain the angry passions of men, and at last establish a kingdom of righteousness and peace.

During all the period of Asaad's sufferings, the missionaries deeply sympathized with him, and made him the subject of special prayer. They advised him affectionately, while within their reach, and frequently sent to inquire about him afterwards. They thought much of measures to promote his deliverance, and neglected no means for this end, so far as it was safe and proper for them to act. Their hearts are much with their afflicted brother; and should he be prematurely cut off, they will tenderly lament his death.

When it is considered how severely, and in how many ways, Asaad has been tried, his faith and constancy appear admirable. His pride of talents, his consistency as a disputant, and his pride of authorship were opposed, at the very outset, to any change in his religious opinions. Then all his reverence for his ecclesiastical superiors, his former tutors, associates, friends, and patrons, some of whom were naturally mild in their tempers and sincerely attached to him, and all his previous habits of thinking and acting, withstood his yielding to the convictions of conscience and the authority of Scripture. Next in order come the anathemas of the church, the tears of a mother, half-distracted at the ruin and infamy of having an apostate son, the impassioned intreaties, the furious menaces of brothers, uncles, and townsmen, and the general odium of an extensive acquaintance. All these things are preparatory to being seized by indignant relatives; forcibly conveyed from one convent to another; chained
to the walls of a religious edifice, thus converted into a prison; deprived of the New Testament and all other books,—of pen, ink, and paper, and all other means of intercourse; refused those bodily comforts, which the customs of the country have rendered indispensable, and the loss of which comprises the extreme of privation and the extreme of indignity; there, in this forlorn and abject situation, purposely exposed to the coarse insults of a misled and vicious populace, and to the more malignant revilings of a tyrannical priesthood, and beaten daily till a strong and athletic frame was reduced to one mass of suffering, exquisitely sensible to the touch of violence and incapable of rest or ease; and held, in this variety of grief, for eleven long months, without a sympathizing and congenial spirit, without a consoling friend, and without any prospect of respite or a favorable termination. But, in case of submission and recantation, nothing awaited him but honor, promotion, emoluments, and every thing that alarmed selfishness could offer to prevent a dreaded defection. How many are there among ourselves, with all our means of knowledge and all the strength of confirmed religious principle to be found amongst us, who could assure themselves, that, in such a fearful controversy, they should stand like Asaad Shidiak—calm and unruffled amid the war of angry passions raging round him, and, when deprived of all human support, looking through tears, yet with a resolute eye, to heaven as his home, and to Christ as his only Deliverer, his Almighty and Eternal Friend.

PHAREZ SHIDIAK. The family, to which the young man belongs, whose character and history have been somewhat particularly detailed in the preceding pages, consists of a widowed mother, five sons, and three daughters. The names of the sons, in the order of their age, are Mansoot, Tannoos, Asaad, Galeb, and Pharez. The eldest is a furious bigot. The second had been a teacher of Mr. Fisk, before Asaad arrived from Der El Kamer with Mr. King. He has been esteemed an intelligent man, but is said to be envious of Asaad's superior reputation. He is probably the most inveterate opposer, among all the family connexions. Galeb, though still fearing to leave the Romish church, does not approve of all the violence used towards his brother, and was, at the last advices, quite disposed to attend secretly
to the instructions of the missionaries. By a recent attempt to liberate Asaad, he had exposed himself to the displeasure of the rulers, and was obliged to conceal himself. Pharez, the youngest, had for a long time been inclined to reject the authority of the pope.

In March 1826, this youth, having been found in the act of reading the New Testament, was struck with a sword by his brother Mansoor, and beaten by Tannoos. He immediately left Hadet, came to the missionaries, and determined not to go home again. He was soon after decoyed, however, by Mansoor and Galeb, and taken home by force. From this time till November, he appears to have lived principally with his relatives, though he kept up a communication with Messrs. Bird and Goodell. Wishing for an opportunity of reading the Gospel openly, he was weary of the constraint imposed upon him, and determined to leave the country, if possible. Before taking this step, he went to Acre, to see if something could not be done with the Pasha toward obtaining Asaad's liberation. The attempt was unsuccessful. It was reported, on good authority, that some of the subordinate rulers had urged the two oldest brothers to take the life of Pharez, if he could not otherwise be separated from the society of the missionaries. He therefore remained in a secret place, till he could get on board a vessel bound to Alexandria, whence he took passage to Malta, being commended to the care of Mr. Temple. He left Beyroot on the 2nd of December, having written a forcible letter to his brother Mansoor, and had several confidential interviews with Galeb. He has applied himself to the study of English at Malta, and is mentioned in Mr. Temple's last letter as sustaining a promising character.

Two brothers of the Shidiak family, uncles of Asaad, have been with Mr. Bird at midnight to converse on religion. One of them is resolved to leave the country; a soldier having been quartered upon him as a punishment for his supposed leaning toward Protestant opinions.

*Asaad Jacob.* This youth is of a different connexion, having been brought up in the Greek church. After the tumult, occasioned by the attack of the Greek fleet, he took refuge with Mr. Goodell. There he soon saw the folly and superstition of the
course, in which he had been educated, and was at once able to meet and confute the priests. The state of his mind, and the manner of his arguing, are described with great spirit by himself, in letters to the Corresponding Secretary. In the first months of the present year, the persecution grew so warm, that he feared he could not remain under the same roof with the missionaries. As he walked the streets, he was assailed with the most bitter reproaches, which seemed more than his courage could enable him to bear. As he is of a tender age, a strong solicitude is felt, lest he should be intimidated, and withdraw from Christian instruction.

**Girgis, an Abyssinian.** On the 18th of February, Mr. Smith arrived at Beyroot from Alexandria, having travelled through the desert, and the land of the Philistines. With him came Messrs. Gobat and Kugler, destined for Abyssinia, Mr. Muller for Egypt; and a native Abyssinian, whose business and character were such as to take deep hold of the affections of the missionaries. The three missionaries last named, with two others whom they left in Egypt, are from Germany, sent forth and supported by the English Church Missionary Society. While Messrs. Gobat and Kugler were waiting in Egypt, with a wish to make preparation for entering Abyssinia, they became providentially acquainted with a man, who was sent from that country by his prince to obtain a patriarch from the Armenian church. It has heretofore been the practice of the Christians in Abyssinia to receive a patriarch from the Coptic church: but, in a recent instance, the man who had been sent to them was removed from office, and expelled the country, for immorality; and they determined to apply elsewhere for a patriarch in future. On this errand had Girgis, an Abyssinian, come to Cairo. Mr. Gobat sought an introduction to him, and they read together in the Amharic Gospels, printed by the British and Foreign Bible Society, of which Girgis understood the whole. He immediately invited Mr. Gobat to return with him to his country; but, as the rainy season of Abyssinia was approaching, they, with Mr. Kugler, concluded to accompany Mr. Smith to Syria.

Girgis appears to be a frank, open-hearted, ingenuous man, sincerely desirous of obtaining correct views on religious subjects, and to give evidence of a spiritual mind. He was astonished to
learn that opposition was made to reading the Bible, and that men were punished for loving to read it. He said that half the people in his country were able to read; and that, though they were ignorant and depraved, there was nothing in the way of their receiving scriptural knowledge. It was the opinion of all the missionaries, that they had not seen a man in all the east, who, on their first acquaintance with him, appeared so candid, docile, and ready to receive the truth. He was not, indeed, altogether exempt from the superstition, in which he had been educated; but he bowed implicitly to the authority of Scripture.

On the first Monday in March, the monthly concert was held in Beyroot, in circumstances of peculiar animation. The communion was administered to sixteen souls. This small number contained a native representation from Europe, Asia, Africa, and America, and from nearly all the large denominations of the Christian world. All were now united in the same great principles of the Gospel, several having been recently converted from the superstition and ignorance of corrupt churches. Though able to speak in almost as many languages, as were spoken on the day of Pentecost, the same spirit pervaded every bosom.

At nine o'clock, A. M. near twenty Arabs assembled for prayer, at the house of Mr. Goodell. Portions of Scripture were read, and prayers were offered in Arabic by bishop Carabet, Wortabet, Mr. Nicolayson, and Mr. Bird.

At 11 o'clock, the missionaries and others met at Mr. Bird's. The ordinance of baptism was administered by Mr. Bird to the infant child of bishop Carabet. The exercises were in Arabic. Then followed, in English,

1. General prayer for the conversion of the world, by Mr. Nicolayson, a missionary from the London Jews' Society.
2. Prayers, especially for the mission in Beyroot—for those who persecute, and those who are persecuted, by Mr. Gobat.
3. Prayer especially for the Jews, by Mr. Muller.
4. Prayer especially for Egypt and Abyssinia, by Mr. Smith.
5. Distribution of the bread, in the Lord's Supper, by Mr. Goodell.
6. Distribution of the wine, by Mr. Kugler.

When it is considered, that in this very land the Gospel was preached by several of the apostles, and that now, after a long period of darkness, the light of divine truth begins to shine into
the minds of the people, and the Holy Spirit seems to operate
upon the hearts of a few, how cheering the tokens that the work
of the Lord is reviving, and that his name is again to be glorified
here.

PERSECUTION. From what has been already stated, it sufficiently
appears, that a profession of the Gospel in its simplicity cannot
be made, by any class of nominal Christians in Western Asia,
without incurring the displeasure of rulers, both ecclesiastical and
civil, and hazarding character, property, liberty, and life. The
Syrian and Maronite patriarchs issued their fulminating procla­
mations three or four years ago. Since the latter has witnessed,
with his own eyes, the courage and perseverance of Asaad, he is
evidently concerned, lest the teaching of the missionaries should
make other converts of a similar cast. He is therefore resorting
to vigorous measures. On the 15th of December last, immedi­
ately after the escape of Pharez, he issued a proclamation to be
read in all the Maronite churches, in which, after much railing
and false accusation, he strictly forbids all connexion with the
missionaries, in the way of buying or selling, borrowing or lend­
ing, giving or receiving, attending schools or teaching them,
acting in the capacity of hired men or rendering any other ser­
vice, on pain of the loss of office, if the transgressor be a priest,
and of the great excommunication, in case he be one of the com­
mon people; the power of absolution being reserved to the
patriarch alone. This paper was read with great vehemence,
and with many extemporaneous additions, in the Maronite church of
Beyroot. The patriarch admits that the missionaries "are un­
wearied in their efforts;" that "they clothe themselves with the
cloak of piety;" that "they go about manifesting a zeal in com­
passionating their neighbors;" that "they have opened schools
and supplied instructors, all at their own expense;" that "in their
outward works they appear as men of piety;" and that "the
evil grows very day."

The Greek Catholics feel scarcely less consternation, and
manifest similar hostility; and the devotees of the Greek church,
though much less inclined to persecute than their neighbors, do
not hesitate to reproach and threaten any members of their com­
mination, who seem likely to be carried away by the reasoning or
the example of strangers, whom they consider as pernicious innovators.

As to the Mahometans, there is no doubt in the mind of any man acquainted with these countries, that so long as things remain in their present state, the profession of Christianity by a Mussulman would bring upon him inevitable and immediate death. The rulers, and the people of all ranks, would act with equal zeal, and would bring down the exterminating axe with steady and inexorable vengeance. Just before Mr. Smith arrived at Alexandria, a woman, born of Mahometan parents and married to a Greek Christian, was found to have the sign of the cross marked on her arm, as an acknowledgment of her conversion to Christianity. This was sufficient. She was brought before a magistrate, and condemned to be drowned in the Nile; and the sentence was immediately executed, in presence of a multitude of approving spectators. The crowd immediately kindled a fire to burn her husband, as the instrument of her conversion; and he saved his life only by embracing Islamism. This he could do, never having been a Mahometan before; but when the Koran is renounced by any one, who has ever received it, no apology or recantation is admitted. In what manner it will please the Lord to open a way, for the admission of truth to this fanatical people, it would be of little use to conjecture. That some way will be opened we need not doubt; and there is good reason to conclude, that it will be such a way as, while it illustrates the power of divine grace, will give ample scope to human agency. A race of Christian heroes, not much behind the primitive disciples, must yet be found in every part of Asia, who, if not called to seal their testimony with their blood, will stand ready to do it. Missionaries will do well to cultivate the same kind of courage and constancy; for the day, when the tyrannical systems of the old world shall be broken up, will be a day of no small peril to those, who had any hand in producing a moral revolution of so vast an extent, and so radical in its character. But this should never intimidate any man, who has counted the cost of a religious profession; who acknowledges the claims which Christ has upon him; and who thinks of the certain and permanent triumph, which truth is ultimately to gain over error, and of the imperishable crown to be received as the reward of fidelity in this great conflict.
MISSION IN WESTERN ASIA.

VARIOUS NOTICES. It is remarkable, that the agitation and alarm, felt from the labors of the missionaries, originate in the fact, that the dreaded changes are the result of reason, reflection, and argument, fortified by an appeal to Scripture; and that they are followed by an exemplary purity of life. A mere change of religious opinions, which left the individual in the same ignorance in which it found him, and as much the slave of sin as before, would excite little attention, and provoke no hostility. It is a very common thing for people to change their religion, as it is called; that is, to turn from one modification of nominal Christianity to another, and to join the Greek, or Greek Catholic, or Maronite, or Latin connexion; and all this without giving great offence to any one. But, as Mr. Goodell well expresses it, 'to become serious conscientious Christians; to take the word of God as the only rule of faith and practice; to live soberly, righteously, and godly in the world;'—this awakens all the malice and rage of minds, that are enmity against God.

It has been said at Beyroot, by individuals among the more respectable of the people, that there probably has not been so much inquiry on religion, in that region, for more than a thousand years. Even the bigoted and cruel Mansoor Shidiak candidly admitted to Mr. Bird, that there had been a great change in the state of religion around Mount Lebanon, within four years past. Before that time all was quiet; but now all is opposition and controversy. He said, also, that nobody could deny that the Protestants are more correct in their lives, and nearer to the requirements of the Gospel, than the Maronites.

The deplorable state of morals may be seen in the fact, that an utter disregard of any obligation to speak the truth is the characteristic of the whole population. Many openly declare, that there is no other way of getting along, than by telling lies, whenever it suits one's convenience or interest; and it is a matter of notoriety, that any powerful man can bring as many witnesses as he needs to swear to any thing which he shall dictate.

The continued friendship and kindness of Mr. Abbott, the British consul, should be mentioned with gratitude. There has been regular preaching by the missionaries at his house, except during an interval, when he was absent at Der El Ka-
mer. The services were in English, and occasionally English travellers were present.

Peter Giarve, or Jarwy, who denounced the missionaries so vehemently because they distributed the Bible, visited Rome last year to be confirmed in his patriarchate, and had not returned at the last intelligence. Doubtless the pope is kept very fully advised of the state of things in Syria.

Besides the three German missionaries destined to remain in Egypt, Mr. M'Pherson, from the Wesleyan Missionary Society, resides at Alexandria, where he has collected a school of about 20 native children. Mr. Smith was much gratified in forming an acquaintance with this devoted fellow laborer.

Arabic and Armenian types are obtained to aid in the operations of the missionaries at Beyroot, and elsewhere around the Mediterranean; and a press to be used in printing Armenian books has been presented to the Board by a generous friend in the city of New York. The press and types have probably reached Malta about this time.

JERUSALEM.

When the report for last year was composed, no regular account of the residence of Messrs. Fisk and King at Jerusalem, in the spring of 1825, had come to hand. Mr. Fisk's journal, sent by the way of Marseilles, was never received; and Mr. King's journal was detained, in consequence of its falling into the hands of pirates. It was at length recovered, however, with most of the other manuscripts.

On their way to Jerusalem, the two missionaries spent about eight weeks at Jaffa. They learned at Ramla, that none of the books, which they had sold there the year before, had been taken away from the purchasers, and that they had suffered no evil from the Grand Signor's firman.

Messrs. Fisk and King were received with great cordiality by their former acquaintances in the Holy City. On their arrival being announced, some came out to meet them with lanterns, and prayers were offered for them by the Greek priests. It was in the evening of March 29th. The month of April was a time of extreme suffering, on the part of Greeks, Jews, Armenians, and others, the Pasha of Damascus having
arrived with an armed force to collect his annual tribute. The Greeks were in peculiar trouble, as they were poor, and the Turks were at war with their nation, and feel a deep hostility to their race.

The superior of the Greek convent of the Archangel, where the missionaries lodged, cherished an affectionate remembrance of Mr. Parsons, and expressed a desire that many more evangelical laborers might be sent from this country. Leaving Jerusalem on the 9th of May, Messrs. Fisk and King passed the village of Aboo Goosh without molestation, joined several other travellers at Ramla, proceeded north through the valley of Sharon, met with the adventures on the plains of Esdraelon described in the last Report, passed through Nazareth, Cana of Galilee, Tiberias, Magdala and Safet, and arrived at Tyre on the 16th.

Mr. King observes, that this is one of the finest parts of the country he had visited. It is diversified with hills and villages, and appears exceedingly fertile, and capable, if under a good government, of sustaining an immense population.

While at Jerusalem, Mr. Fisk preached in English, Italian, and Greek, and Mr. King in English and Arabic. The last Sabbath, which they spent there, was particularly interesting. This oppressed and afflicted city is reported to have surrendered to the Pasha of Acre, in the fall of last year, after a long siege. Travellers who left the place about that time, represent it to be in extreme confusion and dismay. O when will the people become wise and understand the things that belong to their peace.

RETURN OF MR. KING.

Nearly five months elapsed, after Mr. King’s arrival in Smyrna, before he recovered the remnant of his effects, which had been seized by the pirates. He remained a month longer, viz. till the 14th of June, 1826, when he set out for Constantinople. During his stay at Smyrna, he distributed about a thousand Greek and a few Italian tracts; sold several Greek New Testaments; visited five or six Greek schools; preached several Sabbaths, on board English and American vessels; translated one or two tracts into Greek: preached a few times in that language: read
nearly all the New Testament in Greek with several individuals, and heard recitations from the Gospels on the Sabbath. Two or three persons, who were formerly unbelievers, received from him the Sacred Scriptures, and professed now to find joy and consolation in them.

The Messrs. Van Lennep, Mr. Lee, Mr. Barker, and Mr. Langdon, showed the same kindness to Mr. King, which they had formerly shown to Mr. Fisk and Mr. Parsons, and for which they are entitled to the thanks of the friends of missions.

The Rev. Mr. Hartley, from the Church Missionary Society, accompanied Mr. King to Constantinople, where they arrived June 22nd, immediately after the slaughter of the Janizaries in that capital. The city contains forty eight churches for the Greeks, and three or four hundred Turkish mosques. The patriarch of Constantinople, the patriarch of Jerusalem, who resides here, and several other Greek ecclesiastics, received Mr. King with the same kindness, which he had experienced from the Greeks in Egypt, Palestine, Syria, and Asia Minor.

It was stated that a large number of Jews, some said two or three hundred, and some four or five hundred, had publicly professed their belief in Christ as the Messiah. The firman of the Grand Seignor against the distribution of the Scriptures did not prevent Mr. Leeves from giving the Bible and religious tracts freely to the Christian population.

Soon after Mr. King left Constantinople, a copy of his farewell letter, which has been already mentioned, found its way into the hands of Armenians, who brought it before a council convened for the purpose. The laity severely censured the abuses there exposed; and several resolutions were passed, with the intention of diminishing the number of the clergy, and restraining their vices.

Returning to Smyrna, Mr. King spent the month of July there, and was then kindly accommodated with a passage to Mahon, on board of the United States sloop of war Erie, by the way of Tripoli and Algiers. At the latter place he spent four days, in the house of William Shaler, Esq. U. S. consul. While there he conversed with some of the Kobeyles, a distinct people in the mountains. They use the Arabic character in writing, but their language is very different from the Arabic. One of these peo
ple told Mr. King that their ancestors were Christians; but the present generation are all Mussulmans.

At Mahon, Mr. King had a dialogue with a priest, on the foundation of the true church. It was probably owing to this circumstance, that he found it difficult to obtain a passport to enter Spain, till he applied to commodore Rodgers, of the United States flag ship North Carolina, for advice and assistance. The local authorities, knowing that the U. S. officers took an interest in the affair, gave such a passport as was demanded without further delay.

Spending a few days at Barcelona, Mr. King arrived in the south of France on the 5th of October, just four years from the time he had left it, when he commenced his term of missionary service. Having visited the Rev. Mr. Lissignol, of Montpelier, he went to Nismes, where he resided a great part of last winter, occasionally attending religious services in neighboring congregations. He addressed the people in Protestant churches, on the subject of missions, and found them exceedingly eager to hear.

In the spring he came to Paris and gave an account of what he had done in the service of the Missionary Society there, under whose patronage he first offered himself to visit the east. A few friends, to whom he mentioned the utility of a font of Armenian types, contributed enough to defray the expense, and he accordingly ordered them, before leaving the metropolis.

In June, Mr. King visited England and proposed to several distinguished individuals the design of procuring Arabic types. He succeeded in obtaining funds for this object also; and left his orders with a type founder in London. Among the contributors are a number of well known benefactors of mankind. Mrs. Hannah More was highly gratified with the opportunity of enrolling her name in the list; as, while waiting, at an advanced age, in humble expectation of being speedily summoned to a better life, she enters, with all the ardor of youth, into every plan of evangelical effort, which promises to bring the knowledge of salvation to any portion of the human family. Happy model of female excellence and of Christian dignity. Delightful influence of a serene old age. Blessed state of preparation or a dwelling in a house not made with hands, eternal in the heavens.
On the first of August, Mr. King embarked at Liverpool, and arrived at New York after a passage of ordinary length. The Committee cannot but hope, that the information which he will be able to communicate, and the influence of his public representations, will do much toward exciting our churches to promote that labor of love, in which he has been personally engaged.

Smyrna.

1827.

Rev. Elnathan Gridley, Missionaries.

The expected embarkation of Messrs. Gridley and Brewer was mentioned in the last Report. They sailed from Boston, Sept. 16, 1826, and landed at Gibraltar, Oct. 22nd.

As Mr. Brewer is supported, while laboring in the service of the Board, by the Female Society of Boston and Vicinity for promoting Christianity among the Jews, he makes it his special object, in every place, to obtain information concerning this ancient people, and to do all in his power toward preparing the way for imparting the Gospel to them. He learned at Gibraltar, that the Jews in that city were variously estimated, from 1,200 to 3,000; that a great part of them are from the Barbary coast, and strongly attached to the Talmud; and that they perform the ceremonies of their religion with considerable regularity, but with little appearance of seriousness or devotion. This last trait of character belongs to the Jews very extensively, if not wherever they are found.

Messrs. Gridley and Brewer spent four days at Gibraltar, and then took passage, in an American vessel, to Malta. During their stay, they became acquainted with Messrs. Pratten and Barber, Wesleyan missionaries, J. Pyne, Esq. a leading member in the same connexion, and Dr. Hennen, who had resided at Malta, and known the American missionaries there. They also attended worship at the Wesleyan chapel, and heard the great truths of the Gospel dispensed to a small but attentive audience.

It should be mentioned, that, on their passage from America, the religious state and privileges of the seamen were inquired into. There were two thoughtful, praying men on board, and all
listened to religious exhortations with seriousness. The forecastle was well supplied with Bibles.

On the way to Malta, the vessel touched at Messina, and remained there three days. The number of Jews residing in that city is small. 

It was not till the 17th of November, after five days quarantine, that Messrs. Gridley and Brewer landed at Malta, and were gladly welcomed by the family of Mr. Temple. Here they remained till the 17th of December, profiting by the advice of Messrs. Temple and Smith, Mr. Jowett, from the Church Missionary Society, Mr. Wilson from the London Missionary Society, Messrs. Keeling and Rule, Wesleyan missionaries, and Dr. Naudi, a well known friend of missions. After considering the subject in its various bearings, Smyrna and the regions adjacent were thought to afford a field of more promise than any other at present. Mr. Brewer was expected to labor for the special benefit of the Jews; and far greater numbers of this people are found in Smyrna, Constantinople, Salonica, and the neighborhood, than in Syria and Palestine. Mr. Gridley could more easily get access to Greeks from Smyrna, than from any other place, perhaps, on the shores of the Mediterranean. He took with him from the Malta press a large supply of Greek tracts, with some in Italian. Mr. Brewer was favored by the Malta Jews' Society, with some hundred copies of portions of Scripture in Hebrew, and some thousand tracts in Hebrew, Greek and Italian, all specially intended for the Jews. 

On the 27th of December, the two missionaries arrived at Smyrna, and soon after set about preparing themselves for future labor. 

Mr. Gridley applied himself to the acquisition of modern Greek, which he was enabled to do with the more ease, in consequence of his living in a respectable Greek family. He soon began to visit Greek schools, and to supply them with tracts; and in this and other ways his stock became exhausted by the 20th of February. Another supply arrived from Malta in March. The extreme scarcity of books in Modern Greek renders tracts very acceptable. Children are delighted with them. Parents often requested them for their children, and teachers for their pupils. Priests had applied from a distance, intreating that schools in their villages might receive tracts. Among Greeks
from different countries some were found, who could read; and this was generally, if not always, the case on board of vessels. In Smyrna alone, Mr. Gridley had found thirty one Greek schools, containing about a thousand scholars, principally boys under twelve years of age. The primary object of these schools is the learning of ancient Greek. Considerable attention is paid to the hand writing. The Turkish government will not permit instruction in the mathematics, and the physical sciences. Though these schools are kept in small dark rooms, without any conveniences; and though the teachers have had few means of gaining knowledge themselves; yet it is evident, that the Greeks are sprightly, inquisitive, and desirous of education. It is believed that a school at Smyrna, under missionary direction, would be of essential service to the Greeks extensively.

Mr. Gridley had visited Magnesia, Cassaba, and Sardis, before the 3rd of May, when his last letter is dated. At Magnesia, he found seven Greek schools, containing 300 pupils, who are now taught Ancient Greek only. But there is no impediment to introducing Modern Greek. In this city, which is much pleasanter than Smyrna, distant only 14 miles, there are supposed to be 3,000 Greeks, 2,000 Jews, 3,000 or 4,000 Armenians, and 70,000 or 80,000 Turks.

Cassaba is 30 miles from Smyrna, and contains 50,000 inhabitants, of whom 1,000 are Greeks. Mr. Gridley spent a night with the priests, and was never treated with more attention. He had previously sent tracts hither for the schools, and now left an additional supply.

Mr. Gridley had commenced preaching in Greek, and was told that he was understood perfectly. He already found it not more than twice the labor to write in Greek, than in English. He had preached, also, on board the U. S. sloop of war Ontario, to a crew of 200 men, for a considerable time; and was invited to preach on board the Constitution, when that frigate should arrive at Smyrna. He had preached on board of merchant vessels under the Bethel flag; and quite recently had been invited by the Messrs. Van Lennep to preach at the chapel, where they attended; as the chaplain was expected to be absent for some months. In these various ways, a field of usefulness was rapidly opening.
It is the opinion of all, who are competent to judge respecting evangelical operations in this part of the world, that the Scriptures and tracts will never be properly distributed, except by the hands, or under the immediate inspection of missionaries. Men of business, even though favorable to the cause of Christianity, and strongly desirous of seeing it promoted, do not find the proper opportunities for doing good in this way. In regard to the progress of religion, as well as any other great public cause, a sufficient number of men are needed, whose special business it shall be to devise and execute the happiest measures for accomplishing the most important ends.

Mr. Brewer left Smyrna on the 22nd of January for Constantinople, and arrived there on the 2nd of February. He had the happiness to sail with a pious ship-master, capt. March, of Bristol, England, from whom he received special kindness. The particular objects of this voyage were, to ascertain the state of the Jews in that capital, and to gain some knowledge of the Hebrew Spanish language. Mr. Brewer took lodgings in the suburb of Pera, near the house of Mr. Leeves, agent of the British and Foreign Bible Society, and acting chaplain to the British embassy. Having engaged for a teacher one of the Jews, who assisted Mr. Leeves, in translating the New Testament into Hebrew, he considered himself as under favorable circumstances to study the language.

On inquiry into the precise nature of the commotion among the Jews at Constantinople, the following facts were ascertained. Some time ago, perhaps in the autumn of 1825, one or two hundred Jews had associated together, and signed certain articles, with a view of setting aside the burdensome institutions of the Rabbis. About the same time, several Jews arrived from Jerusalem, with whom Mr. Wolff had held communication there. It seems probable, that these movements were owing to the spirit of the times having reached this city; and, beyond a doubt, the circulation of the Hebrew New Testament had some influence in producing them. Such innovations soon attracted the attention of the leading men among the Jews, and special edicts were issued to suppress all inquiry. The Turkish authorities were invoked, and bribes were used to bring down the arm of vengeance upon refractory individuals. This led, of course, to a system of concealment, which makes it difficult to ascertain the real circumstances.
of the case. That a considerable number of Jews are seri­
ously disaffected with the old state of things, there seems little
reason to question; though it is probable, that most of these may
think it expedient to go back to nominal Judaism. Three indi­
viduals had been baptized by the Rev. Mr. Hartley, from the
Church Missionary Society, on their giving satisfactory evidence
of real conversion to Christianity. Their names are David,
Haim, and Nisim. They had been obliged to secrete themselves
for some time before their baptism, to avoid severe persecution.

David is a Rabbi, now about 36 years of age. He was in the
habit of reading the New Testament with his wife, for three
years before his conversion.

Haim is a book-binder, about 30 years old, and has been very
forward in urging others to read the New Testament.

Nisim is a youth of seventeen, and has been called to endure
great trials, as a consequence of his professing the Christian faith.

Soon after their baptism, the three converts were discovered
in their hiding-place, and, together with the Armenian who had
given them shelter, were imprisoned by the Turks, and driven
to hard labor, chained together in pairs. Even the father of the
youth hired the oppressive overseers to beat his son. After a
while some relaxation of the severity was obtained by giving
money to the Turks.

The last letter received from Mr. Brewer was dated February
28th. He does not mention, how long he supposes it will be
expedient for him to remain at Constantinople; though he inti­
mates, that this place and Smyrna may probably be desirable,
as permanent stations to be occupied by the missionaries of the
Board.

Before leaving Western Asia, two incidents, which were omitted
in their proper places, are worthy to be inserted.

The first is, that an Armenian Christian, whose name was
Jacob, who had, in a remarkable manner, been sent to the mis­
ionaries at Beyroot for instruction, and had become a hopeful
convert to the truth as it is in Jesus, died in the exercise of
faith sometime last autumn. He bequeathed his little property,
amounting to about fifty dollars, to the printing of the Bible, in
the Turkish Armenian language, for the benefit of his country­
men.
The other incident is, the happy meeting of Messrs. King and Wolff at Smyrna, after they had been separated three years, travelling in different parts of Asia, and bearing a testimony to many classes of people, scattered through these populous countries, concerning the necessity, the excellency, and the glory of the pure Gospel. They had experienced much of the divine favor, and seen many encouragements to perseverance in their work. It is understood, that Mr. Wolff has recently returned from England to the scenes of his former labors, and that he expects to devote his life to the service of his brethren, the descendants of Abraham.

GREEK YOUTHS.

Nicolas Vlasopolos, mentioned in the last Report, p. 98, died at Monson, where he was pursuing his studies, on the 7th of March last, at the age of 22. In his last illness, he received the assiduous care of the Rev. Mr. Colton, principal of the academy, and of others who felt a deep interest in him and his nation. He was calm and composed in view of death, and never regretted that he came to this country. He had been instructed in religion by Mr. King in Smyrna, consulted the Scriptures in Italian, was habitually serious, and his prevailing state of feeling was such as to inspire hope respecting his spiritual condition. While able to study, he made commendable proficiency.

Prassus is still a member of Monson academy.

Photius Kavasales, after a residence in the United States of more than four years, sailed for Malta in June.

Of the remaining eight young Greeks now receiving their education in this country, under the care of the Board, four are members of Yale college, and four are at Amherst, in different stages of their education. Several of this number bid fair to be distinguished scholars.

IV. MISSION AT THE SANDWICH ISLANDS.

The communications, from which the present Report is compiled, extend through a period of fifteen months, from Dec. 8, 1825, to March 7, 1827. Nearly the whole of the year 1826 was a season of severe trial to the missionaries. Though the good
work, which had been so marvellously begun, continued still to advance, the opposition of foreigners had unexpected opportunities of developing itself; and it proceeded to such a length as greatly to impede all the beneficent plans in operation, and to bring serious and irreparable mischiefs upon the people.

Reverses and trials were expected; and as coming from the hand of God, they should be borne without murmuring, and with much self-examination, and humility; but, so far as men are the voluntary instruments of producing them, it is proper that, in certain cases, reprehensible conduct should be exposed as a public example.

HONORU.

This place is on the south-western side of the island of Oahu, at the mouth of a small river. It is the seat of government, and has a harbor more frequented than any other at the islands.

Rev. Hiram Bingham, Missionary.

Mrs. Bingham.

Mr. Levi Chamberlain, Superintendent of Secular Concerns.

The number of residents, belonging to the mission family at this station, has been diminished more than one half, within the year past.

The health of Mr. Loomis had been some time declining; and he had become so much enfeebled, as to be unable to superintend the printing business. There was no prospect of his recovery, unless he could visit a colder climate. It was thought desirable, therefore, that he should return to America for the double purpose of regaining his strength, and of superintending the publication of the Gospel of Matthew, which was nearly ready for the press, and of other portions of Scripture, as they should be transmitted. As books are needed so much faster than one small printing establishment, with the unavoidable interruptions attending it, could furnish them, the advantage of printing in the United States, under the eye of a person familiar with the language, might be very considerable. In advising to the departure of Mr. Loomis for these reasons, the missionaries expressed a hope that he might be invigorated by a residence in
America, and thus be prepared to join them again at some future period.

In compliance with this advice he sailed for Valparaiso, on the 6th of January last, and took passage there for Baltimore, where he arrived toward the end of June. Though his health, had been somewhat improved by the voyage, he was still quite feeble. During the months, which have since elapsed, the kindly influence of a different climate has been felt; and he is now able to attend meetings of auxiliary missionary societies, and thus to promote the designs of the Board. Mrs. Loomis and her three children accompanied Mr. Loomis, and are in tolerable health. The eldest child of Mr. Ruggles, a daughter in the seventh year of her age, was sent by this opportunity to her relatives in America.

Dr. Blatchely, also, felt compelled by a sense of duty to leave the mission, in consequence of long continued ill health. He had suffered, during the summer of 1826, from a slow fever, and did not think he could survive another warm season. Finding a favorable opportunity, he took passage in the whale ship Connecticut, Capt. Chester, left the islands, Nov. 6th, and arrived at New London in May. The captain and owners generously declined receiving any compensation for the passage of Dr. and Mrs. Blatchely, and the oldest child of Mr. Whitney, sent under their charge.

It is a painful disappointment, when missionaries, in the distant parts of the earth, leave their allotted spheres of action; especially when the fields are white to the harvest, and the laborers are few. But if sickness, in a tropical climate, has weakened the bodily powers, so as to preclude the possibility of useful exertion, to seek renewed strength by a removal is often the best economy. The missionaries were at Kairua, holding a general meeting, when Dr. Blatchely embarked. He sent a representation of his case to them in writing; and though they were not altogether convinced of the necessity of an immediate departure, yet, if he thought it necessary to go, upon his own responsibility, they were not inclined to throw impediments in his way. The three brethren, who were then with him at Honoruru, wrote a parting letter; in which they express an opinion, that the opportunity is more favorable than could be expected again soon, acknowledge with gratitude the favors
they had received from him, and commend him affectionately to the Christian public.

The surgeon and surgeon's mate of the U. S. sloop of war Peacock gave a certificate, stating that they thought it hazardous for him to remain at the islands longer.

It appeared to some of the missionaries particularly desirable, that Dr. Blatchely should have remained till after the arrival of another physician from America; not only for the benefit of the mission families, in several of which his services seemed likely to be of special importance, but on account of Karaimoku's illness. His own mind, however, was considerably relieved by the fact, that the surgeons of the Peacock were then at the islands, and the British vessel of war Blossom was expected to arrive not long afterwards.

The circumstances of these removals have been thus detailed, because the withdrawing of a single sentinel from any post of Christian observation, and especially of any soldier of the cross from the field of actual conflict, should take place only for weighty considerations. Indeed, it must be a severe trial to a man of a devoted missionary spirit, when obliged to leave his brethren in difficult circumstances, surrounded by enemies, and yet, as the case may be, witnesses of the efficacy attending their ministrations, and encouraged, by manifest tokens of the divine presence, to greater activity and zeal.

Persecution. The ordinary course of Divine Providence is to try the friends of God by adverse occurrences, in the early stage of beneficent labors. It has therefore been expected, from the very origin of this mission, that it would experience seasons of darkness, which should brood over its prospects; and the only wonder has been that these seasons did not arrive earlier.

It is one of the greatest calamities of heathen nations, that, when they are first visited by the commerce of Christian countries, some men of peculiarly depraved habits and manners become residents in the newly discovered lands. The noxious influence of these men is not fully perceived, till efforts are made by Christian philanthropists to meliorate the condition of the people, to repress vice, and to implant a principle of piety. When such efforts begin to be attended with success, a system-
atic opposition is excited, which rages with the greater violence, as it dreads the prevalence of holiness. Thus it has been at the Sandwich Islands.

When the purity of the Gospel was so far apprehended by the chiefs, that they wished to restrain and punish gross wickedness, they undertook, from conscientious motives, to adopt some regular course of proceeding. The Ten Commandments were proposed as the basis of their criminal code. Some of the residents, possessing the character above described, took the alarm; for they rightly judged, that their licentious practices would be prevented, if the seventh commandment were to receive an interpretation, which should be sustained by the authority of law. They appeared, therefore, in a body, and made a formal remonstrance against the chiefs taking measures to form any criminal code whatever. This remonstrance was urged with great spirit by a man, who had shown himself friendly to the missionaries, and who would wish to be thought a friend of good morals by his acquaintance; but who, in this instance, took a course in the highest degree injurious to the natives. Such decided opposition to any restraint upon vice greatly embarrassed the chiefs in their attempts at reformation; for, while vicious foreigners openly and vehemently resisted every particular measure, which gave any promise of being effectual, the missionaries were restrained from doing anything more than urge general principles, lest they should depart from their instructions, and get entangled in the business of recommending, shaping, and executing merely municipal regulations. If, at this juncture, there had been at the islands, unconnected with the mission, a layman of intelligence and weight of character, in whom the chiefs might have reposed confidence as a pious and devoted friend, and as capable of advising them with respect to the conduct proper to be required of foreigners residing there, and with respect to prudent and judicious laws to be enacted, at the commencement of their jurisprudence;—such a man might have rendered invaluable service to the present generation and to remote posterity.

Thus situated, without any competent adviser in regard to particular measures, the chiefs nevertheless enacted a law forbidding females to go on board ships, and punishing transgression by imprisonment, during the pleasure of the rulers.
This was by no means a harsh or severe law, and if there had been no foreign interference, it would have remained effectual here as it actually has been in several other places.

Such had been the influence of the Gospel upon the principal females at the islands, that they were sincerely desirous of promoting Christian purity; and the great majority of females, who had been within the reach of instruction, looked with shame upon the former dissoluteness of the people; leaving a portion, who needed the restraints of law to preserve them from the temptations to which they were exposed.

In this state of things, a series of events took place, which, for the honor of our country and of Christendom, the Committee would gladly pass over in silence. But they consider it very important that the Christian public should be correctly informed, respecting the causes which exert a happy or a disastrous influence upon any mission sent from this country; and especially that the Board should have all the materials of forming a correct judgment, in every case, which has an extensive bearing upon the missionary work, as carried forward under their direction.

On the 14th of January 1826, the United States armed schooner Dolphin, Lieut. John Percival, arrived at Honoruru, and remained there about four months. As this was the first public vessel from their native land, the missionaries had a right to expect civil treatment at least, if not kind offices, from all on board. In their reasonable expectation, however, they were lamentably disappointed. The whole stay of the Dolphin was very unfavorable to the interests of religion and morality, and exceedingly odious and oppressive to the natives. As it is understood, that the commander will be called to answer for his conduct to a naval tribunal, it is not so necessary, as it otherwise might be, to describe at length his encroachments upon the rights of the people by interfering with their municipal government.

How far an officer of the American navy is amenable to the national authorities for attempting, in the most public manner, to subvert the moral institutions of a foreign people, the Committee do not undertake to say; but they have no doubt that every man is justly held amenable to the great law of public opinion, as expressed by the friends of good morals and of human happiness throughout the world; a law, by whose powerful sanction
the weak and the defenceless may be protected from the insolence and the oppression of the strong, in cases where no other remedy can be applied. It cannot surely be a subject of complaint, that every human being should be responsible to his fellow men, for a series of deliberate acts, which notoriously bring guilt, shame, thorough debasement, disease, and extreme misery upon multitudes, and which tend to make these evils perpetual and universal.

Soon after the arrival of the Dolphin, her commander expressed his regret at the existence of a law, prohibiting females from visiting ships on an infamous errand. He next insisted upon the release of four prostitutes, then in the custody of the government for a violation of the law. This demand was pressed repeatedly, and in the most persevering manner, till at last it was partially successful.

In the mean time, several among the higher chiefs came to the missionaries with such statements as the following: that the commander of the Dolphin had threatened to shoot Mr. Bingham, if he appeared at the council of the chiefs, when he, (the said commander) was transacting business with them; and that, unless the law against prostitution were repealed, he would come and tear down the houses of the missionaries. These were the statements of the chiefs; and they were followed by earnest and anxious inquiry, as to what would be the duty of the natives, in case of apprehended violence. The missionaries replied, that such threats would not be executed; that every officer of the American navy was accountable to his government at home; and that the chiefs need not be anxious on the subject. This, however, did not satisfy them. The inquiry was still pressed, "What shall we do, in case your houses are attacked? You are our teachers. We are not willing to have you killed. If we lose you we cannot get other teachers, and we shall be left in darkness." The answer was the same as before. "The commander of the Dolphin will not dare to molest us, while found only in the prosecution of our duty. But even if he should, we intreat you not to resort to violence in our defence." Beyond all reasonable doubt it was owing to this mild advice, and this tender feeling toward persecutors, that blood was not shed, in the subsequent affray; and if the natives had become so much exasperated, as
to exert their physical force to the utmost, there is no conjecturing how far the evil might have extended.

On Sabbath, the 26th of February, public worship was held in the forenoon as usual, when 3,000 people attended. The service was in the open air, the roof of the great chapel having fallen several weeks before, in consequence of a violent rain. In the afternoon, the unfavorable state of the weather prevented a meeting, as the hearers would have been without shelter. At five o'clock, Mr. Bingham went over to the house of Karaimoku, for the purpose of holding worship there, with such individuals of the chiefs and others, as might find it convenient to attend. Soon afterwards, six or seven sailors from the Dolphin, armed with clubs, entered the upper room, where the sick chief was lying on his couch, with his friends around him, and demanded that the law should be repealed. They threatened, in case of refusal, to tear down the houses. Confusion ensued; and, before the rioters could be made to leave the house and the yard, they had broken all the windows in front. While this was going on, their number was increased, by the arrival of several others, who made similar demands. When driven from the house of Karaimoku, they directed their course to the house of Mr. Bingham. Seeing this, and knowing his family to be unprotected, Mr. Bingham ran home another way, hoping to arrive there first. Not being able to do this, he fell into the hands of the rioters, by several of whom he was seized, some of them holding a club over him in the attitude of striking. The natives, who had borne the whole with astonishing forbearance, now interfered by laying hold of the sailors, so that, in the bustle, Mr. Bingham was released. He was afterwards pursued by other small parties. One sailor aimed a blow at him with a club, and another stabbed at him with a knife; but he happily escaped without injury. All the rioters were secured by the natives. After this affray had ceased, ten other sailors arrived, a part of whom attacked Mr. Bingham's house, and broke in a window. While two were attempting to force the door, one of them suddenly, and in an unaccountable manner, turned round and struck the other with a club, so that he fell, and was carried off as dead.

Many of the circumstances of this outrage are omitted, as a full explanation of them could not be given within moderate limits, and as some of them seem to fall especially within the
cognizance of a court martial. It is proper to say, however, that the chiefs were in the highest degree solicitous to prevent violence being offered to the rioters. They cried out to the people earnestly, "Do not kill the foreigners;—hold them fast;—handle them carefully." To which one or two answered with spirit, "How can we handle them carefully, when they are armed with knives and clubs?" One of the crew of the Dolphin received some dangerous cuts from a sabre in the possession of a native; and of the two or three sailors, who had joined the mob from other ships, one was indebted to the direct interference of Mr. Loomis for the preservation of his life. The forbearance of the chiefs was owing, principally, to the advice of the missionaries, already mentioned, and to the apprehension, that if any sailor, belonging to a government vessel, should be killed, how much soever he may have been the aggressor, the American government would be offended. Probably, if both these causes had not operated strongly, none of the rioters would have escaped alive. Several of the principal chiefs said,—indeed it was the general opinion of all classes,—that, had it not been for the influence of Christian instruction, all the seamen engaged in this affray would have been killed. And some of the chiefs said, if such an outrage had been offered, before the introduction of the Christian religion, not only the rioters, but all the foreigners in the place, would have fallen victims to the fury of the people. A member of the mission family, who was an eye-witness, remarked, that if one of the natives, or one of the missionaries, had been wounded, probably all the exertions of the chiefs to save the lives of the rioters would have been in vain.

On the evening of the same day, Lieut. Percival waited on the chiefs, not to make reparation for the injury they had experienced; not to express his regret that the Sabbath had been violated, the services of religion interrupted, the languishing chief disturbed in his own dwelling, the unprotected family of a missionary thrown into terror, while the life of the missionary himself was in imminent peril; and that all this had been done by seamen under his own command, in a national vessel. Not to express regret did he come; but to urge the repeal of the obnoxious law? On that occasion, and in such circumstances, he declared, in the presence of the principal chiefs, that the prohibition should come off; that he was determined not to leave the
islands till the law was repealed; and that he had rather have his hands tied behind him, or even cut off, and go home to the United States mutilated, than to have it said, that the privilege of having prostitutes on board his vessel was denied him, after it had been allowed, as he alleged, to a certain other individual whom he named. Messrs. Bingham, Loomis, and Chamberlain were present at this conversation, and two of them at least took part in it.

But the most painful portion of this sad history is yet to come. The next day it was rumored, that females, who should go on board ships, would not be punished; and, in a day or two, the missionaries learned with sorrow, that some of the chiefs, wearied by importunity, and terrified by threats, had given a kind of indirect permission, by intimating, that if any females should resort to their old practices, it should not be very strictly inquired into, but they should simply be considered as disgraced and excluded from the society of the good. Accordingly, a considerable number repaired on board. When the first boat with females passed along the harbor of Honoruru, in the dusk of the evening, a shout ran from one deck to another as if a glorious victory had been achieved—a shout, at which, as we may suppose without much danger of extravagance, hell rejoiced, and angels covered their faces in grief.

When Karaimoku was informed of the permission which had been given, he was very indignant. He called before him the chiefs, who had relaxed the authority of the law, and inquired of them what the facts were. They quailed at the severe rebuke of the venerable man, and wept under his chiding. But the fatal deed was done, and could not be recalled. The flood-gates of immorality were open, and a deluge of pollution could not be prevented. Had Karaimoku been in health, there is much reason to think, that so awful a calamity would not have taken place.

As to the chiefs, who yielded to the storm, much may be said in extenuation of their fault. They seriously believed, that the lives of the missionaries were in danger; and that, unless the controversy were speedily settled, they should be deprived of their teachers by the hand of violence. This apprehension filled some of them with grief. One was of a very pliable temperament, and could not muster courage enough to
make strong and pertinacious resistance to unreasonable demands. Besides, they did not know to what extent they might carry their internal regulations, without giving offence to the United States or Great Britain; and, feeling their own weakness, they wished to avoid collision with overbearing foreigners. After all, how few places are there in Christian countries, where, at the close of a similar struggle, a better result could be expected.

The law in question had been in operation three months before the arrival of the Dolphin; and had thus far proved effectual. For seven weeks after that arrival, the incessant efforts to procure a repeal were resisted. The reasons assigned for adhering to the law were of the most honorable character, and such as no Christian ruler should be unwilling to avow. It was simply alleged, that the law of God forbids licentious intercourse between the sexes; and that the chiefs wished all their people to obey a law so divine, and so favorable to human happiness.

No considerate man will think lewdness a small thing, even when the moral feelings of a community are such, as to drive it into the obscure haunts of vice. No species of immorality is more debasing in its influence upon those, who are enslaved by it. But in most heathen countries, and especially in the islands of the Pacific, lewdness is an evil of overwhelming extent and frightful enormity. Except in those cases, where it has been lately restrained by Christianity, it pervades all classes, strikes at the root of domestic enjoyment, renders the family state impracticable, brings down what might otherwise be society to a level with gregarious animals, prevents all intellectual improvement, entails upon the people abject poverty and the most loathsome diseases, and completes the catalogue of its baleful effects by leading to the horrid prevalence of child-murder. It is needless to add, that so long as such an evil remains in undiminished force, all attempts to secure the permanent melioration of the people must be fruitless.

The man, therefore, who promotes lewdness at the Sandwich Islands, either by example or advice, cannot be ranked otherwise than as the enemy of all improvement, the opposer of every benevolent effort, the prompter to infanticide, and a sharer in its guilt. He sacrifices to the basest passions the present and future interests of multitudes, who, in the midst of their ignorance and their wretchedness, deserve not such a tremendous
infliction at his hands. And if he goes from a land, where the
lights of knowledge and religion have been shining around him;
where he has seen and felt the benign influence of probity and
chastity and good institutions; how can he be willing to mingle
a cup of such inconceivable bitterness, and present it to the lips
of his perishing fellow men? And most of all, if he sustains the
character of a public agent, and stand forth as the representa­
tive of the government of a civilized country, and sails under
national authority, and wields a physical force for the protection
of the weak and the injured, and all these means of a beneficent
influence become perverted in his hands, the means of annoyance
to the good, the instruments of terror to the timid and irresolute,
and a rallying point for the abandoned in principle and life;—what
words can adequately describe the deplorable tendency of such
a course, or the miseries which must inevitably result from it?

When it was known that the law was prostrate, Lieut. Per­
cival called upon the chiefs to express his gratification. He said
he was now at ease; and that he intended to visit Maui and
Hawaii, where the prohibition was still in force, and compel
the chiefs in those islands to rescind it. So great a calamity was
kindly averted; and Honolulu alone was polluted by a visit from
the Dolphin. The influence of this vessel, during the subse­
quent ten weeks of her stay, may well be imagined. So odious
was it, even in the eyes of the common people, that they applied
to the vessel and her commander, interchangeably, the appella­
tion of the mischief-making-man-of-war.

From May till October the opposition of foreigners, which had
received such an impulse, continued to rage against the mission
with increasing violence; nor did it receive any material check
till December. The greater part of visitors and residents were
evidently not pleased with the hold, which religion appeared to
be taking upon the hearts and lives of the inhabitants. If the
truth should continue to advance for a few years to come, as it
had done for two years past, vice would not only be unfashionable,
but a vicious man would be an object of disgust and abhorrence.
Now appeared the favorable period for resistance; and it would
seem as though the hope was really entertained, that Mr. Bing­
ham would be driven from his post, and the progress of the
mission effectually checked. His life was threatened, and was
generally thought to be in danger. As he was the only or-
dained missionary at the place, spoke and preached in the native language constantly, and had much intercourse with all classes of the people; it was not strange that he should be the object of peculiar hostility with those, who would gladly have prolonged the reign of ignorance and wickedness. It is not to be understood, however, that all visitors of the islands are enemies of moral improvement, and of the mission. Some well-meaning men are overawed by the noise and violence of the profane; and they choose to be silent. Others, of a more decided cast, take the part of the missionaries and defend them. Of this class, the number has of late been exceedingly small. Grateful mention is made, however, of the kind and friendly conduct of captain Sayre, of the Marcus, and captain Page, of the Dido, who were at the islands, at a time when the opposition of foreigners was most violent. Perhaps there were others equally meritorious, whose names have not been communicated.

When it is considered how earnestly and industriously the mission was opposed by foreigners during the whole of last year; that the port of Honolulu was visited by more than a hundred ships, and more than 2,000 seamen; that every species of falsehood was resorted to, and much vulgar abuse poured forth upon the mission; and that uncivilized people are, for the most part, easily made to distrust their benefactors:—when these things are considered, it is truly remarkable, that for many months, none of the chiefs or people appear to have had their confidence in the missionaries shaken. All the highest chiefs were, and continued to be, decided friends; and so were the people down to the month of November. At that time, and subsequently, some chiefs, of inferior rank, were led into vice by the unceasing temptations of the foreigners. A considerable number of the people followed so pernicious an example, and began to relish their old games of chance, and to relapse into intoxication. As the opposers had predicted, that the great attention to religion would be temporary, they endeavored to accomplish their own predictions by openly attacking and secretly undermining the influence of the missionaries, and by leading the natives, so far as possible, into gross vice. For this purpose, they took great pains to establish horse-races, in such a manner as to interfere with the solemn religious services of the first Monday in every month. For this purpose they inveigled some of the chiefs to
play cards for money, urging as an inducement, that this was practised, and deemed honorable, by men of high standing in Great Britain. For this purpose, they induced as many as possible, to return to drinking, and to the songs and dances of former times. And though they had not been very successful, down to the dates of the last intelligence, in this war upon the best interests of the people, yet it is deeply to be lamented that a party was forming, which avowedly preferred some degree of licentiousness to the strictness of Christian morality. Every device was used to detach the young king from the instructions of the missionaries, and to prejudice his mind against Mr. Bingham, who had been his regular teacher. How far this lad of fourteen will be suffered to fall into the hands of those, who would corrupt, debauch, and destroy him, must be left to the developments of Providence.

Preaching of the Gospel. Public worship was well attended by the natives, at Honoruru. Sometimes 4,000 souls were present, as during the preceding year. Mr. Bingham made a tour of Oahu, attended by Kaahumanu and other chiefs. During this tour, the Gospel was preached to nearly all the people. They were faithfully exhorted by the chiefs, and gave the profoundest attention. Schools were visited, and new ones instituted, and the effect was very auspicious. Mr. Chamberlain had taken a similar tour just before; and though he is not a preacher, he bad it in his power to give much good advice, and to ascertain the real state of the people in the different villages and districts.

When Mr. Bingham was absent to attend the general meeting at Kairua, the assemblies on the Sabbath were very large, and, as there was no ordained missionary present, leading individuals among the religious natives conducted the services with great propriety. How extensively serious impressions were made upon the minds of hearers could not be ascertained; but in almost every place where religious truth had been communicated, some persons seemed to be deeply affected. Early in the present year, a female chief of high rank requested Mr. Bingham to preach to those of her own sex, who professed to be desirous of learning the way of salvation. At this select meeting 700 females assembled.
SCHOOLS. The system of general instruction has been pursued with commendable zeal and regularity, though the opposition above described was not without its influence upon every part of missionary labor. Such was the pressure of business and of anxiety which it occasioned, that two quarterly examinations of the schools were necessarily omitted; and so furiously were the missionaries beset, during a great part of the last year, that they could not keep the public journal of the station written out in full, nor maintain their usual correspondence with the Board.

On one occasion in December last, when captain Jones, of the United States sloop of war Peacock, was present, the pupils of the town and neighborhood of Honoruru were called forth to an examination; or at least so many of them as possessed slates, or could obtain them by purchasing, or borrowing. Five hundred and seventeen presented themselves, marshalled in proper order, and promptly wrote words and short sentences, which were submitted to the inspection of the visitors.

In January, an examination of all the schools of this island, so far as they could be collected, was attended to, and occupied four days. On this occasion, 7,177 adults and children appeared, and passed under review. Most of them could read, spell, and recite portions of hymns and tracts. Twelve hundred and eighteen could write a decent hand on a slate. Of learners who did not appear at the examination, 1,126 were accounted for; making the total number of learners, connected with the schools of Oahu, 8,303.

PRINTING. On executing the edition of hymns, which was mentioned in the last Report, as being in the press, the number was fixed at 10,000 instead of 15,000, which was the number first contemplated. Probably the reason of this diminution was the want of a portion of the paper for more pressing demands. Of the elementary tract, which answers for a spelling book, 22,000 copies were printed last year, making 63,000 in the whole. Between June 1825, and October 1826, of tract No. 2, there were printed 7,000 copies; of No. 3, a small catechism, 11,500; of No. 4, containing the Decalogue, Lord's Prayer, and other things, 10,000; of No. 5, original compositions of the chiefs, 3,000; and of the parable of the Good Samaritan, 500. Since Mr. Loomis left the islands, a tract of 16 pages, containing
our Saviour's Sermon on the Mount, and some other extracts from the Gospel of Matthew, has been published in an edition of 15,000 copies for the mission, and 2,000 at the expense of two female chiefs. A set of certificates for native teachers has also been printed. Mr. Bingham superintends the press. The work is done principally by natives.

Visit of the Peacock. This national vessel, under the command of captain Thomas Ap Catesby Jones, arrived at Honolulu about the middle of October, and remained till January. During the first part of this period, Mr. Bingham was absent. Such had been the influence of the Dolphin, that the remaining members at this station, not knowing the character of captain Jones, were not inclined to bring forward the state and interests of the mission to his special attention. He was exposed to the misrepresentations of those, whose feelings were in the highest degree adverse to the religious and moral improvement of the natives; but, with an independence, which cannot be too highly commended, he determined to judge for himself, and to wait for evidence before he formed his opinion. Having a favorable opportunity to get this evidence, as will be described in a subsequent page, he did not hesitate to bear a most decided and honorable testimony to the mission.

Waimea.

1820.

This place is on the southern shore of the island of Tauai.

At the date of Mr. Whitney's last letter, which was on the 6th of March, he was about removing his family to Lahaina. Mrs. Whitney's extremely feeble health required, that she should reside where she could receive the attentions of some female friend connected with the mission. Mr. Whitney had also lately experienced a severe attack, of the bilious kind, from which he had but just recovered.

Mr. Ruggles had previously left this station, on account of health, in the expectation that a residence at Waiakea, where the change of air is very great, would be of permanent benefit. Though these removals were made in consequence of urgent necessity, and with the approbation of all the missionaries...
who could be consulted, it was a matter of grief that the station should be left without a spiritual teacher, or any one to advise the people, or superintend the schools.

As it respected the people, there was much to encourage to faithful labor. The wife of the governor had been admitted to the church, and three others were proposed for admission. Not a few are seeking with childlike simplicity the way to heaven. There are fifty flourishing schools, containing more than 1,600 learners, the most of whom can read and write.

The house of Mr. Whitney had been the daily resort of an inquiring multitude. When the people came to him in tears, and wished to know when he should return, the only answer was, *When the good people in America should send him an associate.* The governor, who has been sincerely, and, from the first, friendly to the mission, was so desirous of having an associate teacher with Mr. Whitney, that he made a contract, by which a sea-captain engaged, for a stipulated quantity of sandal wood, to procure a passage for a missionary and his wife, if the Board would send him one. As this island is not much exposed to the visits of ships, it is hoped that the people will not be so much annoyed by wicked and profligate foreigners, as some other places have been.

**Lahaina.**

Mrs. Richards.
Mrs. Whitney.
Stephen Pupuhi, *Native Assistants.*
Robert Hawaii, and *Native Assistants.*
 Taua,

Mr. Richards felt constrained to visit Honoruru, in January of last year, from a regard to the delicate circumstances of Mrs. Richards’s health, it not being safe for Dr. Blatchely to leave Karaimoku, then in a very critical situation, and whose life seemed of great importance to the mission and to the people. As it became known to the inhabitants of Lahaina, that their minister was about to be absent, they exhibited plain indications of attachment. Many wept, and all expressed sorrow, in the strong-
est terms, inquiring what they should do without a shepherd. A thousand assembled on the beach to take leave; and, after commending them to God in prayer, Mr. Richards and his family embarked.

On the 19th of May, after an absence of four months, he returned. During this time he had received many interesting letters from the people of his charge, particularly from the young princess Nahienaena. Mr. Richards would have returned earlier, had he not dreaded a visit from the Dolphin, which was threatened, in case any missionary went there, before that vessel should leave the islands.

The number of pupils appears to have diminished during this interval, but the schools were continued. Religious worship was conducted regularly by Robert and Taua. On numbering those who attended private prayer-meetings, they were found to amount to 200; and it was supposed that prayer was offered daily in two thirds of the families. As the advantages of Christianity, when compared with the ancient idolatry, were very apparent, and the reception of the Gospel was very popular, the missionaries thought it prudent to be cautious and slow in admitting church members.

The attachment of the natives to Mr. Richards was manifest, not only by their grief at his departure, and their joy at his return, which immediately brought numbers of them seven or eight miles to see him,) but by their solicitude for his recovery when sick, and by the earnest attention, which they gave to his instructions. The monthly concert is attended here, much as in the United States. The people are made acquainted with the state of the heathen in all parts of the world. Two of the prayers are offered by natives.

At a public examination of the schools, July 11, 1826, there were present, from 29 schools in Lahaina, 568 male pupils and 570 females, in the whole 1,138. Absent members of the same schools, 282; making 1,420 enrolled scholars in the town of Lahaina. There were present pupils from other parts of the island, and from neighboring small islands, amounting to 1,895, making the whole number present 3,033. Of these more than three fourths were found able to read in all the books printed in the language. From what was known of other schools not assembled here, it was computed that about 8,000 were deriving some instruction.
in letters from this single station. The school of the young princess was much distinguished at this examination, as it had been at preceding ones.

When Mr. Richards was absent from Lahaina, at a general meeting of the missionaries, in October last, the station was visited by English and American whaleships, whose crews committed gross outrages upon the peace and property of the inhabitants. The governor was absent likewise, and the place was left in the charge of a female chief, a niece of Karaimoku. The anger of the sailors was excited by the fact, that prostitution was forbidden. This prohibition they charged upon Mr. Richards; and a mob proceeded to his house for the purpose of killing him, as they declared. Not finding him at home, and his house being guarded by faithful natives, they turned to such of his other property as they could find, and destroyed it. Kekauonohi, the female chief, with admirable spirit and energy, commanded all the females of the place to flee with her to the mountains, which order was promptly obeyed. The riotous sailors, after filling the place with violence for a number of days, pillaging the houses of the unoffending natives, and destroying their property, returned on board, having totally failed of their object. The people did not resist, partly because they had no high chief to lead them, and partly because they had been taught the peaceable maxims of Christianity. They submitted to the spoiling of their goods, knowing that they were persecuted for righteousness' sake.

The town of Lahaina contains 4,000 inhabitants. What would be thought in this country of the crews of foreign vessels, who should land on the coast, and compel all the females to flee into the interior in order to avoid guilt and dishonor?

Lahaina is on the southwestern point of the island of Maui. The mission became established here in the summer of 1823.

KAIRUA.

1820, recommenced 1824.

This place is on the west side of Hawaii, and about equi-distant from the northern and southern points of the island. In the days of Tamehameha, it was the seat of government for all the islands, and the governor of Hawaii now resides here. It is in a barren and desolate region, on a rough bed of lava. No sweet water
can be had for drinking, except that which is brought by hand about four miles.

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

For fifteen months before the autumn of 1826, there was a very pleasing attention to religion at this place. A number of individuals were thought to give increasing evidence of piety. There can be no doubt that they were deeply concerned for the salvation of their souls, and that their conduct was essentially changed by the motives presented in the Gospel. A safe and prudent course has been pursued. The missionaries have not been in haste to admit the natives, even those in whom they had the greatest confidence, to a profession of religion; lest in time of temptation they should fall away, and bring a reproach upon the cause.

On the 27th of September, 1826, a large church was dedicated to the service of God. Mr. Ely preached from 1 Kings viii, 27, and Mr. Bingham made the dedicatory prayer. This building is 180 feet long and 78 broad. The posts, fifty one on each side, are firmly set in holes blasted in a rock of lava. The roof and the sides are covered with firm and durable thatch. It is hoped that the building will last twenty years. Some idea of the amount of labor bestowed upon it may be formed by the following facts. All the men in the district were called out by the governor in the February preceding, to cut the timber, and bring it from the mountains by hand. In this manner 400 trunks of trees, from 40 to 60 feet long, were collected in a few weeks. The posts having been raised before July, the people were again called out to put on the thatch. About 4,000 came, bringing with them the materials. In a month they had accomplished this part of the work. The floor is a bed of stones, three feet deep, laid upon the rock, and covered with a thick layer of rushes. Mats are spread upon the whole. It is supposed that 6,000 persons were present at the dedication.

This is certainly a work of great public spirit, on the part of Kukini, the governor. He was prompted to it by seeing the multitude...
assembled for religious worship, without any convenient place in which they could hear the word of God.

On the day after the dedication, the people were again assembled, and were addressed by Kuakini, and several other high chiefs, all of whom expressed a determination to follow the precepts of Christianity in their government.

On the 20th, Mr. Goodrich was ordained to the work of the ministry, having previously sustained the character of a licensed preacher from the time of his leaving America. Mr. Whitney was ordained at the same place in November 1825.

The usual audience at Kairua, on the Sabbath, consists of about 3,000 souls. Many of the inhabitants of neighboring villages constitute a part of it. The missionaries make weekly excursions to more distant villages.

In December 1825, Mr. Bishop commenced a tour of the island, which he completed in the beginning of the following month. In this circuit of 350 miles, he preached at most of the villages on his way, and conversed much with the people. He found them willing to hear, and favorably impressed in regard to the Christian religion. They felt their ignorance, and were ready to acknowledge it. Eighty schools were in operation, containing not less than 4,800 pupils, in the whole. This number was greatly augmented, in the subsequent months of the year. Wherever schools were found, the Sabbath was observed. The people abstained from labor and diversion, and listened to the exhortations of the schoolmaster. What is most remarkable, drunkenness was almost entirely suppressed. Mr. Bishop saw but one intoxicated man; though, only two years before, the inhabitants of whole villages were in a state of inebriation at the same time.

When Kaahumanu visited this island, in the fall of 1826, Mr. Bishop accompanied her in a short excursion, and witnessed the faithfulness of her exhortations, and the deep and solemn interest which she manifested in the moral condition of the people. She was formerly very haughty; but, since she became pious, her meekness and condescension attract much observation, and greatly endear her, not only to the missionaries, but to all classes of the natives.

On one occasion, Mr. Bishop preached to 10,000 hearers, assembled in a cocoa-nut grove. This vast concourse was brought
together by proclamation of the chiefs, for the purpose of being
instructed in the design, which their rulers had for some time
entertained, of forming a code of laws upon the basis of the
word of God.

The Gospel of Matthew had been translated here, as well as
at four other stations. From these five copies a standard copy
was agreed upon. The governor very kindly aided in the work
of translating.

Mrs. Thurston had been in a declining state of health, but ap­
peared somewhat better. The other members of the family
had been exempt from sickness the last year.

Missionaries from all the stations assembled here in September,
and held deliberations for several weeks, on the general con­
cerns of the mission. The chiefs held a meeting also, at the
same time. Here Karaimoku died, on the 8th of February last;
but this event deserves a more particular notice, which will
be found under the head of General Remarks relating to this
mission.

WAIAKEA.

1824.

This place is on the north-eastern side of Hawaii, and is also
called Byron's Bay. It has a fine harbor. The soil in the vi­
cinity is very fertile, as it is moistened by showers almost daily.
The climate is essentially different here from what it is on the
other side of the island. There it is dry and sultry; here it is
damp and always exposed to the trade winds.

Mrs. Goodrich.
John Honorū, Native Assistant.

The church, which was mentioned in the last Report as com­
menced, was completed in December 1825, and dedicated on
the last day of the year. It is 96 feet long and 30 broad, and has
been generally filled with worshippers. The chief of the place is
less favorably inclined towards Christianity, than are the rulers
of any other district, in which missionaries reside. He is not
of high rank; nor has he any influence, beyond the effect of his
example. The number of schools is increasing.
KA'VAROA.

1824.

This station is on the western side of Hawaii, sixteen miles south of Kairua, and near the place where Captain Cook was killed.

Mrs. Ely.
Thomas Hopu, Native Assistant.

A letter from Mr. Ely dated Nov. 23, 1826, gives a full and very interesting account of this station. Within ten miles of the place were schools containing more than 2,000 pupils; and about the same number were taught in schools more remote, which originated from the influence here exerted. Mr. Ely is of opinion, that full one half the inhabitants of Hawaii, reckoning men, women, and children, are desirous of learning to read; and that, within two years from the date of his letter, 20,000 persons will be able to read the Gospels; and that more than that number of copies will be wanted. The people will gladly pay for books, either in labor or in the produce of the country; and, in this way, the expenses of the mission may be very materially diminished.

The chiefs, who reside here, have always been friendly, but are becoming more and more kind and attentive to instruction. Naiko, the principal chief, has enlisted with great zeal in the pursuit of knowledge, and appears very thoughtful and serious.

His wife Kapiolani continues to give evidence of decided piety. Kamakau and Alapai, the first an old man, the other a youth, are considered as ornaments to the church.

The people generally attend public worship, and many of them are interesting inquirers. They are very kind and attentive, and ready to do the missionaries any favor which is asked. "We often leave our house with unlocked doors," says Mr. Ely, "and our goods exposed, and, on our return, we always find them unmolested."
The history of this mission, from the landing of the first missionaries to the date of the last letters, comprises a period of somewhat less than seven years. The change which has been wrought within that time, is one of the most remarkable events to be found on record. From a state of utter ignorance, on religious and moral subjects, the chiefs and people have been so much instructed in the Gospel, and have so far been brought under its influence, that the salutary effects are everywhere perceptible. Some of the highest chiefs, who possess nearly the whole authority of the islands, bear most decided testimony to the excellent character and benevolent labors of the missionaries. The most distinguished chiefs have for some time given satisfactory evidence of piety, and have directed their influence constantly to the promotion of religion and good morals among the people. The great complaint of the opposers of the mission is, that too much time is given to religious exercises, and to attendance at school.

In a circular letter, printed at the mission press, dated Oct. 3, 1826, and signed by eight missionaries, representing all the stations, it is announced to the world, and especially to all the residents at the islands, whether friends or enemies, that 'nearly all the chiefs and leading persons on the islands, and many others too, had been taught to read and write so correctly as to correspond by letter;' that 'the vices of drunkenness and gambling, with which the land was formerly almost overrun, were now limited to a comparatively small number;' that 'the observance of the Sabbath was almost universal;' that 'schools were established in every part of the islands, attended by 25,000 scholars in the whole;' that 'a number of the leading persons in the nation, as well as several others of a lower rank, publicly declared their belief in the doctrines and rendered obedience to the precepts of the Bible;' and that 'thousands, who formerly devoted their time to gaming, quarrelling, and the practice of iniquity in all its varied forms, and thousands who wasted their days in idleness, were now assembled in schools, and in the habit of spending their leisure time in reading scripture tracts and listening to instruction.'
This circular was designed to meet, and indirectly to refute, the cavils and misrepresentations of evil-minded men.* It contained a development of the principles of the mission, and challenged an investigation. Some of the residents at Honolulu, dwelling much upon the word challenge, formally proposed a public investigation. The missionaries, after some deliberation, concluded to assemble for the purpose; though, after their long general meeting, such a measure was attended with great inconvenience. They had suffered so much, however, from false allegations, which they had no opportunity to meet, that they were desirous of giving every facility to an inquiry, where witnesses could be introduced, and the whole business transacted in public. They supposed that the residents who had laid hold of the offer of an investigation, intended to make definite charges against the mission; but, on attempting to settle the preliminaries of the meeting, it was found that no accusers were to appear, but that the missionaries were to have the privilege of vindicating themselves generally, or of proving the truth of their own assertions, which were not to be contradicted.

The meeting was held on the 8th of December, in the presence of Captain Jones of the Peacock, several of his officers, and many others. The missionaries appointed Mr. Richards to speak in their behalf, and Mr. Charlton, the British consul, took the lead in the opposition. He brought forward the business of the meeting by mentioning the circular;—alluded to the complaint and remonstrance therein made, and to the engagement of the missionaries, that they would substantiate with witnesses every thing they had asserted;—and then said that he and his friends had assembled to hear what the missionaries had to say and prove.

The missionaries stated, (in accordance with what had been previously stated in a letter, while attempting to settle the preliminaries of the meeting,) that the obvious import of the circular was, that if any assertion contained in it should be denied, or the character or conduct of the missionaries should be impeached, and such denial or impeachment, should be presented in a definite form, and any attempts should be made to sup-

* See this document at large in the Appendix, No. II.
port it by evidence *then* the missionaries would feel bound to answer, by the introduction of testimony on their part.

To this Mr. Charlton replied, that he and his friends had not come together as the accusers of the missionaries, although he, for one, was exceedingly dissatisfied with the operations of the mission, and had made official complaint to his government against it. He proceeded with several vague and extravagant declarations and insinuations, with a view to leave the impression that the people were growing worse and worse.

The missionaries merely demanded, that, if these things were designed as charges, they should be written down, and the evidence produced in support of them.

Mr. Charlton said, for himself and his party, that they were not in the habit of writing; but that he knew the people here, and at the Society Islands also, were a great deal worse than they were when Cook was here. He went on some time, in the same loose and desultory manner as before.

Two American captains then spoke, in a very boisterous and insulting manner, but without making any charge, or allegation, whatever.

To all this, and every thing else, the missionaries replied: "We have challenged an investigation. You have accepted the challenge. Let your charges be stated definitely, and bring your evidence in support of them; then, and not till then, will there be any thing for us to do."

Mr. Charlton said, that there was not a chief on the islands, who dared to testify against a missionary.

Another opposer added, that the evidence against the missionaries was of such a kind, that it was impossible to get at it, so as to bring it forward.

The missionaries said, that they did not expect their opposers to bring sworn witnesses, or such evidence as would be deemed legal by a regular court; but any evidence, *of any sort*, which would at all influence a candid mind, might be exhibited, and to such evidence they would reply: but if no evidence, of any kind whatsoever, could be exhibited, then they should confidently leave it to the friends of civilization to decide, whether their cause and character did not remain unimpeached.

Captain Jones remained a mere spectator, until he perceived the whole ground of dispute; and then rising, proposed that the
circular should be read entire, that it might be looked at as a whole; for he thought some had misunderstood it, in consequence of looking at it in detached parts, which was not a correct way of examining such a communication.

It was read, according to his request, after which he rose again, and, in a very clear and explicit manner, stated what he thought to be its purport. He said that, as he viewed the subject, it was the business of those gentlemen, who had replied to the circular, to direct the attention of the missionaries to some special charge, and bring their evidence in support of that charge: otherwise nothing could be done; for no one would expect the missionaries to arraign, try, and condemn themselves. He thought the circular was a clear, full, and proper declaration of the objects and operations of the mission, and that the public were candidly and fairly called upon to point out any mistakes, either in principle or conduct, and to bear witness of the evil, if there were any. He thought the gentlemen of the mission had done every thing they could on their part, and that now the burden of proof must lie on those, who accepted the challenge; and if charges should be proved against the missionaries, then they might be expected to answer.

He begged pardon for his intrusion if it were such, and took his seat.

This seemed to damp the spirits of the opposers not a little, and one of them soon moved an adjournment.

Captain Jones rose again, and said he did not wish any one to think, that he appeared there as the champion of the missionaries. That was not his intention, though he had taken the liberty of expressing his opinion. He thought the missionaries might err, as well as other men; and where he thought they could improve, he was ready to express his opinion to them, and had even done so; and, as they had so frankly called upon the public to do the same, he saw not why the gentlemen present should refuse.

Another of the opposers renewed the motion for an adjournment, and the meeting broke up.

In the close of the account, which the missionaries forwarded, of these transactions, they say: "Thus ended our trial, as it has been called, although our enemies did not dare venture in writing even a single charge;—and that too, when they had been re-
peatedly challenged to do it. In all these occurrences, we have great occasion to notice the finger of Him, who has ordered all the circumstances of this mission with so much wisdom and mercy."

They speak, also, very respectfully and affectionately of Capt. Jones, as a gentleman, an officer, and a man of religious principle; and add, "he has greatly endeared himself to us, and to the chiefs of the island."

The service, which this officer rendered to the cause of truth and good morals, on an occasion so important, made a very grateful impression on the minds of the Committee, and will doubtless be highly appreciated by the Christian public. When about to leave the islands, more than three weeks after these transactions, and when there had been sufficient time for deliberation and further inquiry, Captain Jones wrote an affectionate farewell letter to the missionaries, in which he bears testimony to the good effects of missionary labors, as they had fallen under his own observation, both at the Sandwich and at the Society islands; says, that he has heard of ill effects of these labors, but has not seen them; declares, that he witnessed the readiness of the missionaries to meet an investigation, and to answer any written charges, which could be susceptible of proof or refutation, and that, as no charges derogatory to their characters had been brought forward after so long a notice, it was but fair to conclude that none could be; and expresses sincere acknowledgments for the kind attention he had received from the missionaries individually. He concludes by saying, "If it should hereafter appear, that this visit has, in however remote and minute a degree, contributed to further the missionary efforts, I shall be well recompensed for the long absence from my family."

Besides the native teachers already mentioned under the title of Native Assistants, Richard Kalaiaulu, Kahikona, Bar-timea Lalani, and a considerable number of others, have been employed to conduct prayer-meetings among the people at different places, and have been useful in this way, as well as in teaching and superintending schools. In every district of all the islands, schools have been established, and so rapidly have they increased, that an exact register of them all had not been kept. In the instruction of these schools, not less than 466
native teachers are employed, who, being able to read and write, and apparently well disposed, are in no small degree useful to those under their charge. The missionaries have adopted a regular system of employing schoolmasters, and of giving them certificates of appointment.

The subject of marriage, as it concerns the inhabitants in their new circumstances, has demanded much attention; and it is a constant part of missionary labor to introduce Christian principles in regard to all the intercourse between the sexes.

Among the numerous decisions at the general meeting, was one directing an application to the Board for a reinforcement, consisting of at least five ordained missionaries, a physician, and a printer. At all the stations, it is the earnest desire of most of the chiefs and many of the people, that the number of missionaries should be increased; and that every village should be enlightened by the Gospel.

DEATH OF KARAIMOKU. This distinguished chieftain possessed great power and influence at the islands, during a period of more than thirty years. He was a hereditary chief, but not of high rank. His capacity for public business recommended him to Tamehameha, to whom he proved a faithful and most responsible agent. From the death of that king, in May 1819, till his own death, he shared the principal authority with Kaahumanu. For the last year of his life, he was in a constant state of suffering from the dropsy, to relieve him from which he was the subject of ten or twelve operations. In January last, he felt so well, that he desired to visit Hawaii, thinking he should probably die there. He touched at Lahaina, witnessed the reception of the young princess into the church, and proceeded with a degree of comfort to Hawaii. Under an unsuccessful operation he fainted, revived a little, and died in a few hours. The missionaries learned from Tute, his Tahitian teacher, that Karaimoku’s mind appeared, in his last conversation, to be steadfast in the faith and hope of the Gospel.

Some months before his death, he had his parting advice to his people committed to paper. Just before he left Oahu, it was read to him. “These are my sentiments still,” said he, “and on the day that I am taken away, I wish the people to be assembled, and these words to be read to them as mine.”
document, like his other compositions, since his professed obedience to the Gospel, is described as breathing a spirit of piety, and exhibiting evidence of the Christian hope.

Before the arrival of the mission at the islands, this heathen chief had never learned any thing respecting religious or moral subjects. Though shrewd and sagacious as a ruler of savages, and as accustomed to transact business with many sorts of men, he had been habituated to most of the vices of the heathen state. It was not till two or three years after the establishment of the mission, that Christian instruction appeared to exert much influence upon his mind. From the time of the insurrection at Tauai, his conduct seemed to be regulated by religious principle. The evidences of his Christian character, are thus enumerated by Mr. Bingham, in his last letter.

"The consistency of his life with what he knew of the requirements of the word of God;—his steady adherence to Christian principles, which he professed to follow since his contest, preservation, and victory at Tauai;—his steady, warm, and operative friendship for the missionaries, and his constant, and earnest, and efficient endeavors, while his health would allow it, to promote the cause of instruction and religious improvement among the people;—his constancy in attending the worship of God;—his firmness in resisting temptation;—his faithfulness in reproving sin;—his patience in suffering;—his calm and steady hope of heaven, through the atonement of Christ, whom he regarded as the only Saviour, to whom he had, as he said, given up himself, heart, soul and body, to be his servant for ever.—all combine to give him a happy claim to that most honorable title of rulers on earth, a nursing father in Zion, and to the name of 'Christian, the highest style of man.' This world, he said, is full of sorrow; but in heaven there is no sorrow nor pain;—it is good; it is light; it is happy."

It is a subject of gratitude, that the life of so important a man was preserved during the troubles of last year, when his sudden removal might have been followed by most disastrous consequences. Thanks should be rendered, also, for the gracious support which was afforded him, during his long illness, as death gradually advanced. The power of religion was strikingly manifest in the victory, which, in this instance, faith gained over inveterate habits, pride, the love of sin, and the love of the world. Nothing but Christian truth ever obtained such a conquest.

It is not improbable that some of the natives, disliking the restraints of a strict morality and the claims of the divine law,
may form a party in opposition to the progress of the Gospel. Such a party would be cherished by all foreigners of loose principles and bad character. If the missionaries are called to meet opposition in any new form, let their brethren, scattered throughout our Christian community, intercede for them, that they may receive wisdom from on high.

The debts contracted by the improvidence of the chiefs, have presented a serious obstacle to the work of improvement. The amount of these debts is found to be about $160,000; and the government is making exertions to pay them off soon. For this purpose a tax was recently laid, which, considering the circumstances of the people, must be denominated a heavy one. Every able bodied man is required to cut in the mountains, and bring to some prescribed port, half a *picul* of sandal wood, which is valued at *four dollars*, and is taken at that rate by the creditors of the government. On his complying with this requisition, he is permitted to cut the same quantity, and dispose of it for his own benefit. Such a privilege was never before granted to the people, and is one proof of the beneficial effects of Christianity in opening the minds of the chiefs to principles of right and wrong. It should here be mentioned, that Karaimoku had for some time been in the habit of paying his laborers regularly for their services, instead of compelling his vassals to work for him without compensation, as had previously been the practice. In this general exertion to pay off the public debt, every adult female is required to pay one dollar, or products of her labor to that value.

In closing the account of this mission, the Committee would express their unfeigned thanks to God for his kindness to the missionaries, when placed in new and arduous circumstances; and for the prospect of sending a reinforcement to their aid. With the permission of Providence, such a reinforcement, consisting of four ordained missionaries, a physician, a printer, their wives, and several other individuals, will embark from Boston, about the first of November.*

* See Appendix No. III.
The country now inhabited by the Cherokees was received by them from their ancestors. By numerous treaties large tracts have been sold to the United States. The territory, which remains to the tribe, is supposed to contain from 10,000 to 12,000 square miles, or from 6,000,000 to 8,000,000 acres. About two thirds of this country lie in the N. W. corner of Georgia; about one fifth in the N. E. part of Alabama; one tenth in the S. E. part of Tennessee, and a small fraction in the S. W. corner of North Carolina. The Chatahoochee river forms the S. E. boundary, and the Tennessee river the N. W. boundary. There is some land of the first quality: much that is of inferior value, and not a little entirely incapable of cultivation. The number of people is supposed to be about 14,000.

No change of the individuals, connected with this mission, has taken place within the year past, except that two unmarried females are on their way, to aid in various domestic cares and labors.

This place is situated near the 35th parallel of latitude, about 7 miles S. E. of the Tennessee river.

Mrs. Worcester.
Mr. John C. Elsworth, Teacher and Superintendent of secular concerns.
Mrs. Elsworth.
Mr. John Vail, Farmer.
Mrs. Vail.
Mr. Ainsworth E. Blunt, Farmer and Mechanic.
Mrs. Blunt.
Miss Sophia Sawyer, Teacher.
Mr. Luke Fernal, Mechanic.
Mrs. Fernal.
Mr. Henry Parker, Miller.
Mrs. Parker.
Mr. Worcester is still employed in acquiring the Cherokee language, with a view to preaching, translating the Scriptures, preparing school-books, &c. He expects to remove to Newtown, in a few months, for the purpose of securing some advantages, in regard to the language and translations, which could not be so well secured elsewhere.

The schools continue to flourish. The examination last June was peculiarly gratifying. Mr. Worcester gave a full account of it, which appears in the Missionary Herald for September. Among the instances of proficiency, which seem quite remarkable, are these: In the school for girls, two of the pupils answered sixty two questions in geography, (many of the answers being very long and complicated,) without any mistake, except in regard to the southern boundary of one of the United States. In the school for boys, though many words were spelled, in different parts of the spelling book, not a single mistake was made in this exercise. The number of pupils here is about fifty; of whom rather more than half are boys. Some of the girls are beginning to show quite a fondness for reading.

Mr. Parker removed hither from Carmel last winter, as his services were particularly needed for tending the mills.

The smith's shop was burned by accident in December, which occasioned considerable loss, not only by the destruction of property, but by the delay before this branch of business could be resumed. The Cherokees in the neighborhood felt the inconvenience of this interruption very sensibly.

The mission family has suffered much by the ague and fever. Though this disease has generally yielded to medicine, within a short period, yet relapses have been frequent. There is reason to fear that the mill pond, half a mile distant, has an unfavorable influence upon health.

CARMEL.

1820.

On the road from Augusta to Nashville, 62 miles S. E. of Brainerd.

Mr. Isaac Proctor, Teacher.

Mrs. Proctor.

Mr. Josiah Hemmingway, Farmer.
It was found on trial, that the farming business of the station could be done by Mr. Hemmingway, with some aid from hired natives, and that Mr. Parker could be more advantageously employed at Brainerd than here. The crops of last year were abundant. Eight hundred bushels of corn were gathered, with a sufficient quantity of forage for the cattle and horses. From the live stock of the mission a supply of beef and pork was derived. The example of farming set here has had a very pleasing effect upon the natives in the vicinity, and has stimulated them to new agricultural labors. The prospect of crops the present year is very good.

The school has been uniformly in a pleasing state. The proficiency of the scholars is very respectable. The average number through the year is about 25;—more in the winter, fewer in the summer, when they are taken away to labor. Several children live in Mr. Proctor's family, greatly to the satisfaction of their parents. In some instances, there is a rapid improvement; and, in one instance lately, a painful disappointment of the hopes of the teacher.

Four persons have been added to the church, within the year past; three whites and one native. They all appear to give remarkable evidence of piety. There are twenty nine natives, now members of the church, in good standing. Four or five have been dismissed to join other churches. There is much ignorance, however, on religious and moral subjects, still remaining with the professors of religion, and much skill and patience are necessary to guide them aright in the way of truth.

CREEKPATH.

1820.

Situated four miles south of the Tennessee river, and a hundred miles W. S. W. from Brainerd.

Rev. William Potter, Missionary.

Mrs. Potter.

Mr. Fenner Bosworth, Farmer.

Mrs. Bosworth.

Miss Erminia Nash.

At the last intelligence from this station, there was an unusual degree of seriousness among the people. A number were anx-
iously inquiring, with reference to their own salvation. Some of the native converts lead very exemplary lives, and greatly recommend the Gospel by the consistency of their conduct.

The Rev. John Allan, of Huntsville, recently attended the examination of the school, and transmitted a full account of it to the Corresponding Secretary. The following particulars are taken from this account. A considerable portion of the scholars read with fluency in English: some of them as well as any children, of the same age, among the whites. A number had made respectable proficiency in grammar and geography. The examination on these branches was thorough and highly satisfactory. A few of the most advanced pupils had carefully studied the history of this country. There was, also, an exhibition of speaking. The girls showed specimens of needlework. All were then examined in the catechisms, which they had learned. The exercises were closed by two addresses—one of them by an aged Indian, in his native tongue, who warmly recommended the school to the children. "I could have wished," says Mr. Allan, "that all those who feel indifferent or opposed to missions had been present. Their ill-founded prejudices must surely have vanished, in view of such an interesting spectacle."

On the following Sabbath the sacrament of the Lord's supper was administered. Mr. Allan remained, and took part in the solemn services. He describes his whole visit as in a high degree gratifying to his Christian and philanthropic feelings.

The little society, formed among the native females here under the auspices of Catharine Brown, continues to raise an annual contribution, in aid of evangelical operations.

HIGHTOWER.

1823.

One mile south of Hightower river, and about eighty miles S. S. E. from Brainerd. The inhabitants of this neighborhood are nearly all natives.

Rev. Daniel S. Butrick, Missionary.

Mrs. Butrick.

During last autumn the school was continued by Miss Proctor, who had been very useful in that employment. An arrangement
was made by the missionaries, in consequence of which Mr. Boudinot and his wife resided here through the winter. The boys were taught by Mr. Boudinot, who also aided Mr. Worcester, in his acquisition of the language. In the spring, Mr. Butrick and Miss Proctor were united in marriage. There are some encouraging appearances at this station. Several of the church members are quite engaged in their holy calling; and would exceedingly regret the loss of the school and the removal of religious privileges.

The exact number of pupils in the school is not mentioned. Nine on ten board in the family, of whom four or five are provided for at the expense of their parents.

WILLSTOWN.

1823.

Situated in Wills Valley, between Lookout and Racoon mountains, about 50 miles S. S. W. of Brainerd.

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

The employment of Mr. Chamberlain is, principally, to preach as an evangelist, in different parts of the nation, where his services are especially demanded. During a part of the year past, he had the assistance of Mr. Steiner, as an interpreter, and subsequently of other individuals. At a preaching station 14 miles south of the mission house, among secluded natives, who have had little intercourse with the whites, there has been a serious attention to religion, on the part of three or four individuals. The wife of the man, at whose house the meetings are held, appears to be truly converted to God. There has also been more than ordinary attention to preaching, in various other directions.

Mr. Hoyt, in a communication dated July 3d, says: "We are called to give thanks to God for his abundant grace, in preserving the unity and peace of the church, and in adding to our small
number two more, who, in the judgment of charity, have been made partakers of renewing grace. Among the people there has been no falling off, in a general disposition to attend preaching and respect the Sabbath; and there appears to be a gradual increase, in the practice of the moral and social virtues, and industrious habits. Still, in more instances, we have to lament a want of attention to spiritual things, and a cold indifference respecting the Sabbath and the house of God.

The school has been small, not exceeding eleven children, on an average. The health of Mr. Ellis has improved, so that he has attended more regularly to the business of teaching than in former years.

Mr. Darius Hoyt has so far advanced in his theological education, as to have been licensed to preach the Gospel by the Presbytery in Tennessee, under whose direction he has been studying at Maryville.

HAWLEIS.

1823.

On the north bank of Hightower river, about 50 miles south of Brainerd.

Dr. Elizur Butler, Physician and Catechist.

Mrs. Butler.

A church was formed here, on Lord's day Sept. 17, 1826. But four natives were admitted as members, at the first organization. Ten others were proposed to be admitted afterwards. At the close of July last, the number of church members had increased to twenty, and others were proposed for admission. There has been a great readiness among the people to receive instruction in religion.

The mission family suffered much with sickness in the early part of summer. Before that time, eleven Cherokee girls were boarded and taught in the family. There is some opposition to religion in the neighborhood, but, on the whole, the state of things is improving.

It is a pleasing fact, that a pious Cherokee young woman, who received her education in Mr. Potter's family, has rendered im-
important aid in the domestic concerns of this station, especially during the season of sickness.

**Candy's Creek.**

**1824.**

Twenty five miles N. E. of Brainerd, and ten miles S. W. of the Cherokee Agency.

Mr. William Holland, *Teacher.*

Mrs. Holland.

There are some striking instances of the effect of religious teaching here. Among these was the case of a Cherokee man and his wife, who live in a retired place and speak no English. The man was long in a serious and anxious state of mind, and at last gave pleasing evidence of a change of character.

The school has been continued as heretofore, and is increasingly useful.

**General Remarks.**

The establishment of a printing press, at the expense and under the direction of the Cherokees themselves, has been delayed by various causes; but seems likely to take place soon. The Committee have been requested to execute this business, and have cheerfully undertaken it for their Cherokee friends. Punches have been cut, and types cast, after the model of Guess's alphabet, at the foundry of Messrs. Baker and Greele, Boston. A fount of English types has also been procured, and a press of a very superior kind. It is hoped that printing will be commenced, in Cherokee and English, early in the ensuing year. Mr. Bouli-not has been engaged, by the Cherokee council, to superintend the publication of a newspaper, and of such other works, in the department of school-books, translations, &c. as the exigency of the times may call for.

A very considerable advance has been made recently, in the organization of a regular civil government. Courts have been established for several years, and justice has been administered according to the usages of civilized countries. The national council has met annually, and exercised the functions of a legislative
MISSION AMONG THE CHOCTAWS.

The two highest chiefs died the last winter. The first was Pathkiller, an uninstructed Indian who could speak no English. The other was Mr. Charles R. Hicks, a respectable man, who had for more than ten years been an exemplary professor of religion. He long enjoyed the confidence of his people, and proved himself worthy of that confidence. To great moderation he joined great firmness of principle, and his death must be considered a public loss.

VI. MISSION AMONG THE CHOCTAWS.

Though the principles, upon which the missionaries among the Indians offer their services, have been fully explained heretofore, yet it may be useful to insert in this Report the following paragraphs, from the introduction to an account of the Choctaw Schools; prepared by Mr. Kingsbury, and published last winter, under his name, in an Alabama newspaper. The object of the writer was, to communicate facts for the information of the people in the neighboring white settlements; and thus to correct many misrepresentations which had gone abroad.

"There is one point, on which I feel it a duty particularly to remark: it respects the services of the missionaries. These, so far as pecuniary compensation is concerned, have all been gratuitous.—Seven, who, with one exception, came on missionary ground with vigorous health, and in the bloom of life, have finished their labors, and entered, as we trust, on their eternal rest. They sought, and they obtained, no earthly reward, either for themselves, their friends, or their children. The surviving missionaries have no expectation, that, in this world, they will, in any way, receive a compensation for their services.

"The missionaries receive food and clothing for themselves and families, and the means necessary for the prosecution of their work. But, lest it should be supposed, that large sums are drawn from the funds to furnish the missionaries and their families with clothing, bedding and furniture, it must be stated
that, hitherto, most of the missionaries have been principally supplied, either from what was their own property or from what has been furnished by their particular friends.

There are families in the Choctaw mission, containing from four to seven individuals, who have not expended from the funds of the mission, twenty-five dollars a year, for their clothing, bedding, and furniture. It may be further remarked, that the missionaries, in addition to their own services, have applied more than two thousand dollars of what was their own property before they joined the mission, to the establishment and support of the mission and the schools. Nor is there the most distant expectation, that this will be refunded. They have, also, made donations to different societies, to a still larger amount. It is with reluctance I make these statements, but, on account of the erroneous reports and impressions that have gone abroad on this subject, I feel constrained in justice to the cause of missions, to state things as they are.

"We put in no claim of merit, on account of what we have done. It is no more than was our duty; no more than the spirit of the Gospel requires; no more than we owe to Him who died for our redemption, and who enjoined it upon his disciples, to 'go into all the world,' and 'teach all nations.' Nor is the sacrifice of doing this, so great as many imagine. All that any of us really need in this world, is the means of subsistence while we live in it. How many thousands, who have no higher object than this world's goods, labor hard all their days, and, at their death, leave nothing for their families? And how many thousands, to whom, fortunes are left, would have been better without any? All the missionaries claim, is the character of honest men: of being influenced by a sincere desire to benefit a wretched and suffering portion of the human family."

Mr. Philo P. Stewart, who was compelled by ill health to leave the mission, in the spring of 1825, and who has since spent a part of his time in rendering various services to the Board, is now on his way to the field of his former labors. He is accompanied by Mr. Bliss, who made a visit to the north by permission of the Committee, Mr. Elijah S. Town, who goes to Mayhew to aid, for a limited time, in the farming department, and six unmarried females, who have been approved as well qualified to be useful in the capacity of teachers of children and helpers in domestic concerns.

ELLiot.

1818.

Situated in latitude 33 and a half, about 50 miles east of the Mississippi river.

Mr. John Smith, Farmer and Superintendent of Secular Concerns.

Mrs. Smith
Mr. Joel Wood, Teacher.
Mrs. Wood.
Mr. Zechariah Howes, Farmer.
Mrs. Howes.

The farming business of this station is managed with such skill and success, and so much advantage is derived from the live stock, that the station has more than supported itself the year past. About a hundred acres of land have been reclaimed from the wilderness, since the commencement of labor here, of which twenty five were planted with corn last spring, and the prospect of a good crop was favorable on the first of July. The health of the mission family was uncommonly good for several months preceding; though several members suffered severely from sickness last autumn.

The school, in this place, some years ago experienced various disappointments, arising principally from the fickleness and prejudices of the natives, and the inauspicious influence of some unreasonable men among them. The state of things has been improving of late, especially within the last year. Mr. Smith and Mr. Wood write in terms of high satisfaction, and with expressions of devout gratitude on account of the favorable turn in this respect. The former says, "The good deportment of the scholars, their uncommon diligence in study, their subordination, and their improvement in learning the last nine months, have exceeded the most pleasing anticipations of the friends of schools,—have put to silence enemies and gainsayers, and given a new impulse to others, who formerly took neutral ground. We cannot always judge accurately from appearances; but I think it more than probable, that we shall be under the necessity of rejecting numbers, who will be offered for admission at the commencement of the next term."

Mr. Wood says, "The highest class is further advanced, and more promising, than any class of equal number, which this school has ever contained. Several of the largest scholars have set an example for others, in study and behavior, worthy of imitation; and their influence has been salutary. The pupils generally have been more easily governed than heretofore. Contentment and complaisance have been visible in most of their deportment. Religious instruction has been attended to, with as
much interest as is common, or more. A few, sometime in the winter, and especially the girls, manifested an unusual degree of tenderness, and sometimes wept. We feel encouraged, and would record these tokens of divine mercy, while at the same time we would remember, as well we may, that *except the Lord build the house, they labor in vain that build it*. Goodness and mercy have followed us all, and to our ever blessed Benefactor be praise and honor.”

The whole number of native pupils taught within the year is 44: the average number, 38; of whom 26 were boys, and 12 girls. Children of the mission family 5. Twenty four native pupils write on paper; seventeen have written compositions; the same number have studied arithmetic; twelve have studied geography; and nine have applied themselves to book-keeping. Eight boys and three girls, (natives,) can readily answer about 400 questions, on the maps of the world, N. and S. America, Africa, and especially the United States. They can accurately describe the boundaries of the several states, and the courses of between 30 and 40 of the principal rivers. The students in arithmetic are in various stages, from multiplication to compound proportion. Most of the writers have been taught to keep a counting house calendar and to write notes, orders, &c.”

The girls have made 178 garments, under the direction of Mrs. Howes, beside attending to the ordinary employments of housekeeping.

The boys, under the superintendence of Mr. Howes, have cut the wood for eight fires; cut and helped to clear two acres of heavy timbered land; planted and hoed more than twenty acres of corn and potatoes; dug 300 bushels of potatoes; split 500 rails; ground meal for the large family six months in a hand mill, and aided in milking, and in washing their own clothes, besides numerous occasional jobs.

Every successive examination is more interesting.

Articles of clothing given to the school valued at $184.

MAYHEW.

1820.

Ninety miles east of Elliot, and 25 miles west of the line, which separates Mississippi from Alabama.
MISSION AMONG THE CHOCTAWS.

[Report,

Rev. Cyrus Kingsbury, Missionary, and Superintendent of
the Choctaw Mission.

Mrs. Kingsbury.
Mr. William Hooper, Teacher.
Miss Anna Burnham, Teacher.
Mr. Anson Gleason, Teacher.
Mrs. Gleason.
Mr. Stephen B. Macomber, Teacher.
Mrs. Macomber.
Miss Philena Thatcher.

All the individuals, mentioned in the above list as teachers, are
not employed in that capacity at present. Mr. Macomber's time
is taken up in attending upon his wife, who is apparently in the
last stages of a decline. Mr. Hooper being temporarily relieved
in his department by Mr. Gleason, volunteered his services to
our respected brethren of the Chickasaw mission; their station
at Monroe being destitute of a teacher. All the missionaries ap­
proved of this measure.

The average for the school for boys has not exceeded 20; that
of the school for girls has been the same; not reckoning, in
either, the children of the mission families.

Some children have left the school because they were tired
of confinement; and some on account of their parents being dis­
satisfied with the state of religious inquiry at Mayhew. Others
have made rapid improvement, and commended themselves
strongly to the affection of their teachers. Miss Burnham says,
of the girls under her care, "The conduct of those who are now
present, has been as good as in schools generally; and the
propriety of behavior observable, in some of them, it is believed
is not excelled by any school in any country."

During last winter and spring this station was greatly favored
by manifestations of divine grace. A large part of the members
of the school and the family were deeply concerned for the sal­
vation of their souls. From that time to the present a number
have given satisfactory evidence of having truly accepted the
offers of salvation. On the first sabbath of June nine persons
were admitted to the mission church; viz. three hired men, two
of Mr. Cushman's children, a black woman employed in the
kitchen, a lady from Columbus, and two native girls, members
of the school. Another lady and a gentleman from Columbus
would have been admitted, had it not been for the sickness of the lady, who died soon after, and left pleasing ground of consolation. An aged white man, who had long resided among the Choctaws, and a native young woman, who had been educated in the school, were proposed for admission at the same time.

This merciful dispensation of Providence is acknowledged by the missionaries with devout gratitude, and as a blessing of inestimable value.

BETHEL.

1821.

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

As nearly all the people have removed from this neighborhood, it has been thought expedient to discontinue the station. The school was relinquished in June, the number of pupils having been small. Mr. Macomber and his wife removed to Mayhew in the latter part of summer.

Seven of the pupils were removed from this place to the Choctaw academy in Kentucky. Five, in addition to reading, writing, and spelling, had reviewed Murray's Abridgment, and attended to parsing. They had also been in the habit of writing compositions. Four had proceeded in arithmetic as far as the extraction of the square root.

EMMAUS.

1822.

About 110 miles N. N. W. of Mobile and 130 S. S. E. of Mayhew, within two miles of the southern limit of the Choctaw country.

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

The number of native pupils is fifteen. Several have been removed to the academy in Kentucky. This station has been
aided by an interpreter, and the scholars have made much greater proficiency than heretofore in reading and speaking English.

SCHOOL AT MR. JUZON'S.

1823.

About 85 miles S. S. E. of Mayhew, on the old Mobile road.

This school is taught by a person hired to perform that service. The man, who was thus employed last winter, became hopefully pious, while on a visit to Mayhew. No exact return from this school has been received. Probably the number of pupils has diminished by the removal of several to the academy above mentioned. In 1826 the number was 15.

GOSHEN.

1824.

About 50 miles W. N. W. of Emmaus, 115 S. S. W. of Mayhew, and 8 S. E. of the military road.

Rev. Alfred Wright, Missionary.
Mrs. Wright.
Mr. Elijah Bardwell, Farmer.
Mrs. Bardwell.
Mr. Samuel Moulton, Teacher.
Miss Eliza Buer.

Mr. Moulton was sent forth by the Board in December last, to aid in the business of instruction, wherever Mr. Kingsbury should think his labors most necessary. The small school in this place was assigned him, and Mr. Bardwell, who had previously taught it, was released to engage in more active labors, which, it was supposed, would be more conducive to his health. He had suffered much from confinement.

Mr. Wright has been much occupied in learning the language of the natives, and in preparing elementary books, in connexion with Mr. Byington. For several months past his health has suffered severely. As opportunities are presented, he preaches in the neighboring white settlements, or communicates divine truth to the natives in their own language.
There was a time of religious attention here also, while the seriousness prevailed at Mayhew. Several persons were under deep impressions, and two have been admitted to the church; viz. a child of Mr. Bardwell and a native young woman, who had been taught in the school.

The people in this vicinity are not yet able to appreciate the value of instruction. They remove their children from school on frivolous pretences; and it will probably take some time to give them adequate views of their true interests. Only six native children have attended school here during the year past.

Mr. Bliss whose diligence and judgment, in conducting the agricultural business, have been particularly useful to the station, made a visit to the north last spring, with the permission of the Committee. He is now on his return, but whether he will reside at Goshen, or at some other place, is uncertain.

Near the Natchez road, about 35 miles W. of Mayhew.

Rev. Cyrus Byington, Missionary.
Mr. David Wright, Teacher.

There has been an increase of religious attention here, though confined to a few individuals. One Choctaw man, it is thought, has become pious. Mr. Byington has been absent the greater part of the time; but Mr. Wright has endeavored to supply his place, so far as he could, in giving religious instruction on the Sabbath, and at other times, and in going from house to house.

The average number of pupils was 20. The usual course of studies has been pursued. The highest class read the New Testament, English Reader, and Webster's Spelling Book. They read, write, and spell well; and speak and understand English tolerably. The conduct of the pupils, with very few exceptions, has been highly commendable. Seldom is any kind of punishment necessary. Much use has been made of the Choctaw Spelling Book.

Mr. Wright has been called to drink deep from the cup of affliction. After much distressing sickness, in the summer and fall of 1826, Mrs. Wright was removed by death. On the 13th of
November. Within four days, an infant son, six months old, followed the mother to the grave. Soon afterwards, Mr. Wright was seized with a disease, which lasted long and wore a very threatening aspect. During all this season of trial, he was sustained by heavenly consolations. His dying consort had evidently been in a state of happy preparation for leaving this world; and he rejoiced in the glorious provisions of the Gospel on her account and his own. She had been a laborious and faithful helper in the missionary work, and her services appeared to be needed still; but, as the decision of infinite wisdom was not in accordance with our short-sighted views, nothing remained but quiet submission to the purposes of heaven.

Mr. Byington spent a great part of the winter at Mayhew, in company with the Rev. Alfred Wright, revising, correcting, and enlarging several elementary books, which had been some time in a course of preparation for the press. Great pains were taken to have them correct. Many parts were read to five or six interpreters separately, and the whole was examined in the presence, and with the aid, of Mr. Israel Folsom, who has been recently employed as an interpreter at Mayhew, and whose services in that department are exceedingly valuable. Mr. Folsom spent several years at Cornwall, Con. and there evinced that he possessed a mind capable of accurate investigation.

On his journey to Cincinnati, Ohio, for the purpose of superintending the publication of these books, Mr. Byington visited the Chickasaw mission; and as he passed through Tennessee and Kentucky, pleaded with Christians in its behalf, and took up several collections in its favor. The Committee entirely approve of this kind and fraternal regard to a sister institution. So far as the printing at Cincinnati permitted Mr. Byington to be absent, he made excursions in the neighborhood, attended meetings of clergymen, and invited contributions toward defraying the expenses of publication. He was very cordially received by his Christian brethren in Cincinnati, and such other places as he visited. His design was not fully accomplished probably; before the beginning of the present month.*

* Before this part of the Report was printed, the Committee learned, that Mr. Byington was ordained to the work of the Gospel ministry, by the Presbytery of Cincinnati, at Oxford, Ohio, on the 4th of October. His joining the Choctaw mission in 1820 was, owing to circumstances which need not here be detailed.
HACHAH.

1824.

About 50 miles N. W. of Goshen and 90 miles S. W. of Mayhew.

Mr. Gleason left this station and came to the north, by permission of the Committee, in the spring of 1826. He returned, in the beginning of last winter, having become united in marriage to Miss Bethiah W. Tracy, of Lebanon, Con. During his absence, the principal patron of the school, a native by the name of Harrison, was removed by death. This event altered the circumstances of the station so much that it was thought best for Mr. Gleason to remove to Mayhew; whence he could go about four times a week to a village five miles distant, in a southerly direction, with a view to the instruction of the natives, both adults and children, in their own language. Mr. Gleason would, in the mean time, be usefully employed in various duties and cares belonging to so large an establishment.

BOK-I-TUN-NUH.

1825.

Four miles west of Emmaus.

Mr. Loring S. Williams, Assistant Missionary.

Mrs. Williams.

As the opportunities of usefulness in this neighborhood are not great, or frequent, Mr. Williams will probably remove to some other station in the course of a few months.

STATION NEAR COL. FOLSOM’S.

1826.

About 20 miles S. E. of Mayhew.

In the summer of last year, Mrs. Sarah C. Moseley, widow of the late Rev. Samuel Moseley, commenced a school in the family, sudden and unexpected. As a licensed preacher, from the time of completing his theological course at Andover, he had pleaded the cause of missions, for a year previous to his engaging in missionary labor. Having been constantly employed in the wilderness, it has never before been convenient to attend any meeting of ministers, so as to be fully invested with the ministerial office.
of Col. Folsom, where she had reason to think her services were acceptable and useful.

Mr. Anson Dyer, who has for some years been attending to the study of the Choctaw language, has availed himself of the kindness and hospitality of Col. Folsom to prosecute his studies still further. For this purpose he also resided in the same family about three months. Afterwards he went to assist Mr. Wright at Ai-ik-hun-nuh; but, at the solicitation of Col. Folsom, he returned, and commenced two schools, with the countenance and aid of his patron, in villages a few miles off. The principal design was to teach adults and children to read their own language. At first, there were 35 learners in one of these schools, and 20 in the other; but after the novelty was over, the number was diminished to eight in each. The perseverance of even this number, however, considering all the circumstances of the case, is a favorable indication. Whenever teachers shall be furnished who are familiar with both languages, and who shall be amply supplied with elementary books, there is reason to hope that the attention of the natives generally will be roused to the importance of letters and civilization.

The place of Col. Folsom is three miles from the U. S. agency. He has chosen for it the scriptural name of Gibeon.

**STATION AT MR. ROBERT FOLSOM'S.**

1827.

About 11 miles W. of Mayhew.

Mr. Calvin Cushman.

Mrs. Cushman.

It is but a few weeks since it was determined to commence a residence here. The family of Mr. Cushman is in peculiarly favorable circumstances for exerting a happy influence upon the natives, as two or three of his oldest children are thought to have become pious. From having been brought up in the same school with Indian children, they are in habits of communicating their thoughts in the Choctaw language.

Beside the missionaries and assistants above mentioned, in connexion with different stations among the Choctaws, Mr. Adin C. Gibbs has been employed the year past, first at Goshen and
then at other places, as a teacher in the schools. He will probably be stationed at Emmaus.

GENERAL NOTICES.

From the foregoing account it is apparent, that the history of the last year should prompt to sincere and hearty expressions of thanks to God, for his gracious visitation in awakening sinners to a state of concern for their souls, and in bringing them, as is hoped and believed, to the saving reception of the Gospel. Such an exhibition of divine power and love should lead to more fervent prayer, and more zealous labor, in this great work. Individuals of European, African, Anglo-American, and Aboriginal American descent, have become members of the household of faith, united in affection and in a public covenant, the object of which is to secure everlasting benefits; and thus, in connexion with a single mission, in the course of one year, the Gospel appears to have become the power of God and the wisdom of God, to persons of so many different classes.

The school at Elliot has doubtless risen much in the estimation of the natives; and some advances have been made in teaching the Choctaw language, at nearly all the stations. It is to be admitted, however, that the progress of knowledge has not been so rapid, as was anticipated by most friends of missions; and the natives have not all that confidence in the advantages of education, and in the success of the mission schools, which could be desired. Their hopes are now much fixed upon the Choctaw academy in Kentucky, where, it is stated, the pupils are much pleased with the treatment they receive, and are making good proficiency in their studies. It is to be remembered, that these pupils were generally taken from among the most forward scholars in the schools under the care of this Board; and that they entered upon their new course with peculiar alacrity, owing to several circumstances, one of which was, that they were not required to labor with their hands, in the intervals of study, as has been the practice at all the mission schools. It has been a prevailing opinion, that Indian young men should be accustomed to some kind of agricultural or mechanical labor, in order to prepare them for a course of hardy industry, when their education shall have been completed. As all children,
and especially children who have known little of parental government, are much fonder of play than of labor, it has often been a cause of dissatisfaction with the schools, that the pupils are constrained to work in the intervals of study. Many of the natives, however, in the successive years of the mission, have decidedly approved of the plan. The Committee sincerely desire, that the Choctaw Academy may fully answer the expectations of its friends; and that advances may be made in the great work of evangelizing and civilizing the American Indians, by every experiment intended for their benefit.

Within the last year and a half, important changes have taken place, in what may be called the civil polity of the Choctaws. The principal influence has been heretofore exerted by three high chiefs, one in each of three districts into which the whole territory is divided. In the spring of 1826, two of these chiefs, having been for some time unpopular, were displaced by the captains and warriors, that is, by all the male inhabitants, who saw fit to attend councils held for the purpose. Men of more knowledge, intelligence, and public spirit, were chosen in their stead. This was the first movement toward forming a regular civil government.

In August, a council was held, at which some principles were fixed, and adopted in the form of a written constitution. Among these principles were the following: that there shall be a general council twice a year, to be composed of the three chiefs, the captains, (viz. the head men in each village, neighborhood, or small district,) and a warrior, or common man, to accompany each captain: that no law shall be valid, unless enacted by the votes of a majority of the council, with the approbation of two of the chiefs: that the soil is the common property of the whole people, and no part can be sold without the consent of the inhabitants of each district: and that there shall be a Standing Committee in each district to watch over the general welfare.*

Whiskey still continues to be the bane of this people, though there is a sensible improvement in one of the districts, where much less is consumed than formerly.

It is hoped that the printing of Choctaw books, which has recently been completed by Mr. Byington, will give an impulse to the

*Appendix No. IV,
work of instruction. One Spelling Book, Choctaw and English, another in the Choctaw only, and ten tracts, containing a considerable variety of useful matter, must be an invaluable treasure to those, who are just beginning to see the advantages of mental cultivation.

The Chickasaw mission, under the care of the Synod of South Carolina and Georgia, has been peculiarly favored during the year past. At Monroe, the principal station, there was much attention to religion in the spring and summer. Among the hopeful converts are about twenty black people. Mr. Byington’s labors, as he passed through the Chickasaw country, were especially useful. Monroe is about 50 miles N. N. W. of Mayhew.

There has been another missionary establishment, among the Chickasaws, for five or six years past, about 50 miles N. N. E. of Mayhew. It is called Charity Hall, and is under the direction of the Rev. Robert Bell. The means of support are derived in part from agricultural labors, and in part from contributions in Tennessee and Kentucky, conveyed through the channel of a missionary society. Mr. Bell is connected with a class of ministers, who are known, in that part of the country, by the name of Cumberland Presbyterians. He has persevered, in his work of benevolence, through many labors and difficulties. His school has contained from 21 to 31 pupils;—about 26 on an average. It has been subject to the discouragements of most schools among the Indians;—especially to the removal of pupils, either for slight reasons, or without any. Still, a considerable number of children have learned to read and write, and some have studied arithmetic and grammar.

VII. MISSION AMONG THE CHEROKEES OF THE ARKANSAS.

No addition to the number of laborers in this mission has been made within the year past. One valuable member, the wife of Mr. Asa Hitchcock, was suddenly removed by death, on the 3rd of March. She had resided upon mission ground nearly three years, and had proved herself well fitted for her station.
Dwight.

1820.

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

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

The projected removal of Mr. Finney to Spadre creek was relinquished, in consequence of unexpected objections, on the part of the people. It was thought best, however, that Mr. Finney and his family should reside near the mills, about a mile from Dwight, with a view to his being less incumbered with the general cares of the mission, and having more time for preaching to the people and visiting them. To the congregation, which assembles at Dwight, composed of the mission family, the pupils in the schools, neighboring white people, native Cherokees, and descendants of Africa, Mr. Finney has preached often, while Mr. Washburn has usually spent the Sabbath at various and remote settlements. The encouragement to evangelical labor among the natives was never so great, as during the past year. Some hopeful conversions have taken place, and the influence of religious instruction is obviously felt.
In November, the annual missionary meeting was held at Dwight. Delegates attended from Union. The views of the missionaries were expressed in the form of resolutions, on several very interesting subjects. About the same time, Mr. Washburn attended councils, in repeated instances, at the request of the chiefs. On these occasions, he opened their meetings with prayer, and preached to them on the Sabbath.

Maj. Duval, the U. S. agent, is spoken of in warm terms of commendation, as having exerted a very favorable influence in regard to the mission, and as bearing a decided testimony to its good effects.

Early in February, a war with the Osages was determined on, and a party set out with the intention of coming upon an Osage village by surprise. The advancing Cherokees, however, were diverted from their purpose, by the zeal and spirit of Col. Webber, a half brother of Mr. David Brown, who mounted a fleet horse, overtook them just before they reached the Osage country, and expostulated with them, till they consented to return. Better councils prevailed, and the war was abandoned.

The health of Dr. Weed had become so low, in the fall of last year, that he was compelled to give up the school which he had taught. Forty boys had been under his tuition; and of these all but eight could read in the New Testament, and one third had a good knowledge of geography. In the school for girls, also, there has been a manifest advance, especially in plain and ornamental needle work.

These schools were considerably diminished several months ago, owing to various causes; but, at the last intelligence, the number of pupils was increasing. The average number may have been about fifty.

A flourishing Sabbath school had been kept in operation. The whole number of verses of Scripture, answers of the catechism, &c. which had been committed to memory by fifty learners, was about 31,000. One of these learners, a girl of fifteen had committed 1,500.

Last autumn the mission experienced a serious bereavement, in the death of Mr. John Brown, known to the Christian public as an exemplary and consistent Christian, and as the father of Catharine and John Brown, jun. who had previously departed
in faith, and of David Brown, who survives for the benefit, as we trust, of his countrymen.

VIII. MISSION AMONG THE OSAGES OF THE NEOSHO.

The Committee now enter upon a Report of those missions, which came under the superintendence of this Board, in consequence of the Union with the United Foreign Missionary Society, which was proposed in September 1825, and consummated in June 1826.

Union.

1820.

The site of this station is on the west side of the Neosho, (usually called Grand river,) about twenty five miles above its mouth. The course of the Neosho is almost due south, from its source, near the western line of the state of Missouri, to the place where it falls into the Arkansas. It is navigable for boats nearly its whole length. Union is about 150 miles N. W. from Dwight near the 36 parallel of latitude, and the 97th of west longitude.

The first mission, sent forth by the United Foreign Missionary Society, left the city of New York in April 1820, and became settled, at this place, about the close of the same year. After various changes, by death and other causes, the following persons now reside here.

Rev. William F. Vaill, Missionary and Superintendent.
Mrs. Vaill.
Dr. Marcus Palmer, Licensed Preacher, Physician, and Assistant Superintendent.
Mrs. Palmer.
Mr. George Requa, Steward.
Mr. Abraham Redfield, Carpenter.
Mrs. Redfield.
Mr. Alexander Woodruff, Blacksmith.
Mrs. Woodruff.
Mr. George Douglas, Farmer.
Miss Elisabeth Selden.

Mr. Stephen Fuller and his family have been released from the mission, at their request, and have settled in the vicinity. Mr. Fuller is a farmer.
This station is far removed into the western wilderness, within four hundred miles of the foot of the Rocky Mountains. It is probably 200 miles further from Boston to Union, in a straight line, than from Union to the gulf of California.

As the Osages were entirely unacquainted with civilization, when the mission first commenced, it could not be expected that the advance of knowledge among them should be rapid. The first thing to be provided by the missionaries was a shelter; the second, the clearing of some land for cultivation; the third, the formation of a school, by the reception of Osage children. This process was begun, and has been carried forward, with much labor and patience, and in the midst of many cares and interruptions, much sickness and repeated instances of death.

In the spring of 1826, Mr. Vaill, having first obtained permission from the Board of Managers of the United Foreign Missionary Society, returned to New York and New England, bringing with him the widow and children of the late Rev. Epaphras Chapman, and a daughter of his own. He spent the summer in recruiting his health, which had been sensibly impaired; in visiting many towns in Connecticut as an agent, and preaching on the subject of missions; and in various consultations and preparations, with reference to his again entering upon the duties of his calling. It seems no more than proper to say, that Mr. Vaill, after having known what missionary service is, often in very discouraging circumstances, uniformly manifested, during his visit, a warm devotion to the cause, and an anxious desire to see the Gospel carried into every part of our continent. He left New York on his return early in December, accompanied by a daughter, who had been two years in Connecticut for her education, and by Miss Elisabeth Selden, a sister of Mrs. Vaill. On his way, he made some stop, and preached at, each of the following places; viz. Philadelphia, Chambersburg, Pittsburgh, Marietta, Cincinnati, and Louisville; and was everywhere received with great cordiality and kindness. Availing himself of a steamboat, which ascended the Arkansas to the mouth of the Neosho, he reached his station about the close of April, after an absence of more than thirteen months. This period had been a season of great affliction to the family. Sickness had prevailed. Mrs. Requa, an excellent helper in the missionary work, died in August, soon after the death of one of her children; and, in the next month, the
youngest child of Mr. Vaill was also removed. The natives had been in a state of alarm, from an apprehension of war, and a sweeping inundation had borne away the labors of the mission, and of the little Osage settlement, as will be mentioned hereafter.

The farm consists of about 140 acres of ploughed land, of which 47 are on the river bottom. In the summer of 1825, the produce was 900 bushels of wheat, and 1,600 of corn. The fields were well fenced, till laid waste by the floods of last year. These floods were very destructive. In March 1826, the Neosho rose seven feet higher, than at any previous time since the commencement of the mission. Mr. Fuller, who lived near the bank of the river, was obliged to put his furniture in an upper story, and then abandon his house. The summer was very rainy; and in September, the earth being filled with water, copious showers descended, which raised the river ten feet higher than in March. Mr. Fuller removed his family in the utmost haste, to save their lives; and, before the next morning, the house and its contents, with the fences and other property, were entirely swept away. Thirty five acres of the finest corn were made a desolation. The loss of the mission from this flood, in corn, live stock, fences, &c. was estimated at two thousand dollars.

The school was commenced, at as early a period of the mission as was practicable. The number of children was small at first. In 1824, there were 22 pupils; in the following year, 35; in March 1826, the number was 40, and two months afterwards it had risen to 50. About this time, many of the parents, who had children in the school, having been first alarmed by a fear of war with the Cherokees, and then by a more distressing dread of the Delawares and Piankashaws, concluded, as the only means of safety, to betake themselves to the great western prairie. When doing this, they were not willing to leave their children behind: and the school was suddenly reduced to 20. They did not appear to distrust the missionaries; but they were afraid that their enemies would come suddenly and take vengeance on any of the tribe, young or old, who might be found. It would appear that their terrors have in some measure subsided; for, in the beginning of July last, the number of children in the school was 40. Mr. Vaill himself had then the charge of instruction.
In May, a severe influenza prevailed, by which the whole family was visited, and which prevented the prosecution of the accustomed duties. In August, a remittent bilious fever, of a very dangerous type, had a general course through the family. Scarcely an individual escaped. Dr. Palmer happily recovered from his attack, before the rest were seized. All labor and teaching were suspended. There was no public worship on the Sabbath. The sick could not receive proper attention; and it was even difficult to find any one, who could pray with them. In this trying time, though no human help could be afforded, the family were sustained by spiritual consolations. Mr. Vaill, on his return, expressed the opinion, that although there had been such a succession of calamities, not one had been occasioned, or augmented, by his absence; and that no persons could have managed things more discreetly, in such circumstances, than Dr. Palmer and his associates had done.

Besides the disasters above mentioned, the annoyance of the prairie flies, one of the plagues of the country, was worse than in any previous season. To horses this insect is an intolerable evil. Besides losing several of these noble animals, the mission was deprived of milk, during the whole summer of 1826, and the following winter, in consequence of the cows betaking themselves with their calves to the forests. This was the only way in which they could have avoided destruction by the fly. Ten head of valuable cattle, probably in consequence of their having fled from the immediate neighborhood of the mission, were killed by the Indians. Thus it happened, that all the unfavorable occurrences were of a nature to increase the expenses of the mission; especially when compared with the good, which it was in the power of the missionaries to confer upon the natives.

HOPEFIELD.

1823.

This is a little farming settlement, about four miles distant from Union. It was commenced in December, 1823. The design was to show the Osages the benefits of agriculture, by an experiment conducted, in great part, by their own people.
In the spring of 1824, eleven Osage families became fixed in their residence here, with a view of being regular farmers. They were put to great inconvenience for the want of agricultural implements; but entered upon their labors with a good degree of courage and zeal. In August, they carried their first fruits to Fort Gibson, about twenty-five miles down the river, for sale and barter. The next year, the number of families had increased to fifteen, containing ninety-one souls.

But when war was apprehended from the Delawares and the Piankashaws, in May 1826, these poor settlers were oppressed by the most cruel fears. They repeatedly fled from their dwellings and took refuge at Union. Sometimes they were so overwhelmed with terror, that they rushed into the mission houses, ran up stairs, and crawled under the beds, that they might certainly reach a place of safety. They had, indeed, good reason to be afraid; for stragglers from these hostile tribes were seen lurking around; and several Osages had been killed by them in cold blood. One murder of this kind was peculiarly indicative of savage habits. A father of one of the children in school, a blind man, incapable of walking without a guide, was sitting in the yard of a house whither he had gone for safety, when he was shot by an enemy who had silently approached.

The Osages wished to preserve peace, as they alleged, from respect to their great father, the President of the United States. At any rate, it does not appear that they took measures of retaliation.

It is sometimes imagined that savage tribes, in all their boldness and ferocity, suffer nothing from fear and apprehension. This is a total mistake. No men suffer so much from fear as savages. War has been the great, constant, universal torment of uncivilized tribes. Although the savage warrior sometimes exhibits the most dauntless bravery, and submits to torture and death with the most stoical apathy; yet, at other times, he trembles at the shaking of a leaf, and becomes the sport of the most abject cowardice: and as to the women and children, they have always fled, like young patridges, on the slightest cause of alarm. Thus the god of this world, the deceiver of the nations, him-
self a murderer from the beginning, has held the mass of mankind in almost constant dread of violence from the hands of each other; and from this wretched bondage they can never be delivered, except by the power of the Gospel.

The settlers at Hopefield suffered severely by the inundation which has been described. All their crops, their houses, fences, and all their moveables, which they had provided for themselves with great patience and toil, were at once swept away; and they were suddenly left houseless, and without any provision for the winter. During the subsequent months, they were driven to extreme privations, and obliged to rely for subsistence, in a great measure, upon roots dug in the prairies. They were not utterly discouraged, however; and, when the last spring arrived, they entered with some alacrity upon renewed agricultural labors. It may be presumed, that they have this year received the usual rewards of the husbandman.

That part of the Osage tribe, for whose benefit this mission was especially designed, was thought to contain about 5,000 souls. Probably the number was over estimated. The principal town, or village, was about 25 miles from Union. Two or three years ago, a treaty was made, by which the Osages relinquished their title to lands in the vicinity of the mission, and agreed to remove 70 or 80 miles to the north. A section of land, that is, a mile square, was reserved for the use of the missionary establishment. It has been a subject of deliberation whether the mission should follow the Indians, or still remain at Union. The reasons in favor of remaining appear to preponderate, as, in that case, the buildings and farm will not be lost, and there are some advantages in having a boarding school for Indian children, at a considerable distance from the residence of their parents. Col. Arbuckle, the commanding officer at fort Gibson, has given a written opinion in favor of the place, as a suitable situation for a central school, designed to accommodate several distinct tribes; if, in accordance with the plan of the general government, these tribes should be removed into the neighboring regions. These tribes, here particularly referred to, are from the northern parts of the states east of the Mississippi, and from the Michigan territory. Many of the chief are said to have consented to a removal; but the success of the experiment must be considered as doubtful.
The Osages are very different from most of the aborigines in this particular; viz. that they make audible prayers to a superior being, called Wau-kon-dah, who comprises in his character all that they imagine of God. This being, concerning whom they have very vague notions, seems to be thought to have a material body, to go from place to place, and yet generally to be so near as to understand the prayers, which are offered to him. Prayers are made by those, who are in distress, or who are suffering under some urgency of want, or of desire; not at all, it would seem, by those who are in prosperity. The prayer consists entirely in stating, and repeating the wants, or the desires, of the worshipper, in few and simple terms; so that three or four short sentences, containing three or four words each, form the whole of many a prayer. These short sentences are repeated, with increasing earnestness, and often with sobs and tears, for a considerable time. The season of prayer is from day-break to sunrise.

The Osages are tall and well formed in person, hospitable to strangers, sometimes generous, always great beggars, as if every white man were under obligation to them, improvident in their habits, and extremely poor. As to their physical and moral condition, they present strong claims to the pity of all, who enjoy the Gospel.

Clamore, the chief of this part of the Osage tribe, is a shrewd man, of rather a suspicious and unhappy temper, and not very friendly to the mission. He was one of the party, who were conveyed through all our great cities as far eastward as Boston, at the charge of the United States, in the early part of Mr. Jefferson's presidency. He complains bitterly that he and his people are poor; and that the white people are getting all the land of the Indians.

IX. MISSION AMONG THE OSAGES OF MISSOURI.

This was the second enterprise of magnitude which was undertaken by the United Foreign Missionary Society, and it was designed for the benefit of the other great branch of the Osage tribe.
HARMONY.

1821.

Situated in the state of Missouri, near the western line, on a branch of the Osage river called Marie du Céin, and about 150 miles north of Union.

Mrs. Dodge.
Mr. Amasa Jones, Teacher and Licensed Preacher.
Mrs. Jones.
Mr. Daniel H. Austin, Carpenter and Millwright.
Mrs. Austin.
Mr. Samuel B. Bright, Farmer.
Mrs. Bright.
Mr. Richard Colby, Blacksmith.
Miss Mary Etris.
Miss Harriet Woolley.

In the year 1823, the school consisted of 18 pupils; in the next year it had risen to 36, and in 1825 to 40. Early in last year, it was reduced to 20, in consequence of apprehended war between the Osages and the Delawares. There was danger, also, that several other small tribes would be implicated. At one time the Delawares had twelve children in school, all of whom but two were removed on the rumor of war. In September of last year, the number in school was 25, of whom fifteen were able to read in the New Testament, and five were studying arithmetic. During the summer of the present year, the number was 35, where it has remained stationary for a considerable time. The children are becoming more docile, and more fond of study. Mr. Jones describes them as healthy, fine, and interesting. Twenty five could read the word of God, and a part of them were so far advanced that they could peruse many books with interest. At various times, there had been seriousness in the school; but it does not appear to have resulted as yet, in producing any established religious character. The Lancasterian plan of instruction is partially adopted.

It is thought to be of no disadvantage to the school, that the natives have ceded their lands, here also, to the United States.
reserving two sections for the use of the station. The interference of heathen parents, in the business of instruction and government, always proves a serious inconvenience. A boarding school for Indian pupils seems most advantageously situated, therefore, when so far removed from the Indian villages, that the visits of parents shall not be too frequent; and when so near that children can easily be brought to school.

The farm was so much brought under subjection, in the year 1824, that it produced 460 bushels of wheat, and 1,600 bushels of corn. The excessive heat of summer and the most grievous annoyance of the prairie fly, are impediments in the way of agricultural labor. The violent showers, and sudden inundations, are sometimes destructive of the labors of the husbandman.

Mills have been erected at a great expense, both here and at Union. Here the propelling power is water, and the building is so often immersed by floods, that the frame will soon be rotten. At Union, a horizontal wheel is turned by the weight of oxen. In both places, the mills are extremely important to the welfare of the family.

As an instance of the floods, which occur in this part of the country, the Marie du Cen, a small river, was raised to the height of 30 feet above low water mark, on the 20th of July last. Much corn was destroyed.

The missionaries here have, at times, been greatly discouraged, in regard to their future prospects. This has been especially the case with the farmers, and other lay members of the mission. Several families had left the station, on this account, about the time it was transferred to the Board. Of course their names do not appear, in the foregoing list. The occasions of discouragement were, the untractableness of Indians, their fickleness, their apparent want of gratitude, the slowness of the process intended for their benefit, the want of united counsels in the mission family, the want of subordination and of good management, the greatness of the expense in proportion to the good effected, the frequent sicknesses endured, and many inconveniences unavoidable in a new settlement. It should be mentioned, that probably no modern effort among the American Indians has been attended with more trials of various kinds, than these two enterprises, at Union and Harmony. None of the Osages knew anything about civilization. None of them could appreciate the value of schools. or
industry, or religious teaching. They had seen few white men. From their own consciousness, and from all that they had known of human nature, they supposed that all men had selfish and sinister motives. It is not surprising, therefore, that they should be slow to credit professions of friendship, made with special reference to objects which cannot as yet be clearly and distinctly understood by them.

The same causes of discouragement have existed to some extent, at nearly all the larger stations, under the care of the Board. There seems to be no adequate ground for reliance upon any thing but the simple truths of the Gospel, for the permanent and general melioration of the Indian character. No other cause will exert sufficient efficacy to prepare the way for civilization.

The missionaries, at the various stations under the care of the United Foreign Missionary Society, were gratified with the union between that institution and this Board. The reasons, which satisfied the Christian public, in regard to the expediency of the measure, were equally satisfactory to the missionaries. On this subject, Mr. Dodge thus expresses himself: "I do most cheerfully acquiesce in the late union established between the two Boards of Missions. I think it to be a most judicious and excellent step, in promoting missionary operations; as it will not only serve to combine the efforts of missionaries, who are actually in the field; but it will form one common centre, to which the charities of the Christian public will flow." The other members of this establishment expressed similar opinions and feelings.

The attempts to evangelize the Osages have been especially embarrassed by the want of a knowledge of their language, and of competent interpreters. As this impediment is gradually removed, it may be hoped that greater success will attend missionary labors. An interesting case occurred at Harmony, during the year past, of an old man, whom Mr. Dodge and others had been able to instruct in such a manner, as to bring him apparently under the powerful influence of religious truth;—and as to fill him with a strong and operative desire, that his people should be taught the things which belong to their everlasting peace.
One young man from the white settlements was admitted to the church last summer, and the oldest daughter of Mr. Austin was proposed for admission.

A Jesuit priest has recently visited this part of the country, and baptised several children belonging to the school. This he did, of course, without consulting the missionaries, and when the children were with their parents.

**NEOSHO.**

1824.

This station is near an Indian village, upon the river Neosho, about sixty miles from Harmony and a hundred from Union, a little west of a direct line from one of these places to the other.

Rev. Benton Pixley, Missionary.

Mrs. Pixley.

The design of forming a small station here was first entertained in the summer of 1824; and Mr. Pixley commenced a residence there in September of that year. His family occupies some old buildings, the use of which was given for that purpose by a trader. Mr. Pixley had previously made some progress in learning the language of the natives, and cherished a strong desire of communicating divine truth to them. This knowledge was obtained with considerable labor, and at the expense of not a few privations.

When permission was asked to come and live in this neighborhood, the leading men said, that though they were pleased with the proposal, they were apprehensive they could not restrain their young men from stealing, or injuring, the property of the missionaries. Not much property, however, was conveyed thither. The establishment was commenced in quite a humble style. Mr. Pixley and his family resided here without any one to share in the labors for more than a year. They were then joined by Mr. Bright from Harmony, who worked as a farmer, till he was recalled, at the beginning of the present year, to supply the same kind of service at the larger station which he had left, and where his aid was imperiously demanded. In the year 1826, the field, at this little station, produced 260 bushels of corn: and
the expense of supporting the mission families was very moderate.

The Osages set out upon their great hunting expedition about the first of September and do not return till the last of January; and they are not stationary more than four or five months in the year. This circumstance in their condition renders it extremely difficult to do them good. By residing among them, Mr. Pixley has learned much of their character, habits, and customs; and has considered, and examined, all the methods, which have occurred to his mind, of gaining access to them. He does not despair of the grace of God ultimately reaching them; but the whole subject seems as yet very much shrouded in darkness. By various acts of kindness, he had apparently succeeded in convincing them of his disinterestedness; but these convictions, in the minds of savages, are extremely faint and evanescent.

Neosho is about in the centre of the Osage reservation from north to south, just within the eastern line of that reservation, and without the western line of Missouri. The face of the country is neither level nor mountainous, but what is called rolling prairie. There are few trees, except on the banks of rivers and smaller streams. The soil is good and capable of producing, in great abundance, the necessaries and comforts of life. If the Indians should become moderately industrious, their external circumstances would be rapidly improved; and they could soon get all the implements, which are required, in the ordinary progress of agriculture from a rude to a more perfect state.

It would seem as if the Osages are very different from many other Indians; especially from those tribes whose residence is nearer the Atlantic, and the gulf of Mexico. They are stated to be very apt to steal from each other; a thing quite uncommon with many of the aborigines. Though not a warlike people, and extremely solicitous for their personal safety, they are still much elated with the glory of killing an enemy. To strike an Indian of another tribe with a tomahawk, surpasses, in their estimation, all other conceivable degrees of honor.
The island called Mackinaw, or Michilimackinac, is nine miles in circumference, situated in the straits between lakes Huron and Michigan, near the 46th parallel of latitude, 350 miles N. N. W. of Detroit, 90 miles S. S. E. of Sault St. Marie, and 200 N. E. of the head of Green Bay.

The mission was commenced in the fall of 1823.

Rev. William M. Ferry, Missionary and Superintendent.
Mrs. Ferry.
Mr. Martin Heydenburk, Teacher.
Mrs. Heydenburk.
Mr. John S. Hudson, Teacher and Farmer.
Mrs. Hudson.
Miss Eunice Osmar.
Miss Elisabeth M'Farland, Teachers and Assistants.
Miss Delia Cook,

Much aid is rendered to this mission, in various departments of labor, by a very ingenious general mechanic by the name of Campbell, who is partly of Indian descent. This man and his wife are thought to be uncommonly pious, and to have become so under the influence of the mission. A discharged soldier, by the name of Gibson, sustaining the same religious character, is also employed in various labors. A Mr. Stephens and his wife, from the western part of New York, having a desire to afford assistance in the missionary work, and being encouraged by some warm friends of missions, joined the establishment last summer.

The island of Mackinaw is principally elevated ground, rising from 150 to 300 feet above the level of the water, and exhibiting a very romantic scenery. It is remarkable for its being the centre of operations of the American Fur Trade Company, and a common rendezvous for the various tribes of Indians in our northwestern wilderness. From the opening of spring to the close of navigation in the fall, the place is visited by great numbers of the natives, from numerous and distant tribes. Sometimes there are 1,000, or 1,500, or even 2,000, encamped on the shores of the island at once. A station here has the means of intercourse and influence with the Indians all around the three great lakes,
Huron, Michigan, and Superior, and beyond, north and west, to Hudson's Bay and the Mississippi.

This mission was established by the United Foreign Missionary Society. Mr. Ferry and his wife arrived at Mackinaw, Oct. 19, 1823. Preparations were made for opening a school. In a week after a proposal was announced to receive pupils, 12 were admitted; and, in the spring, the number had increased to 33. In July 1824, Miss Osmar and Miss McFarland joined the station, and in October Mr. Heydenburk entered upon service. The school, consisting of about 60 boarding pupils and 40 from the village, was now divided, Mr. Heydenburk taking charge of the boys and Miss Osmar of the girls. The buildings were small and inconvenient, and the labors of keeping together such an establishment, among so many inconveniences, were very arduous.

In the summer of 1825, a large framed building was erected, containing accommodations for the schools, and for the mission families. Mr. Hudson and Miss Cook were added to the number of helpers in August of this year. The boarding scholars were increasing constantly, so that, for the year ending July 1826, the average was between 80 and 90; and for the year ending July last, the average was 102. In August, the number was 112, and the pupils from the village about 80.

Some of the children of the boarding school are full blooded Indians; but the far greater number are half breeds. Some are but one fourth Indians. There has been much intercourse between whites and Indians in this quarter, as a consequence of the extensive trading establishments, branching forth into the interior. The resident clerks and others, connected with these establishments, have been in the practice of cohabiting with native women, some of whom are taken as wives, with the solemn and public ceremonies of marriage, and are treated with kindness and fidelity. Others live with the men for many years, as their concubines, and are finally deserted, when their paramours return to civilized life. Thus the progeny of native mothers and men of English or French descent, is becoming numerous. This class of children is not less in need of instruction than any other; and the advantages of their being well educated are very great: for the Indians of mixed blood, as a body, never fail to have more influence with their own people, than the unmixed aboriginals. As a matter of course, they get more knowl-
edge, and aspire to a higher style of living. It would seem, that, so far as civilization and Christianity shall extend among the Indians of this continent, that portion of them here described is likely to exert a very important agency.

Such is the medium of intercourse with all the northwestern Indians, that children can as easily be obtained from the distance of several hundred miles, as from a much shorter distance. There are now in the school children from the borders of the three great lakes above mentioned, two from the shores of Hudson’s bay, three or four from Red river, two from lake Athabasco, far in the northwest, several from the interior south of lake Superior, and several west of lake Michigan, from the wilderness near the Mississippi. These children are from the different bands, or subdivisions, of the Ottawas,—the various bands of the Chippeways,—of the Kinnisternas, the Winnebagoes, the Menominies, the Putowatomies, and of the Fox, Sac, and Sioux tribes.

When the school consisted of 160 children, the number of boys was 90, and of girls 70. The progress in learning is very respectable, when a comparison is made with good common schools in the United States. The testimony of visitors, has been uniformly, so far as is known, honorable to the establishment, and gratifying to the friends of missions.

By an act of the legislative council of Michigan, provision is made for binding the children to the superintendent of the mission, by legal indentures, so that they cannot be taken away till they are of age, and their education has been completed. Mr. Ferry relies much on this part of the plan to secure the efficacy of the school. Accordingly, all the children, who are received as boarding scholars, are bound in the manner prescribed by law, and cannot be taken away at the caprice of their ignorant parents. It is a great labor, in the first instance, to take these children from the forest, and accustom them to the decencies of a well regulated family.

The mission property, at this station, is estimated as follows:

Mission buildings with inclosed improvements, $3,500
Blacksmith’s shop, barn, and outhouses, - 800
Materials for building and fences, - - - 450-$1,750
1827.]  

MAUMEE.  

Carts, waggon, and other farming utensils, - - 275  
Blacksmith's tools and stock, - - - - - 250  
Stoves, pipes, and household furniture, - - - 700  
New schooner of 18 tons, with chain cables, - 400  
Sail boat, - - - - - 60—460  

Provisions; viz. pork, flour, &c. - - 1,000  
Produce of last summer: viz. hay, - - 600  
Potatoes, barley, peas, and oats, - - 1,075—2,675  
Wood for the coming winter, - - 500  
Live stock, - - - - - 372  
Wharf, - - - - - 50  

$10,032  

Within the year past, there has been considerable seriousness in the school; and, among the larger and more intelligent pupils, instances have occurred of hopeful piety. Other individuals, who have come within the influence of the mission, are sensibly affected by it; and the establishment cannot be deemed otherwise than as a great blessing to the village, and to the extensive region, for whose scattered and wandering inhabitants it was principally designed.  

XI. MAUMEE.  

This mission was commenced by the Western Missionary Society, and afterwards transferred to the United Foreign Missionary Society. It is situated in the northwest part of Ohio, near a small Indian reservation, lying upon the Maumee river, about 30 miles above its mouth.  

Mr. Isaac Van Tassel, Teacher and Licensed Preacher.  
Mrs. Van Tassel.  
Miss Stevens, and two other unmarried females, have aided in the labors of the mission.  

Mr. Leander Sackett, who had been employed here as a farmer, retired from missionary service on the 6th of August last. His withdrawing was occasioned by the want of harmony and kind co-operation, between himself and other members of the family.
This difficulty had been of long continuance; but was thought to be settled, during the visit of the Rev. Messrs. Macurdy and Crane, in the autumn of 1825. The case is not mentioned for the sake of conveying censure; especially when all the members of this mission joined it from motives, (as they supposed, and as their employers believed,) of attachment to the cause of Christ; and made a cheerful surrender of time, and property, and self-denying labor in its behalf: but it seems important that the public should be aware, that one of the evils, against which missionaries should be peculiarly on their guard, is disunion among those, who are engaged in different departments of the same great work.

The Ottawas, for whose benefit this station was designed, reside on five small reservations. The places of these reservations, the number of acres which they contain, and the number of Indians who live on them, are as follows:

Reservation, No. 1, is at the mouth of the Maumee, (Miami of the Lakes,) bounded on the west by the river, and on the north by lake Erie. It contains 10,880 acres, and is inhabited by 253 Ottawas.

No. 2, is nearly opposite No. 1, and contains the same quantity of land, and 222 inhabitants.


No. 4, is on Blanchard's fork, a tributary stream, 70 miles from the mouth of the Maumee. Acres, 16,000. Population, 124.

No. 5, is on another tributary stream, 80 miles from the mouth of the Maumee. Acres, 5,760. Population, 54.

Total in the five reservations; acres, 66,560. Population, 766; which is 7 and a third to a square mile, or one to 87 acres.

The station is on a good farm, which lies east of the river, opposite to reservation, No. 3. The farm contains 687 acres, of which 80 acres are cleared. The portion under cultivation has been very productive.

The school consisted of 32 pupils in October of last year. Seventeen were of Ottawa descent. Ten were Wiandots, three Shawnees, one Chippeway, and one Munsee. Six gave evidence of piety. The interpreter is a pious and very capable young man. His name is Lewis King. When not employed to interpret, he labors for the mission as a joiner.
Several gentlemen of education and judgment, who have visited the school at different times, agree in using expressions of high commendation respecting it.

The little remnants of Indians, who remain upon the reservations, are in a very degraded state. The vice to which they are most exposed, and by which they are held in a state of poverty, is an inordinate attachment to ardent spirits.

How large a proportion of the Ottawa tribe is embraced in the foregoing account, the Committee have not the means of stating. It is believed, that various bands of the tribe are dispersed in the Michigan territory.

This mission is regarded with great interest by the religious part of the community in Ohio and other western states. Some of its warmest friends, however, entertain doubts respecting its permanency. There are two adverse causes, which seem likely to remain. The place is unhealthy, and the Indians must be constantly exposed to the temptations and vicious examples of the lower classes of their white neighbors.

XII. TUSCARORA MISSION.

Situated on a reservation of about 2,000 acres, three or four miles east of the Niagara river at Lewiston. In 1818, the number of Tuscaroras residing here was 314. Some removals have taken place since that period. The number now remaining is between 200 and 300.

Mr. John Elliot, Teacher.

Some years since, the Rev. James C. Crane, late Secretary of the United Foreign Missionary Society, labored as the missionary here. He was afterwards employed in other important services, till he was removed by death. In the years 1824, and 1825, the Rev. David M. Smith, of Lewiston, preached statedly to the Indians, by the appointment of the above named Society. In the autumn of 1825, an arrangement was made, by which the Rev. Thomson S. Harris, missionary at Seneca, should preach here one third of the time. It was thought to be very desirable, however, that a minister of the Gospel should reside at the village constantly, and that a school should be kept under his superintendence. To the accomplishment of this object the Committee directed their efforts, from the time when the mission looked to
them for support; but they were not able to succeed in finding a suitable person, till near the close of last year.

In the mean time, as it was not practicable for any member of the Committee to visit the stations on the Niagara frontier, the Hon. Nathaniel W. Howell, and the Rev. Evan Johns, of Canandaigua, kindly consented to perform this agency, in the month of October 1826; and made a report of their visit and proceedings, immediately afterwards.

They found the mission-house, which had been erected by Mr. Crane, in a condition to accommodate a family. It is situated on the Indian reservation. A farm, containing 132 acres, and estimated to be worth $1,800, belongs to the mission. It is not a part of the reservation, but lies a mile and a half distant.

A little church was organized here some years ago. Last year it contained seventeen members; but afterwards the number appears to have been reduced to fifteen.

The Rev. Joseph Lane, who had received his theological education at Bangor, was assigned to this station. He was ordained to the work of a missionary at Sanbornton, N. H. Sept. 20, 1826, and left Boston to enter upon his labors about the close of the year. In February, he had collected and organized a school of 40 pupils, and his prospects of usefulness appeared favorable. A deep depression of spirits, occasioned partly no doubt by the state of his bodily health, rendered it necessary that Mr. Lane should suspend his services in the spring. The Committee authorized him to return to his friends in New England, which he did soon after. Hopes are entertained, that his health may be restored; and, should this be the case, there are many stations, in each of which he might be employed with great advantage.

The place being thus left destitute, Mr. Elliot, a young man from the state of Maine, was appointed a teacher, and sent forth, after a public designation and instructions, on the 6th of June. The school was re-organized about the first of July, and has been attended regularly from that time by 30 or 40 children, who are greatly in need of instruction. The Indians suffer from the moral contamination, which results from their proximity to settlements, that furnish too many examples of immorality. It is unnecessary to add, that the sympathies of the wise and good, throughout all the surrounding country, are enlisted in favor of every attempt.
to elevate the character of the small remnants of the aboriginal tribes.

XIII. SENECA MISSION.

Situated four miles from Buffalo, N.Y. on a reservation containing 83,557 acres; on which, in 1818, resided a mixed population of 686 Seneca, Cayuga, and Onondaga Indians. The present number has not been stated.

Rev. Thomson S. Harris, Missionary and Superintendent.
Mrs. Harris.
Mr. Hanover Bradley, Steward and Farmer.
Miss Asenath Bishop,
Miss Mary Henderson,
Miss Phebe Selden, Teachers and Assistants.

The boarding school at this place was designed to accommodate the residents on the Tuscarora and Cattaraugus reservations, as well as those who reside here; but it is found, that the parents are not willing to send their children from home. They are all importunate to have a boarding school upon each reservation; and disposed to complain, if one settlement is more favored than another, in this respect. The forty-five children in the school are all from within the distance of a few miles.

Judge Howell and Mr. Johns made a report concerning this school, in the following words: "The school is popular among the surrounding white settlements, and is becoming so among the pagan Indians. We consider it to be in a flourishing condition; and are of opinion, that, as it regards discipline, mode of instruction, and the proficiency of the pupils, it would not suffer in comparison with the best common schools of white children, within the circle of our acquaintance. Under the fostering care of the Board, it will continue to flourish and increase; and we are decidedly of opinion, that its continuance is indispensable to the successful prosecution of the benevolent designs of the Board, and of the Christian public, in regard to these poor savages. On account of the dispersed situation of the families, from which the scholars are collected, no other than a boarding school can be successfully kept up at this place."
The agents recommended an additional building for the accommodation of Mr. Harris, and a specific allowance for his support. As no aid could be expected from the government of the United States, during the current year, for the erection of buildings, the committee do not feel warranted, at present, to take this whole charge upon the Board. In regard to a separate and fixed allowance for the support of missionaries among the Indians, there is no doubt that such a measure is advisable, wherever it can be adopted after sufficient experience, so that a just and reasonable appropriation may be made, according to the circumstances of each station.

The chiefs at this place expressed their entire confidence in Mr. Harris and his associates, and their satisfaction with the school; a confidence, which, as the agents thought, was abundantly deserved.

The mission experienced a very severe loss in April last, by the removal of Mr. Gilman Clark, who had been the teacher of the school for two years. In consequence of his having fallen into a state of mental derangement, he was conveyed to his friends in New Hampshire. His services as a teacher had been very useful and acceptable. It was necessary to supply his place by temporary assistance.

The Committee would mention with devout gratitude the goodness of God as manifested by the addition to the number of the hopefully pious at this station. Last fall there were indications of seriousness in the school. In the course of the winter, the disposition to inquire respecting religion was observable among the people in their dwellings, as well as in the school. The result has been, that six natives were admitted to the church in May; and ten have been admitted since that time. The members of the church now amount to thirty. From the journals of Mr. Harris it would seem, that the minds of many who have not as yet made a public profession of religion were very deeply and solemnly affected. The Sabbath school, which is kept up here, was not without its good influence, during the season of special attention to religion.

In September 1826, the Seneca Indians sold 80,000 acres of their reserved lands, which sale included all that they had remaining on the Genessee river, a part of the Cattaraugus reservation, and 25,000 acres of wild land from the Buffalo reservation. The
effect of this measure will probably be to concentrate the scattered remnants of the tribe upon what still remains of the Buffalo reservation, which is about 58,000 acres.

XIV. CATTARAUGUS MISSION.

Situated 80 miles south of Buffalo, on a reservation containing 26,880 acres, and a population of between 300 and 400 souls.

Mr. William A. Thayer, Teacher.
Mrs. Thayer.

In the earlier stages of this mission a boarding school was taught here, on the same plan as the one at Seneca. In 1824, the number of pupils was 45, and the next year it had risen to 70. A regard to economy induced Mr. Crane and an agent associated with him, to recommend, in the autumn of 1825, that the boarding school should be discontinued, and that the parents should be allowed to send their children to the Seneca school. This proposal was acceded to, with apparent cordiality, by the Tuscarora and Cattaraugus Indians. As the effects of the measure became manifest, however, it has been the cause of some dissatisfaction in these two settlements, on the ground that they are less favored than the other. And there is no doubt, that it will be a difficult matter for Indians, with their inadequate views of education, and their want of energy and punctuality, to sustain a regular school, while all the children are fed and clothed at home. Still this seems to be the only way of proceeding in many places, where the expense of a boarding school would be much greater, than the Christian public would deem proportioned to the good accomplished, when compared with other claims upon the Board.

In the summer of 1826, the school, (now upon the same plan with the common schools of our country,) contained 40 learners. In the winter, the difficulty of attending is much greater; and Mr. Thayer is much discouraged, as to the practicability of keeping up a school at all here, unless he can be allowed to board the children. The parents say, that they will furnish food, if the mission family can prepare it for their children, and can take the charge of them when out of school. It is probable that an experiment of this kind may be made, though with rather faint hopes of success; for there is much reason to apprehend, that
when the first supplies are expended, the irregularity will afterwards be so great as to defeat the plan.

Though the list of children who occasionally attend the school, contains forty names, yet the average number present, for the last six months, does not exceed twelve.

In regard to the religious influence of this station, grateful notice should be taken of the favor of God, which has been shewn to the teaching of Mr. Thayer, and the occasional labors of Mr. Harris. In the spring there was a deep and thorough attention to the concerns of the soul. Many natives, of various ages and both sexes, were anxiously seeking for information with reference to the most important of all subjects. On the 9th of July a church was organized, and twelve hopeful converts admitted into it, of whom six were males and six females. Two were members of the school. Ten or twelve other natives were thought to give evidence of piety.

XV. GENERAL REMARKS ON INDIAN MISSIONS.

In concluding an account of missionary exertions among the Indians of our continent, the Committee would express the hope, that some advance has been made, within the year past, toward the accomplishment of the great end, to which the aim of the Christian public has been directed. The Cherokees, on both sides of the Mississippi, are becoming more sensible of the benefits of education and civil government, and are taking, with a desirable degree of unanimity, preliminary measures to secure these benefits. Among the Choctaws, at several stations, spiritual influences have been felt, and the hope is entertained, that souls have been converted to God. The small tribes on the Niagara frontier, and the larger and scattered tribes around the great lakes, have witnessed the effect of missionary teaching, and from among them the Lord of missions has been pleased to select, as we trust, some trophies of his grace and jewels of his imperishable crown. For these things let us give thanks; and by what we have seen and known let us be encouraged.

Still we must not forget that the labors for these wanderers in our forests are to be long and arduous; that if they are ever delivered, as a race, from the dangers which surround them, it must be not merely by incessant toil, but by the peculiar blessing
of the Most High. Rarely, if ever, has it happened, that any portion of the human family had greater evils to contend against, than these very people, to whom American Christians are under so many obligations. Possessing a nominal independence, they are unavoidably thrown into circumstances from which they cannot escape, and in which they are exposed to the evil example of numerous white men, most of whom left civilized society because they preferred the license of the savage state. The lands of the Indians present a constant lure to the cupidity of speculators in neighboring white settlements. This cause alone, having been in continual operation for a long series of years, has done much to unsettle the minds of the aboriginal inhabitants, the only real proprietors of the lands, where they reside, and which they received from their fathers, and much to make them think they shall never have a resting place on this side the grave. This anxiety increases, as the arts of civilized life are introduced, and the benefits of a fixed residence are perceived, and ultimately produces a disregard of consequences, and a despair of the future, in the highest degree unfavorable to improvement.

The missionary efforts among the Indians have been, as there is reason to believe, the means of salvation to a considerable number of individuals; and it would be wrong to doubt that the same holy influences will be extended to many more, even in our day; but whether any tribes as distinct communities will arrive at the elevation of a decidedly Christian people, in a permanent location, and will transmit their privileges to future generations, the Providence of God does not as yet authorize any one to assert, or sanguinely to presume. That a time will arrive, when all the tribes of men, then existing upon earth, shall become truly converted to Christ, admits of no question; and it may be hoped, that this time is not very remote. But how far vice and misery may be suffered to prevail, during the intervening years, and how many tribes may become extinct, it has not pleased the all-wise Governor of the world to disclose. It is the duty of missionary societies, therefore, not to despise the opposing forces, nor underrate the difficulties to be encountered; but to gird themselves for the spiritual conflict, and use all the means at their disposal in the most effectual manner. While thus engaged, if individuals are from year to year brought to believe the truth
and practise holiness, the good thus accomplished is inconceivably great; and if it should be the ordinance of heaven, that great wisdom and benevolence should be imparted to our rulers, in regard to measures affecting the character of the helpless tribes within our borders, and that a spirit of affectionate sympathy should pervade the bosoms of our people extensively, a delightful consummation may be witnessed. These remnants of ancient nations, vindicated from the power of Satan, purified by the efficacy of divine truth, adorned with the graces of the Spirit, may yet stand forth as a perpetual testimony to the blessed results of enterprise in a good cause, and to the power, benevolence and compassion of the exalted Redeemer.

XVI. FOREIGN MISSION SCHOOL.

At the last annual meeting of the Board, a resolution was adopted authorizing the transfer of the property, connected with this establishment, to certain gentlemen in the vicinity of Cornwall, who might be inclined to sustain the school, under the patronage of its friends in the immediate vicinity. After mature consideration, however, these gentlemen gave up the design; and nothing remained but for the committee to discontinue the school, and dispose of the pupils in the best manner in their power. To aid in this matter, they requested the President of this Board, with Henry Hudson, Esq. of Hartford, and the Rev. Ralph Emerson, of Norfolk, to meet at Cornwall, and give directions in behalf of the Committee, for the preservation of the property, and the disposition of the pupils. The agency was promptly executed by the President and Mr. Hudson, and the Committee have reason to believe, that the best arrangements were made, which the nature of the case would admit of.

The number of pupils was then sixteen. One was soon after sent to Hanover, N. H., where he has commenced fitting for college, at the charge of a charitable provision made in Scotland for the education of American Indians. The five Osage lads were sent in the spring to Oxford, Ohio, where they were received for the purpose of being educated in the Miami College. The Rev. Dr. Bishop, President of that institution, has taken upon himself the support of one of them; one has returned to his tribe; and three are supported by this Board. The four
Sandwich Islanders in the school are now ready to embark with the contemplated reinforcement to the mission among their countrymen. Two Indian young men are now under the care of Mr. Loomis, the late steward, who has labored with great fidelity to bring the concerns of the school to a close, in the most prudent and economical manner; and who, during his continuance in that office, uniformly manifested a public spirited regard to its interests. The four remaining pupils returned to their own people. During the interval between the dissolution of the school and the removal of the pupils, those youths who remained at Cornwall were still kept under the care and instruction of Mr. Loomis. Some, who spent the interval in other places, were received into pious families, where they either earned their own support, or were kept without charge.

The Committee have availed themselves of all the information within their power, which could be brought to bear upon the question of continuing the school, and do not see cause to distrust the conclusion to which they came more than two years ago, the reasons for which, as stated in the last Report, have not been at all invalidated. They are therefore still of opinion, that the great designs of the Christian public are better accomplished by the course now pursued, than they could have been by any other method which was proposed.

XVII. SUMMARY.

The Board has under its direction forty one ordained missionaries, and, including these, with assistant missionaries, native preachers, the wives of missionaries, and unmarried females, who aid in various departments of the work, the whole number of adult laborers is exactly two hundred. These devoted men and women are employed in four missions, occupying fifteen stations, in distant parts of the world, and at 28 stations among the aborigines of our continent; making forty-one stations in the whole. Under the direction of the missionaries are taught five or six thousand heathen children in Asia, six or seven hundred in America, and twenty-five thousand children and adults at the Sandwich Islands. Printing presses are in constant operation for the benefit of the mission at Bombay, Western Asia, and the Islands of the Pacific; and the Gospel is now preached by our
brethren, who went from among ourselves, in many languages, and to hundreds of thousands of immortal beings, who otherwise would probably never have heard the name of Christ. From these multitudes some have been found, in tribes far distant from us, and far separated from each other, who gave evidence by a holy and consistent life and a peaceful and triumphant death, that the Gospel had been made to them the power of God and the wisdom of God to salvation; that it had transformed their characters, given them new habits, desires, and motives, raised them from the lowest debasement to a high elevation of moral principle, and, in a word, snatched them from hell and prepared them for heaven. Others still remain living examples of the efficacy of divine truth. What an achievement is here? and what a reward for labor and for sacrifices a hundred fold greater than any that have been endured, or offered?

**XVIII. CONTEMPLATED MISSIONS.**

The Committee have not lost sight of Western Africa, as a field for missionary enterprise, into which American Christians are especially called to send forth laborers. Correspondence has been held with reference to obtaining suitable persons, of African descent, to sustain the character of missionaries. One man of this description has been warmly recommended by competent judges; and the only occasion of delay is, the reluctance, or rather hesitation, of his wife and children, in regard to leaving America. The prosperous condition of the little colony of Liberia is a powerful recommendation to the commencement of missionary operations in its vicinity; and it may be fairly anticipated, that the friends of Africa will have it in their power to send forth a Christian influence into that oppressed continent.

Among the various places to which the attention of the Committee has for some time been directed, with a view to new establishments for the benefit of the Indians, Green Bay, on the west side of Lake Michigan, seemed worthy of particular examination. In this neighborhood reside the Winnebago and Menominy tribes; and hither have removed families of the New Stockbridge Indians from Oneida county, N. Y. These families have long been numbered with the civilized aborigines, and now contain a regular Christian church. Before
their removal they had enjoyed the labors of the Rev. Jesse Mi-
ner, to whom they were tenderly attached. The Committee, having
learnt that Mr. Miner would probably consent to become a mis-
sionary to the former people of his charge and to their neigh-
bors, requested him to undertake an agency there, for the pur-
pose of gaining information, both as to the wishes of the set-
tlers, and the prospects with other tribes. Mr. Miner spent the
summer months in the execution of this agency, and has made a
report of what fell under his own observation. He was kindly and
joyfully received by those, to whom he had formerly preached;
and they offered to aid, according to their means, in the erection
of the necessary buildings for the commencement of a mission.
The Committee are encouraged to hope, that Mr. Miner and his
family will remove, next spring or summer, to the Indian village,
which the settlers call Statesburgh, at the falls of Fox river,
about twenty miles from Green Bay.

An importunate application has been made for a missionary
establishment upon Magdalen island, which is near the head of
lake Superior, and forms a centre for the collection of Indians
and traders, in that part of the vast interior of our continent.
There are some very favorable circumstances attending this ap-
plication. Among the obstacles are the remoteness of the place,
and the great expense of transportation. Intercourse cannot be
held with these remote regions, with any degree of certainty,
except by the boats of traders, which come down in June and
the following months, and return in September and October.

That part of North America, which goes under the general
denomination of the North West Coast, should undoubtedly be
explored by the enterprise of American Christians; and the
Committee hope that the resources placed at the disposal of
this Board will authorize the preparations for a mission, from
which the rays of Gospel light shall emanate into the darkness
of all the surrounding regions.

XIX. RECEIPTS AND EXPENDITURES.

The Committee have the satisfaction of stating, that the re-
cceipts into the treasury of the Board have been greater than in
any preceding year. The amount applicable to immediate
use is somewhat more than eighty eight thousand dollars; besides
about four thousand dollars given for the increase of permanent
funds, the income of which is to be expended from year to year. The payments from the treasury have been more than one hundred and four thousand dollars; of which about eighty nine thousand are properly the annual expenses. Nearly fourteen thousand dollars have been remitted to the east, over the sum requisite for the expenses of the eastern missions in one year. The occasion of this extraordinary remittance is the fact, that, for the two preceding years, the expenses on account of the missions at Bombay and in Ceylon had been exceedingly small. Almost the whole charge had been defrayed by advances made at Calcutta on the credit of the Board. The reasons for this measure have been fully explained to the Board and to the Christian public. A similar excess will be necessary next year; after which, it is hoped that remittances will be made in advance. The sum of one thousand dollars was appropriated to replace money lost, and thus restore the permanent fund, which had been impaired by one of those unexpected events, which take place in human affairs.

In February last, the Committee addressed the friends of missions, on the subject of the pecuniary embarrassments, which threatened the operations of the Board. It was then frankly stated, that the donations should afford, on an average, ten thousand dollars a month, before all apprehensions of embarrassment would be removed, even in regard to the firm support and vigorous prosecution of existing missions. This address had an immediate and very perceptible effect; and the Committee have always found, that their representations are received with candor, favor, and sympathy by their Christian brethren.

It should be fully understood, however, that money cannot ordinarily be raised, even for objects of the most unquestionable utility, and the deepest interest, without labor, pains, and persevering activity; and it well becomes the members of this Board to consider the responsibility inseparable from the relation, which subsists between them, and the Christian public, and missionaries in heathen lands.

XX. GENERAL ORGANIZATION.

The Committee have pursued the plan of organization, which the friends of missions have extensively approved, and which
promises to combine their exertions more generally and effectually, than any system which has been heretofore adopted. This plan has been received with special favor in the city of New York, and in the state of New Jersey within the year past. Several individuals and several congregations have been distinguished by their liberality, and a conviction has been gaining upon the minds of men, that a union of all who feel a deep interest in the success of the missionary enterprise is more practicable than had been supposed. Four auxiliary societies have been formed under encouraging auspices, in the parts of Pennsylvania, Virginia, and Ohio, within 75 miles of Pittsburgh as a centre; and the county of Monroe, N. Y. has recently entered with great spirit into the work. The only reason why other portions of the country have not been brought into the same system of co-operation, is the want of competent and experienced agents, in sufficient numbers to visit numerous places, in which their services are much desired for the sake of presenting the subject distinctly and strongly to all classes of the inhabitants.

XXI. CONCLUSION.

Of all the moral phenomena, in the present eventful period of the world, none is more evident, than that the cause of religion at home and abroad is one; that the same principles, which prompt to the Christian education of our families and to the instruction and warning of our relatives and friends, naturally impel to evangelical efforts for the benefit of every portion of the human race; that this tendency of benevolent principles does not exist in theory merely, but is seen in daily practice; and that henceforth the attempt to separate living piety from expansive beneficence will be as vain as it is unscriptural. On this subject the church is certainly making advances of the most auspicious character. It is difficult to see how she can go backward, without such a dereliction of principle, as shall seriously alarm her, and arouse her from any partial slumber, into which she may have begun to fall. May we not rest assured, then, that the number of public-spirited, self-denying Christians will be increasing in all future time? May we not take it for granted, that all existing plans for the melioration of mankind will be rendered more perfect, and more enlarged
in their operation, and that more of sanctified talent, and more of that wisdom which is from above, will be called into the administration of these high concerns? and, with the accompanying favor of heaven, may we not expect to see the waters of salvation flowing in broader and deeper channels, till they shall have reached the remotest habitations of men?

These pleasing anticipations seem warranted in part by the course, which serious and contemplative minds are taking, in the most enlightened countries of continental Europe. Evidence from various quarters, and of many kinds, leaves no room for doubting, that persons of a philosophical cast are, to a considerable extent, looking to religion, as the last and only hope of man. Other things have promised much, but have regularly failed in the performance, till this failure is generally seen and acknowledged. The inefficacy of human systems is so manifest, that the claims of Christianity are examined anew, and with increasing interest. A conviction hence arises, and is spreading, that for the improvement of man in all his domestic and social relations; for the acquisition and preservation of liberty; for the wise and equitable administration of civil government, all other means are immeasurably inferior to the simple efficacy of the Gospel. When the mind has proceeded thus far, it does not stop till the cause of this astonishing power is investigated; and when it is found, that the Bible consults the temporal happiness of man by setting before him a law which reaches the heart, and with the most awful sanctions restrains all those inordinate desires, by which the world has been kept in so much agitation and suffering; then the conclusion is irresistible, that the Bible had its origin with Him, who is wonderful in council and excellent in working, who knew what was in man, and who provides, with all a father's tenderness, for the recovery of his erring children, by sending forth the renovating and healing influences of his Spirit, with the faithful annunciation of his Word. In a process like this, the minds of many reflecting and intelligent men are at this moment advancing. They hail with delight the multiform operations of Christian benevolence; and seem to look with anxious expectation for the blessed results. There is most manifestly a constant accession of favor to the missionary cause; and it is exerting an influence, in various ways, much
greater and more salutary, than inattentive observers are in the habit of suspecting.

While this state of things should excite grateful emotions, and lead to humble confidence in God, by whom the hearts of princes, and pontiffs, and philosophers, are turned whithersoever he will, it is not to be disregarded, that there is, also, a manifest increase of hostility to missions and to the great cause of evangelical virtue. Men seem extensively to be taking sides with more determined spirit than heretofore. There is, no doubt, a large inert mass, which remains as yet unmoved. But the exertions of Christians for so many and so noble objects, all conspiring together for the grandest consummation, which the earth is ever to witness, cannot escape the observation of those, who pay any attention to the movements of the moral world. It must be expected, therefore, that all the adherents of old and rotten systems of religious error, fenced in as they are by civil and ecclesiastical despotism; all, who openly cast off the restraints, which the Gospel imposes upon the guilty passions; all, who have made up their minds that they will never deny themselves, nor do good to others, from any fear of God or regard to man; and all, who would dread that religion should get such a power and currency in the world, as to influence public opinion, on the great subjects of human interest,—these classes of men, and all who fall under their sway, are rallying, and will gradually assume the form of most decided resistance. At least such appear to be the indications of the present day. After the experience which the Christian church has had in all ages, it would seem almost certain that persecution by physical force is to be expected, wherever opposers are powerful enough to take such a course. But in this country, Great Britain, and some parts of continental Europe, and in some of the foreign possessions of Great Britain, religion is too strongly entrenched in the hearts of multitudes, and commands too much public respect, to admit of this form of persecution. It does not follow, however, that, in these countries, there will not be a bitter and persevering opposition to every thing, which has for its object the promotion of the pure Gospel. If force cannot be used, resort will be had to ridicule, slander, and every species of falsehood and misrepresentation.
Our fellow-laborers on the other side of the Atlantic are duly aware of this state of things, and are calmly preparing for a more extensive conflict of all the friends of God and truth in all nations, than has ever yet been experienced. In the mean time, we should not omit to express our gratitude for the favor which this Board has received, at the hands of the Christian public, and for our exemption from any opposition of a formidable character.

It may be a part of the plan of the divine administration, that milder influences shall prevail in these latter ages of the world; that the great adversary of mankind, though permitted to roar, and show his lion-like strength and ferocity, shall be so far chained, that he shall not be able to devour; and that religion shall send forth its bland and sweet attractions, and silently subdue multitudes of its obdurate foes, till the remainder shall find resistance hopeless, and quietly submit to the benign authority of the Prince of peace. In whatever way it may please the great Captain of our salvation to conduct the war, which is to issue in the establishment of his kingdom, there can be no doubt that the soldiers of the cross should conform to circumstances, and not shrink from any hard service to which they may be fairly called. Should the event prove, that they are to be treated with severity, their sufferings may greatly redound to the honor of the cause, and add peculiar splendor to their imperishable crown.

Though an unreasonable and malignant opposition to the efforts now making for the spread of the Gospel should be deprecated, on account of the bad influence it will have upon opposers, and all who are misled by them; yet, even such an opposition would be followed by many good consequences. It would tend to make the conductors of these operations in the highest degree circum­spect and cautious in adopting measures,—on the alert to observe their nature, as developed in execution,—prompt to apply a remedy and to learn by experience. It will make them resolute and determined in what they have fully resolved upon as the course of duty, courageous to meet every assault, and persevering in their labor. It will lead them to consider and feel where their dependence must lie, and to whom they must look for effective aid. Happily for the friends of God and man, the New Testament is an inexhaustible magazine of weapons suited to this holy war. If missionaries and their directors take good care,
so far as practicable, in meekness to instruct those who oppose themselves; if they cultivate humility, and a proper sense of their unworthiness to be employed in these great services; if they possess a docile, frank, candid spirit, which delights only in the truth, and approves of nothing which would not bear exposure to the gaze of the assembled world; and if with unshaken constancy and believing prayer, they cast themselves and their work upon the promises of God; they need not be anxious for the result. He will vindicate the honor of his own name, and bring forth judgment to victory.

That the church may fulfil her high destinies, as the channel through which spiritual blessings are dispensed to a guilty world, it seems necessary that professors of religion generally, and leading members of our churches especially, should make great advances beyond their present attainments. A few of the particulars, in which such an advance should be apparent, are all that the present occasion permits to be mentioned.

1. Christians should more properly estimate the object of missionary exertion. Thousands who approve of this object and count themselves among its friends, have very inadequate notions of its magnitude or its merits. They seem not to be aware that the object of missionary exertions is no less than the moral renovation of a world; that the base passions, which have so long and so deplorably tyrannized over the noble faculties of man, are to be subdued; that all that is oppressive in governments, all that is refractory and seditious among the people, all that is fierce, overbearing and unjust in the conduct of nations toward each other, is to give place to the law of love carried equally into the greatest and the least transactions. Wars are to cease. All the domestic relations are to be sanctified. Every village is to have its school and its church; every family its Bible and the morning and the evening prayer. The tabernacle of God is to be pitched among men. The favor of God is to be invoked upon every enterprise; a reverential fear of God is to pervade every movement; the love of God is to be cherished in every bosom. Then will have arrived the time when trees of righteousness shall stretch forth their protecting branches in every country, and display their fresh and undecaying foliage for the healing of the nations. Then the days of mourning, lamentation and woe shall be succeeded by universal confidence, peace, and joy; and
the acclamations of ransomed millions, without a discordant voice, will ascend from all the continents and islands of this regenerated and happy world.

2. *The disciples of Christ should more justly estimate the consequences of their personal efforts.* Perhaps there is no subject on which men are more apt to err, than in not assigning its proper and full effect to a consistent example, and to a persevering course of Christian beneficence. The individual, who holds all his powers and faculties consecrated to the service of his Lord, will, in the lapse of years, infuse the same spirit into others; and will thus multiply the means of doing good to a surprising extent. And now, when the faithful labors of the pious are seen to have so direct a bearing upon the prosperity of our own churches, the purification of our great community, the conversion of distant tribes, and the renovation of the world, what excuse can there be for apathy, or for slow, hesitating, and feeble movements? Whatever may have been the case in former times, when there was little communication between different parts of the world, and when all the advantages of concentrated action had not been proved, it is now perfectly apparent, that the friends of God and man are called upon to act with one heart and one soul, for the accomplishment of one grand object. This great and blessed union, so holy in its design, so reasonable in its nature, so glorious in its results, cannot be promoted in any way so rapidly, or so effectually, as by bringing to its aid an active, zealous, personal influence. Now is the time for noble examples, attended by lively exhortations and a faithful testimony to others. Let the man, who can easily make his influence felt through a neighborhood, or a town, give himself no rest till it shall be actually thus felt; and till his friends and neighbors shall become associated with him in the most delightful work, to which their hands and hearts were ever invited. Is he able to move a county or a state, let him feel the urgency of the claims, which his Saviour has upon him. And while he goes forth to stimulate his brethren, let him remember how great will be the difference between their engaging in the cause now, with their whole strength, and their deferring it to a more convenient season, and leaving it to the uncertainty of future years.

3. *The followers of Christ have need to make much greater advances than they have yet made, in feeling and manifesting an in-
terest in the success of their Master's cause. If, as the Apostle says, whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it, how lively should the sympathy be, at the present day, between the professors of godliness in Christian lands and their brethren among the heathen;—between the great host of the faithful, and the small band of pioneers, who have penetrated into the territories of the enemy. Far from the heart be apathy, negligence, lukewarmness. Every man, and every woman, who can feel for the sufferings of our race, and can judge what it is to have no hope, and to live without God in the world, should watch every movement in the preparations for the great struggle which is commencing. What right will any one have to exult in the victory, who now sits with his arms folded, and his mind at ease, when the greatest of all controversies is about to be decided? What right has such an one to number himself among the soldiers of the cross? If a man does not exhibit signs of life at such a time as this, how can it be concluded that he has the principle of life within him? Let it be well considered, then, how vast an augmentation of interest there must be in our churches, before all the members shall be prepared to take that part in the benevolent operations of the day, which would comport so well with their profession, and to which they are urged by every motive of fidelity to their Lord.

4. It should be more generally felt, than it seems to be at present, that great advances in personal holiness are indispensable to a rapid and successful prosecution of the missionary work. This is a matter of vital importance. If it is overlooked, all the machinery of missions, schools and presses, will be a cumbersome apparatus,—a laborious, exhausting, useless parade. It is believed, indeed, that true piety, sincere love to God and man,—is at the bottom of the extraordinary efforts, which we behold. But a great increase of piety, at home and abroad, is extremely desirable. After all proper allowances, on account of the reverence which we justly feel for the memory of saints in ages that are past, where can we now find such men as Baxter and Doddridge, Edwards and Brainerd? Or if we can fix upon an individual, here and there, who bears a pleasing resemblance to these illustrious champions of the cross, how rare are the instances. But the exigencies of the times demand many, very many individuals,
who, in purity of doctrine, holiness of life, compass of thought, enlargement of views, capacity of labor, intenseness of desire, fervor of zeal, and assurance of triumph, shall make a visible and near approach to the great Apostle of the Gentiles. The friends of missions, the conductors of missions, and the beloved missionaries themselves, need fresh anointings from on high. O that it would please the God of all consolation and hope to inspire his servants with a pure devotion, accompanied by spiritual influences shed abroad upon others; and thus give the most joyful evidence that the coming of the Lord to reign over the nations is near, even at the door.
OFFICERS OF THE BOARD.

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

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

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

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

Corresponding Secretary.
JEREMIAH EVARTS, Esq.

Assistant Secretary.
Rev. RUFUS ANDERSON.

Treasurer.
HENRY HILL, Esq.

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

**JEREMIAH EVARTS, Esq., Corresponding Secretary,**

*Missionary Rooms, Stone Church, Hanover-Street.*

**Boston, Mass.**

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

**HENRY HILL, Esq. Treasurer,**

*Missionary Rooms, Stone Church, Hanover-Street,*

**Boston, Mass.**

For the accommodation of those Patrons of the Board, who can more easily transmit their donations to New York, than to Boston, a Receiving Agent has been appointed in the former city. The Agent is Mr. GEORGE M. TRACY, who occupies a Room in the *American Tract Society's House*, 142, Nassau-Street, near the City Hall. All donations committed to Mr. Tracy, will be regularly acknowledged, as usual, in the Missionary Herald. From him, also, Reports of the Board, and Missionary Papers published by the Board, may be obtained; and through him orders and payments for the Missionary Herald may be transmitted.

**DONATIONS AND CONTRIBUTIONS**

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

- Horace Janes, Esq., St. Albans, Vermont.
- Mr. E. Brewster, Middlebury, Vermont.
- Mr. D.S. Whitney, Northampton, Massachusetts.
- James W. Robbins, Esq., Lenox, Massachusetts.
- James R. Woodbridge, Esq., Hartford, Connecticut.
- Timothy Dwight, Esq., New Haven, Connecticut.
- Dea. Abijah Thomas, Utica, New York.
- Mr. Josiah Bissell, Jr., Rochester, New York.
- Mr. Peter J. H. Myers, Whitehall, New York.
- Mr. Jedidiah Tracy, Troy, New York.
- Mr. William Slocomb, Wheeling, Virginia.
- Peter Patterson, Esq., Chillicothe, Ohio.
- Rev. Thomas J. Hall, near Nashville, Tennessee.
- Mr. Joseph Tyler, Charleston, South Carolina.
- Mr. George W. Coe, Savannah, Georgia.
- Messrs. Brewster and Prescott, Augusta, Georgia.
- Mr. William Raser, Mobile.
- Mr. George Green, New Orleans.

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

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

Pecuniary Accounts.

EXPENDITURES OF THE BOARD FOR THE YEAR ENDING
AUGUST 31, 1827.

**Bombay Mission.**

Remittance to London to pay draft of Messrs. Palmer, & Co. of Calcutta for advances made by them for expenses of the mission from May 1, 1825, to April 30, 1826, $7,968 09

Remittances to Calcutta, in part for expenses of the mission from May 1, 1827, to April 30, 1828, 6,073 90

Printing paper, books, and sundry articles purchased in Boston, 971 61

Outfit of Rev. Cyrus Stone, and Rev. David O. Allen, 1,332 00

Passage of Mr. and Mrs. Stone, Mr. and Mrs. Allen, and Miss Cynthia Farrar, to Calcutta, 1,000 00

Expenses of Mrs. Hall, 122 00—17,522 60

**Ceylon Mission.**

Remittance to London to pay draft of Messrs. Palmer, & Co. of Calcutta for advances made by them for expenses of the mission from May 1, 1825, to April 30, 1826, 16,799 67

Remittances to Calcutta, in part for expenses of the mission from May 1, 1827, to April 30, 1828, 7,698 19

Sundry articles purchased in Boston, 558 92—25,156 78

Carried forward, $42,579 38

* It will be perceived by the Pecuniary Accounts of the Board, published in the Sixteenth and Seventeenth Reports, that the amount paid for the missions in Bombay and Ceylon, during the last two years, has been very small; in consequence, as was there stated, of an arrangement which had been made with Mr. Newton, to advance funds for the expenses of those missions, and for which bills were to be drawn, payable in London. Owing to this arrangement, the expenses incurred between May 1, 1825, and April 30, 1826, have been paid from the Treasury during the present year and the expenses from May 1, 1826, to April 30, 1827, will be paid from the Treasury in the coming year. The Board, however, having concluded to return to the original plan of placing funds in Calcutta, for the missions in Bombay and Ceylon, have remitted in specie, as above stated, nearly $14,000, to defray, in part, the expenses from the first of May 1827; and these circumstances will account for the large sums, which have been drawn from the Treasury, within the present year, for the missions in the east.
PECONIARY ACCOUNTS.

Brought forward, $42,579 30

Mission to Western Asia.

Drafts of the Missionaries on the Treasurer of the Board, and remittances made from the Treasury, $4,659 51
Books, stationary, and sundry purchases, 491 77
Outfit of Mr. Brewer, 444 44
Passage of Rev. J. Brewer and Rev. E. Gridley to Gibraltar, 140 00—5,745 72

Mission at the Sandwich Islands.

Expenses of Rev. C. S. Stewart and family in London, and passage thence to New York, 974 49
Expenses of Mr. Stewart and family since their return, 267 15
Drafts and remittances, 1,901 05
Purchases in Boston, 2,553 50
Balance of cost of house frame, &c. for Mr. Richards, 171 37
Money advanced to Dr. Holman on his arrival in the spring of 1822, for which he gave a note that remained unpaid at the time of his decease, 50 00
Balance of cost of the schooner Missionary Packet, 1,325 22
Extra sails, &c. and various articles for the future use of the Missionary Packet; with provisions and supplies for the voyage, and expenses of navigating her to the Islands, 1,562 70
Travelling expenses, &c. of Dr. Blatchely, 25 35
Passage of Mr. Elisha Loomis and family from the Sandwich Islands, 600; Provisions, &c. at Valparaiso, and travelling expenses from Baltimore to Boston, and thence to Canadaigua, 802 25
Outfit, in part, of Dr. G. P. Judd, 40 00
do. in part, of Mr. H. K. Stockton, 90 00—9,761 31

Mission to South America.

Travelling expenses of Mr. Brigham in Spanish America, the draft for which was not paid until the present year, 120 00

Mission among the Cherokees.

Drafts and remittances, 4,640 01
Donations in money at the different stations, 219 84
Articles purchased in Boston, 1,222 42
Allowance to Mr. M. Hall, for the support of his family after his return, 200 00
Expenses of Messrs. Darius and Cornelius Hoyt, while receiving an education for the ministry, at Maryville, Ten. 173 91

Carried forward, $7,156 18 $58,206 41

* This sum was refunded by the Female Society of Boston and vicinity for promoting Christianity among the Jews, and was acknowledged as a donation in the Miss. Herald for December.
### PECUNIARY ACCOUNTS.

Brought forward, $7,156 18 $38,206 41

Travelling expenses of David C. Carter in returning to the Cherokee nation, to be refunded when he is able, 77 51—7,233 69

#### Mission among the Choctaws.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts and purchases,</td>
<td>1,241 80</td>
</tr>
<tr>
<td>Donations received at Mayhew and the other stations,</td>
<td>258 99</td>
</tr>
<tr>
<td>Money lent to Dr. Pride, after his return, which, when refunded, will be</td>
<td>100 00</td>
</tr>
<tr>
<td>placed to the credit of this mission,</td>
<td></td>
</tr>
<tr>
<td>Expenses of Mr. P. F. Stewart,</td>
<td>12 64</td>
</tr>
<tr>
<td>Expenses of Mr. Anson Gleason and his wife, and of Mr. Samuel Moulton,</td>
<td>348 75—1,062 15</td>
</tr>
<tr>
<td>on their passage to the Choctaw nation, by the way of New-York and Mobile,</td>
<td></td>
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</tbody>
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#### Mission among the Cherokees of the Arkansas.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts and remittances,</td>
<td>3,253 10</td>
</tr>
<tr>
<td>Purchases in Boston,</td>
<td>707 40—3,360 50</td>
</tr>
</tbody>
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#### Mission among the Osages.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Drafts and remittances,</td>
<td>6,025 10</td>
</tr>
<tr>
<td>Purchases in Boston,</td>
<td>238 51</td>
</tr>
<tr>
<td>Travelling expenses of Rev. William F. Vaill, Miss Sarah Vaill, and Miss</td>
<td>100 00—6,360 61</td>
</tr>
<tr>
<td>Selden,</td>
<td></td>
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#### Mackinaw Mission.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Drafts on the Treasurer,</td>
<td>6,080 25</td>
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<tr>
<td>Books, &amp;c.</td>
<td>19 99—6,100 24</td>
</tr>
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</table>

#### Maumee Mission.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drafts,</td>
<td>372 40</td>
</tr>
<tr>
<td>Donations received at Ebenezer,</td>
<td>14 72—387 12</td>
</tr>
</tbody>
</table>

#### Indians in New York.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Catawau station,</td>
<td>92 50</td>
</tr>
<tr>
<td>Seneca do.</td>
<td>1,800 81</td>
</tr>
<tr>
<td>Tuscarora do.</td>
<td>344 53—2,237 86</td>
</tr>
<tr>
<td>Debts of the United For. Miss. Society,</td>
<td>231 99</td>
</tr>
</tbody>
</table>

Carried forward, $87,380 69

* Of the above items, there was paid

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>for Brainard,</td>
<td>1,819 78</td>
</tr>
<tr>
<td>Creek Path,</td>
<td>1,756 37</td>
</tr>
<tr>
<td>Carmel,</td>
<td>202 51</td>
</tr>
<tr>
<td>Hightower,</td>
<td>161 60</td>
</tr>
<tr>
<td>Willistown,</td>
<td>2,978 71</td>
</tr>
<tr>
<td>Hawen,</td>
<td>840 08</td>
</tr>
<tr>
<td>Candy's Creek,</td>
<td>478 34</td>
</tr>
<tr>
<td>General expenses,</td>
<td>601 05</td>
</tr>
</tbody>
</table>

$7,233 69
PECUNIARY ACCOUNTS.

Brought forward, $87,360 60

Indian Missions generally.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Travelling expenses of Rev. Jesse Miner, on a tour to Green Bay</td>
<td>100 00</td>
</tr>
<tr>
<td>Transportation, freight &amp;c. of articles received at Boston, New York, &amp;c.</td>
<td>111 73</td>
</tr>
</tbody>
</table>

The Foreign Mission School.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remitted from the Treasury</td>
<td>1,501 93</td>
</tr>
<tr>
<td>Donations received at Cornwall</td>
<td>296 50</td>
</tr>
</tbody>
</table>

Greek Youths.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expenses of P. Kavasales and A. Karavelles</td>
<td>399 17</td>
</tr>
<tr>
<td>Outfit and passage of P. Kavasales to Malta</td>
<td>104 39</td>
</tr>
<tr>
<td>Expenses of S. and P. Galatty</td>
<td>474 36</td>
</tr>
<tr>
<td>do. of N. Petrocokino</td>
<td>167 72</td>
</tr>
<tr>
<td>do. of A. Paspati</td>
<td>236 16</td>
</tr>
<tr>
<td>do. of G. Pericari</td>
<td>263 53</td>
</tr>
<tr>
<td>do. of N. Prassas</td>
<td>135 04</td>
</tr>
</tbody>
</table>

Education of other Youths.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>J. J. Loy, a Portuguese</td>
<td>62 13</td>
</tr>
<tr>
<td>Travelling expenses &amp;c. of five Osage youths from Cornwall, Conn. to Miami</td>
<td>155 00</td>
</tr>
</tbody>
</table>

Agencies.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Services of Rev. E. Gridley, balance for 47 weeks</td>
<td>100 00</td>
</tr>
<tr>
<td>--- of Rev. G. Cowles, 31 weeks</td>
<td>243 00</td>
</tr>
<tr>
<td>Travelling expenses</td>
<td>223 97</td>
</tr>
<tr>
<td>--- of Rev. C. Stone, 10 weeks</td>
<td>80 00</td>
</tr>
<tr>
<td>Travelling expenses</td>
<td>5 50</td>
</tr>
<tr>
<td>--- of Rev. E. N. Kirk, 39 4-7 weeks</td>
<td>316 56</td>
</tr>
<tr>
<td>Travelling expenses</td>
<td>163 09</td>
</tr>
<tr>
<td>--- of Rev. R. Brown, 52 weeks</td>
<td>390 00</td>
</tr>
<tr>
<td>Travelling expenses</td>
<td>74 13</td>
</tr>
<tr>
<td>--- of Rev. C. S. Stewart, 9 months</td>
<td>500 00</td>
</tr>
<tr>
<td>Travelling expenses</td>
<td>378 71</td>
</tr>
<tr>
<td>--- of Mr. W. Slocomb, 22 1-2 weeks</td>
<td>180 60</td>
</tr>
<tr>
<td>Travelling expenses</td>
<td>140 79</td>
</tr>
<tr>
<td>--- of Rev. W. F. Vaill, Travelling expenses,</td>
<td>134 87</td>
</tr>
<tr>
<td>--- of Mr. A. Richards, W. Clark, J. S. Green, and D. O. Allen, 17 weeks</td>
<td>85 00</td>
</tr>
<tr>
<td>Travelling expenses</td>
<td>29 16</td>
</tr>
</tbody>
</table>

Travelling expenses, &c. of deputations to attend the anniversaries of various Auxiliary Societies.

Carried forward, $3,129 89 $91,508 26
PECUNIARY ACCOUNTS.

Brought forward, $3,129.89 $91,508.26

Travelling expenses of the Corresponding Secretary in journeys to New York, to Virginia, and to Maine, - 177.47
Travelling expenses of other officers of the Board, - 18.52—3,325.88

General Expenses.

Travelling expenses of members of the Board, in attending the annual meeting at Middletown, Sept. 1826, - 239.74

Corresponding Secretary's Department.

Salary of the Assistant Secretary, for the year ending Aug. 31, 1827, - 933.33
Do. of Mr. David Greene, 34 weeks, - 397.00
Paid for transcribing, - 66.38—1,399.21

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

Treasurer's Department.

Salary of the Treasurer, in part, for the year ending Aug. 31, 1827, (the residue having been paid by individuals,) 820.00
Clerk hire within the year, - 430.33—1,250.35

Printing, &c.

Seventeenth Annual Report, 2000 copies, including paper, folding, covers, &c. - 415.50
Missionary Paper, No. 1, 8000 copies, - 247.75
Do. No. 2, 7500 do. - 132.34
Do. No. 5, 2000 do. - 66.62
Do. No. 6, 3000 do. - 59.42
Dr. Griffin's Sermon, 1000 copies, - 56.60
Blank Receipts, &c. - 12.22
Copies of the Missionary Herald presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world. 2,824.00—3,820.45

Agency in New York.

Salary of Mr. George M. Tracy, for six months, 373.00
Office rent, and taxes, - 54.15
Blank books and stationary, and blank receipts, - 36.34
Shelves, table, &c. - 40.34
Desk, chairs, &c. - 29.69
Fuel, nails, labor, &c. - 21.80—556.73

Carried forward, $102,139.62

* This expense has been refunded by the Editor of the National Preacher, since the annual account was closed.
Brought forward, $102,130 62

Miscellaneous charges.

Postage of letters, Fuel and oil, Blank books and stationary, Wrapping paper, twine, nails, &c. Portage, labor, freight, and transportation of boxes, bundles, &c. Periodical publication, books, and binding of books, for various stations, Books for the Missionary Library Stove, pipe, &c. for the Committee Room, Mineral case, desk, and other furniture for do. Setting grate and repairs, Trunk for papers, &c. Collar stairs and setting glass, Discount on bank notes and drafts, counterfeit notes, 12; money stolen from an agent, 26,65; Expenses of missionaries while preparing for fields of labor.

Rev. C. Stone, Rev. D. O. Allen, Deduct for part of advances made to individuals, as stated in former accounts, now refunded, Appropriated by the Prudential Committee, to the Permanent Fund, toward apprehended losses on stock held by the Board in the Eagle Bank, New Haven,

$104,430 30

RECEIPTS OF THE BOARD DURING THE YEAR PRECEDING AUGUST 31, 1827.

Donations received during the year, as published with exact particularity in the Missionary Herald, Legacies received within the year, as acknowledged in the Missionary Herald, Interest on the Permanent Fund, and money loaned, deducting interest paid for money borrowed,

Total of receipts during the year, Balance on hand, Sept. 1, 1826, Balance for which the Board is in debt, carried to new account, Sept. 1, 1827,

$88,341 89 575 31 15,513 10

$104,450 30
PECuniary Accounts.

Permanent Fund.
The Permanent Fund amounted, on the 31st of August, 1826, as stated in the Report for last year, to $37,524 57.
There has been no addition to this fund since that period.

Permanent Fund for Corresponding Secretary.
This Fund amounted, on the 31st of August, 1826, to $15,772 60.
Received within the year, as follows:
For donations to this Fund, as published in the Missionary Herald, $88 50
For profits of the Missionary Herald, $3,596 47
For interest, in part, $56 97—$3,741 94
$19,514 54

Permanent Fund for Treasurer.
This Fund amounted, August 31, 1826, to $1,467 30.
Received within the year, as follows:
From individuals, as published in the Missionary Herald, $125 50
For interest on this Fund, $49 20—$234 70
$1,702 50

Fund for the Printing Press for Western Asia, Now Established at Malta.
This fund is kept entirely distinct from the general funds of the Board; and at the particular request of several donors, and in pursuance of the original plan, the names of the donors, and the sums subscribed by them, are not published.
The subscriptions to this fund were for five years, and the last payment became due in 1825.
There had been received on this Fund, before August 31, 1826, $14,671 25
Received during the year, for interest, $521 42
for sub. due previously, $100 00—$621 42
$15,292 65
Expenditures, as per statement last year, $5,547 75
Expended during the year, $1,413 77—$6,961 52
Balance ready to be expended, $8,331 13
This balance is drawing interest, and is invested in bank stock and notes, which can immediately be converted into money.

Mission College in Ceylon.
There had been received for the contemplated College in Ceylon, previously to August 31, 1826, $1,388 11.
Received since that time, $62 00
$1,450 11

The above amount was remitted to Ceylon in June, 1827, to be applied for the object above mentioned.
AUXILIARY SOCIETIES.

The following is a list of payments made during the year, into the Treasury of the Board, by Auxiliaries formed on the model recommended in the sixteenth volume of the Missionary Herald, p. 365. The year commences with September 1826, and ends with August 1827. 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, $498.87
- Lincoln County, $290.73
- York County, $34.00—$500.00

### NEW HAMPSHIRE.
- Cheshire County, North, $90.16
- Hillsboro' County, North, $239.00
- Do. do. South, $686.15
- Do. do. West, $120.98
- Merrimack County, $338.41
- Rockingham County, East, $385.03
- Do. do. West, $447.33—$2,087.09

### VERMONT.
- Addison County, $230.17
- Franklin County, $396.74
- Orange County, $299.51
- Rutland County, $720.61
- Windham County, $239.24
- Windsor County, $487.54—$2,328.11

### MASSACHUSETTS.
- Barnstable County, East, $61.00
- Do. do. West, $314.67
- Berkshire County, $1,844.48
- Boston and vicinity, $5,301.21
- Brookfield Association, $642.00
- Essex County, $1,236.25
- Franklin County, $723.06
- Hampden County, $620.47
- Northampton and vicinity, $1,426.50
- Old Colony Association, $1,327.44
- Palestine Missionary Asso. $909.47
- Worcester County, Central, $639.00
- Do. do. North, $706.05—$15,112.13

### CONNECTICUT.
- Colchester and vicinity, $104.20
- Fairfield County, East, $352.00
- Do. do. West, $240.33

Carried forward, $969.58—$22,365.98

Brought forward, $969.58—$22,365.98

- Farmington and vicinity, $514.40
- Hartford County, $2,629.85
- Middletown Association, $421.87
- Middletown and vicinity, $259.71
- New Haven city, $531.33
- Do. County, East, $480.24
- Do. West, $460.82
- New London and vicinity, $320.70
- Norwich and vicinity, $503.80
- Tolland County, $617.68
- Windham County, North, $483.08
- Do. South, $411.00—$3,054.18

### NEW YORK.
- New York City and Brooklyn, $0,970.99

### NEW JERSEY.
- Central Auxiliary Society, $235.03
- Essex County, $2,032.73
- Morris County, $977.40
- West Jersey, $93.26—$2,568.41

### PENNSYLVANIA.
- Pittsburgh and vicinity, $1,281.95

### PENNSYLVANIA AND VIRGINIA.
- Washington County, $1,706.25

### DISTRICT OF COLUMBIA.
- Auxiliary Society, $179.52

### OHIO.
- Portage County, $102.00
- Steubenville and vicinity, $220.00—$722.00

$43,879.39
APPENDIX, No. II. From page 96.

CIRCULAR.

Sandwich Islands, October 3, 1826.

To the Friends of Civilization and Christianity.

Whereas differences of opinion have arisen, respecting the objects and operations of this mission, we feel it incumbent on us to state publicly the ends at which we aim, the means which we use to accomplish them, and the effects actually produced by our various operations.

The general object of the American Board of Commissioners for Foreign Missions, was early stated to the public to be, "To propagate the Gospel in heathen lands, by supporting missionaries, and diffusing a knowledge of the Holy Scriptures." In the year 1812, the legislature of Massachusetts gave their legal sanction to this object.

The instructions of the Prudential Committee of said Board, to their different missionaries, have developed in full the particulars of the object, which was only expressed in general terms, in the act of incorporation.

The instructions and charge given to the members of this mission, were given in public, and have been widely circulated for the inspection of the world. In these we are commanded "to aim at nothing short of covering these islands with fruitful fields and pleasant dwellings, and schools and churches, and raising up the whole people to an elevated state of Christian civilization." And to effect this, we are instructed to use our exertions "to introduce and get into extended operation and influence among them the arts, institutions, and usages of civilized life and society: above all to convert them from their idolatries, superstitions, and vices, to the living God."

These instructions are explicit and particular; and we here declare that they express our whole object. These we feel ourselves bound to obey; and in doing it we have no fear but we shall have the approbation of every philanthropist, as well as of every Christian.

The means which we have used to accomplish these ends, and which are now in a train of operation, are such as the public have a right to know, and we have no right or desire to conceal.

Persuaded that while the chiefs were untaught, our instructions must be comparatively limited both in extent and influence, we have devoted much of our time to the instruction of the royal family and other leading persons.
in the nation. In these instructions we have made it our main object to
"turn them from their idolatries, superstitions and vices, to the living and
redeeming God."

We have always felt most sensibly the difficulties in the way of introduc­
ing the arts, institutions, and usages, of civilized life and society; and have
therefore kept far within the limits of our instructions on these subjects.

When we have been requested by the chiefs or people to give instruc­tion or advice, we have uniformly and perseveringly withheld it on all points
where we could not refer the decision of the question either to the Scriptures,
or to the uniform practice of Christian nations. But where the Scriptures
are plain, or the practice of Christians uniform, we have felt, and still feel,
at liberty to speak with freedom, although we are opposed by the prejudices
of the people, and the practices of the profligate.

We have inculcated on the chiefs not only the common duties of morality,
but we have also taught them that he who ruleth must be just, ruling in the
fear of the Lord; and have endeavored to convince them that they are set
for the punishment of evil doers, and for the praise of them that do well.
We have told them that "as a roaring lion, and a ranging bear, so is a wicked
ruler over the poor people." We have never dictated to them the par­
ticular punishment due to any individual person, or even any individual
crime, believing that in doing this we should be intermeddling with that
which belongs only to rulers. We have given them general principles de­
rivered from the word of God, together with Scripture examples of their ap­
plication; and when these have not been clearly understood, and they have
asked further explanations, we have sometimes referred them to modern
examples in Christian nations. We have thus pursued one undeviating
course, neither withholding instruction, nor interfering with their authority
as rulers of the land.

We have not been blind to their defects, by which they have sometimes
screened the guilty from deserved punishment, neglected their promises,
and even encouraged iniquity. We have sometimes too known of their
childish, ill-timed and improper punishments, and more improper threats.
On none of these have we looked with indifference. But while we have
with sorrow witnessed these things in those to whom we are sent as teach­
ers, and whose intelligence, virtue, honor and happiness, we desire to pro­
mote; we have also felt, that should we interfere by direct and positive re­
monstrance and advice, we should not only go beyond the limits of our
instructions, but should also incur the displeasure, both of the rulers them­selves, and also, of all those who are witnesses of our operations.

While we have thus been endeavoring, both from the Scriptures and the ex­
ample of pious kings, to point out to the chiefs their duty as rulers, we have
also endeavored from the same authorities, to inculcate on the people their
duties as subjects. We have taught them that they "must needs be subject,
not only for wrath, but also for conscience's sake, rendering to all their dues,
tribut to whom tribute, fear to whom fear, and honor to whom honor is
due;" and while we have continually inculcated on our hearers, not only that they should be "not slothful in business, but fervent in spirit, serving the Lord," we have also distinctly held up the doctrine of the apostle, "that if any would not work, neither should he eat."

We have to all, both chiefs and people, insisted not only on a belief of the doctrines, but also obedience to the precepts of the Bible; including justice, honesty, integrity, punctuality, truth, purity, good order, union, kindness and peace. These, we have always told them, are signs of a good heart and evidence of a preparation for heaven. These are the doctrines and duties which we have inculcated, not only from the pulpit, but in all our private instructions and intercourse with the chiefs and people. The press too has been sacred to the cause, and we appeal to all our candid observers, and to an enlightened public, whether the objects accomplished are not worthy the exertions we have made.

Is it nothing that the vices of the drunkard and the gambler, with which the land was formerly overrun, should now be limited to a comparatively small number—that the observance of the Sabbath should be almost universal—that schools should be established in every part of the islands, and be attended by 25,000 scholars; among whom have been circulated more than 40,000 tracts, containing various texts of Scripture beside the decalogue, and all inculcating the duties mentioned above? Is it nothing that nearly all of the chiefs and leading persons on the islands, and many others too, should be taught to read and write so as to correspond by letter? Is it nothing that thousands who formerly devoted their time to gaming, quarrelling, and the practice of iniquity in all its varied forms; and the thousands who wasted their days in idleness, should now be assembled in schools, and spend their leisure time in reading Scripture tracts and listening to instruction? Is it nothing that a number of the leading persons in the nation, as well as several others of a lower rank, should publicly declare their belief in the doctrines, and render obedience to the precepts of the Bible? If all this is nothing, then we confess that our labors have been vain, and our object is proved unworthy the patronage of the wise, or even the benevolent.

While we allude to these changes, we are far from being blind or indifferent to the barbarism, fickleness, duplicity, neglect, laziness, and other varied vices and crimes, which to some extent still remain, and which are more or less visible even to a transient visitor; neither do we vindicate, or in the least degree offer a palliation for these things. We only complain and remonstrate against those illiberal and unmanly charges, by which the mission is made accountable for the daily blunders, the childish actions, the long established customs, and even the inherent depravity of the people; and all, forsooth, because we attempt to make them better.

If the doctrines and duties of Christianity in which the church of England, the church of Scotland, the Presbyterian and other churches in America are agreed, are not adapted to correct the evils which exist in heathen nations;
---if these doctrines and duties when faithfully taught, by precept and example, have no good influence to cure the evils of the human heart, and to promote virtue, order and happiness in society, then the missionary, and the philanthropist too, may sit down together in despair, and pronounce the evils among heathens incurable; for if these fail, we may challenge the wisdom of the world to devise a system of morals, and to propose any practicable measures, which will raise a savage tribe or a heathen nation from their native depravity to a state of civilization and virtuous life.

If then we have mistaken the grand principles of reformation, or if we have taken a wrong step, we will be grateful to any man, who in a friendly manner will inform us of it. If we have spoken or done evil, hear witness of the evil; but if well, why should we be smitten?

From those gentlemen who reside or occasionally touch at these islands, we ask an investigation of our conduct:—We do more—we challenge it. We have here stated our whole object, and also the means we use to obtain it. We know that the cold hearted misanthropist and the superstitious heathen, will be opposed to the former, and will charge all the crimes and defects which still remain to the account of the latter. But there are those around us, and who occasionally visit us from abroad, who can judge candidly. We request them to examine the above statements, and we, on our parts, pledge ourselves, that if we may have a candid hearing, with witnesses, we will substantiate every thing which we here assert.


By the General Meeting of the Sandwich Island Mission, at Kailua; signed by all the Members present from the five stations.

APPENDIX, No. III. From page 102.

On the evening of Oct. 31, 1827, (the next day having been appointed for the embarkation,) a meeting of friends of missions was held in Park Street Church, Boston, for the sake of witnessing the public designation of the missionaries to their sphere of labor in the Sandwich Islands. The services were opened with prayer by the Rev. Dr. Jenks.

The following address and instructions were then delivered by the Corresponding Secretary.

My Christian Friends of this assembly,

Before addressing the missionaries who are now to receive in public a few words of parting advice from the Committee, it may be proper to mention
APPENDIX.

the occasion of the present reinforcement, and the special services which will be expected from the individuals who compose it.

The missionaries now at the Sandwich Islands have found, in the good Providence of God, the natives more ready to hear the Gospel, than could have been anticipated. All the people seem desirous of knowing what the Bible contains, and very many enter with deep seriousness into religious inquiries. Not a few seem to manifest a truly Christian spirit. It is extremely desirable, that a tribe of men, in such circumstances, should receive prompt and efficient aid in escaping from the snares of Satan and entering upon the path of life. Now is eminently the time, in regard to this mission, for keeping up the impulse which has been given. The laborers in the field have, therefore, and with the greatest propriety, urged the importance of a large reinforcement.

There is another consideration, which will not be deemed trivial, by any man of a generous mind. Our brethren at the Islands have, for two or three years past, been suffering from the cruel opposition of unreasonable and wicked men.

This opposition, though it should excite the sincerest compassion for the guilty authors of it, must be counteracted and checked, or the condition of the natives is hopeless. There are two ways, in which a most salutary check may be imposed—viz.—by increasing the moral power of the mission, bringing it to bear upon the hearts and consciences of visitors, and by causing all classes of residents to feel, that they act in the full view of the civilized world. In regard to both these objects, no measure promises to be so effectual, as to increase the number of evangelical laborers.

The Committee have for some time been desirous of doing this, and now have the happiness of presenting to their Christian friends sixteen individuals, who have been appointed to a service so desirable and so important, after having deliberately consecrated themselves to the work. In this number are four ordained ministers of the Gospel, a physician and a printer. The whole number may be considered, to an unusual extent, a representation of the American churches, who are embarked in this great enterprise. Two of the ordained missionaries received their theological education at Andover; and two at Princeton; and in the whole number is one or more from seven states of the Union. The Atlantic region, and interior states, and the vast country beyond the Alleghanies, now unite in sending from their own borders living epistles to the Gentiles. Beside the sixteen individuals, to whom allusion has been made, four natives of the islands, who have spent several years with us, and of whom the hope is entertained, that they have become experimentally acquainted with the Gospel, are now about to return to the land of their fathers.

Who that regards the embassy, on which these representatives of the churches are sent, but must consider the spectacle before us interesting and delightful. As an expression of sympathy for our brethren and of love to the heathen; as an exhibition, though on a small scale, of what
our country can do for the benefit of distant nations; as a tribute of Christian affection, cheerfully rendered by remote parts of our widely extended community; as a recognition of that indebtedness to our fellow men, which the Gospel imposes, and which has been accumulating such fearful arrearages against us; and as one of the blessed fruits of united counsels and brotherly co-operation—the present mission family goes forth to the islands of the great ocean.

I now proceed to address myself to those, for whom this assembly doubtless feels a peculiar interest.

My dear friends of the Mission Family,

Having deliberately considered the condition of the pagan world, and reflected upon the last command of the ascending Saviour, you have cheerfully consecrated your faculties, your time, your lives, to the special service of promoting the success of the Gospel among the heathen. To this service, however, you are not self-appointed; but you have been called to it by the approving voice of the churches to which you have belonged, of the circles of religious society in which you have moved, of the ministers and instructors by whom you have been guided, and of the Committee, to whom this responsible duty has been assigned. You stand, therefore, in a most important relation to the church of the living God. Your station is eminently a public one. You form a connecting link between Christendom and the countless millions of unevangelized men. In your character and in your conduct, you unavoidably bear the destinies of thousands, and ultimately of millions. No man liveth to himself, and no man dieth to himself:—least of all the man, or the woman, who is set forward as a visible representation of Christianity before thousands, that have just opened their eyes to behold the beauty and the glory of moral subjects;—the man, or the woman, whose reflex influence upon this country, if such as it should be, will carry blessings in its train for generations to come. When you think upon this high and sacred calling, these extensive connexions and dependencies, and these mighty influences which take hold of eternity, you will not deem it strange, that we feel a peculiar solicitude that you live, and labor, and act, in such a manner as shall obtain the gracious approbation of your Divine Master, while your holy example leads converted pagans in the way to heaven.

The occasion will not permit us to say more than a small part of what is worthy of your most serious attention. The New Testament is the great directory of Christian missionaries. To that we solemnly commend you, as to an inexhaustible treasury of wisdom. It is proper, however, that the conductors of missionary operations should urge different topics at different times, according to changing circumstances. You are referred for direction on many points, to instructions given, on similar occasions, to your predecessors in the same mission; and I cannot do justice to my own feelings without mentioning, as worthy of honorable
distinction, the documents, respecting the duties and qualifications of missionaries, which have been published, within a few years past, by the Scottish Missionary Society. These you are requested to read with solemn and prayerful attention.

You will bear us witness, that you have not been urged into this engagement by the Committee; and that you have not been flattered with the hope of ease, or emolument, or distinction, or worldly enjoyment of any kind. Nor do you entertain the thought, that, by your voluntary sacrifices, you are to make an atonement for your sins, or for the sins of others. Nor do you expect to get a great name among men. Were this the design of missionaries, it would be utterly defeated in a vast majority of cases; for where a multitude are engaged, as will soon be the fact, it is impossible that more than a few should be distinguished in this busy, changing, talking world; and this distinction, whatever it might be for a few years, is altogether too contemptible to be an object of pursuit for a Christian. There is a distinction, indeed, which you should seek—that of having your names written in the Lamb's book of life—but this you will share with the humblest Christian in your native land, as well as with the converted islander, who was never known on earth beyond his little valley. And there is another distinction, to which the word of God authorizes you to direct your aim;—it is that of being numbered with those, who turn many to righteousness, and who will shine as the stars forever and ever.

But you go not abroad for yourselves. On the contrary you take up the cross and follow Christ in the great work of the regeneration of a world. You go in obedience to what appears to you an imperious call of duty, and in the discharge of this duty you expect to find your happiness.

Trials will doubtless await you. What will be their precise nature, it is impossible for man to foresee. It is not likely that exactly the same trials will befall you, as have been experienced by your brethren now at the islands. It is not probable that violent men will be instigated to murder you and pull down your dwellings. This sort of experiment will hardly be tried again; and if it should be, you may put your trust in God, and confidently expect to be preserved as your brethren were. You are not to be particularly anxious about external troubles, such as shipwreck, sickness, or the opposition of wicked men—or such as the privations of a missionary life, the dangers of an untried climate—or the longing after friends and home. By these you may indeed be tried; but I would especially guard you against spiritual foes from within and without. Watch and pray against unbelief, coldness of heart, blindness of mind, deadness of feeling. If all be safe and sound within;—if you have no distrust of God's promises, no misgivings about the worth of the cause in which you are engaged, no disposition to keep back any part of the price—you will be sustained under pain, and weakness, privations and
persecution. It is commonly the fact, that men are tried, in a manner, which they never anticipated. Be prepared, therefore, for every thing, which your Heavenly Father may see fit to bring upon you, without anxiously desiring to know what will be the form and how great the pressure of your trials.

The Christian world has arrived at that stage in the progress of things, when the attention of all thinking men is directed to the missionary enterprise. Multitudes, who were born in nations called Christian, and who would not dare to speak otherwise than respectfully of Christ and his religion, are yet allowing themselves to exult in predicting the entire overthrow of all missionary operations. They say that heathen nations must always remain in their heathenism; and that ignorant and superstitious communities must always remain ignorant and superstitious; and that vice must always have its votaries, and receive its hecatombs of human victims. Faint hearted and undecided friends of missions also are full of apprehension on account of the number and magnitude of the obstacles to be encountered, and the weakness and imperfections of missionaries and other agents, and the vast expenses and sacrifices, which are involved in the prosecution of the work. You are not ignorant, that missionaries and the directors of missions are imperfect, and, of themselves, entirely incompetent to maintain a successful controversy with the strongest passions, and most inveterate customs of an ungodly world. Knowing these things, you will perceive the necessity of extreme caution, in all your proceedings, lest any thing be said or done, which would give courage and joy to the enemies of missions, while it sent fear and consternation abroad into the hearts of the timid and irresolute. Take care that nothing be said or done, of which God will disapprove; nothing which might not be repeated on the housetops, without raising a blush on your cheeks, or causing the breasts of your friends to heave with a sigh. In any new movements, act with great deliberation; look at every subject, in its various attitudes and bearings; be not carried away by theories; seek counsel from the word of God; and ask direction from above.

Especially be careful not to do any thing, which will weaken the hands of each other, or of your associates in the work. Uphold and sustain each other with more than the compactness of the Macedonian phalanx. There is no need of division or disunion, of self-preference or jealousy. If absolute and perfect unanimity, on all great subjects, were impossible, the inspired missionary to the Gentiles would not have so many times exhorted the great body of disciples to be of the same mind and the same judgment. You may be thrown into the company of opposers, where even silence would be construed into a censure of your brethren; and where by a single sentence or a single smile even, you might do more to injure the cause you love than you would be able to repair by weeks of arduous labor.
You are to remember, in this connexion, that though piety is indispensable, the missionary cause requires something more than mere religious feeling. There is work enough for the intellect. The whole process of evangelizing the world calls for the exercise of the soundest judgment, the maturest reflection, the most accurate observation. The great principles of missionary labor are, indeed, sufficiently clear in the New Testament; but the modes of their application must be various, in some proportion to the various circumstances, in which the different parts of the heathen world are found. Apply your minds, therefore, with all their vigor, to discovering the best methods of getting access to unenlightened men—of gaining their confidence—of controlling their tempers—of forming and quickening their consciences—of reaching their hearts—of causing them to feel their responsibility as moral beings. Consider the best modes of introducing education among them,—and of forming them into a reading, thinking, cultivated state of society, with all its schools and seminaries—its arts and institutions. As you advance, you will find a boundless field open before you, with ample scope for the highest talents, devoted to the noblest purposes.

That you may be able to accomplish the greatest possible amount of good, it is obvious that the strictest economy of time should be practised. Should you be so happy as to stand in the streets of the New Jerusalem, with redeemed pagans to whom you had made known the message of salvation for the first time, how greatly will your happiness be increased by the presence of each individual, to whom God had enabled you to sustain this relation. Then will you be able to appreciate the privilege of aiding in the work of redemption. Then will you rejoice in looking back upon any extraordinary efforts, by which you may have multiplied the number of those, to whom you had proved a benefactor—a spiritual adviser, consoler, and friend. Then will the true value of time appear—that precious season of residence on earth, when the everlasting states of men are to be fixed—and when a voluntary agency may be exerted by a humble individual to accomplish a greater good, than to secure the temporal prosperity of all the states and empires in the world.

A similar regard should be had to economy, in the use of all the property placed at your disposal. To send forth missions to the remotest parts of the globe, and sustain them there, must unavoidably require considerable pecuniary resources. In the application and management of these resources, the utmost care and fidelity should be apparent; not because money is too precious to be expended in this service, for no other service is so worthy of it; not because the salvation of a single soul is too small a compensation for the costliest expenditures, for our Saviour has settled that question once for all, and his decision is sustained by reasoning which combines the certainty of mathematical and moral demonstration: but you should feel constrained to use the wisest, the best, the strictest economy, from the simple consideration, that the pecuniary means at the disposal
of missionary societies, are entirely inadequate to answer pressing calls upon them. Of course, the application of such an economy, as will enable a mission to augment its efficiency, is like the adding of so much new power to the moral machinery now in operation. On this subject, utility, an enlarged regard to permanent utility, should be the criterion of true economy; and custom, fashion, and habits of personal gratifications should be allowed but little influence in the matter. You should consult your health, and seek the most advantageous preparation for future labors; and in your general plans of economy should look with a comprehensive view upon the wants of the world, and upon things as they will exist a thousand years after you are dead, and should sanction that course by your example, which will approve itself to the conscience after the most thorough examination.

The Committee feel with an increasing weight of obligation, the necessity of economy, in every department under their direct supervision; and they urge it, without discrimination, upon all who are in any sense under their direction. But never has the duty of economy appeared more important, than since the late unexampled display of liberality, in the city of New York, at the meeting of the Board. When men come forward to offer their thousands, then is eminently the time for the best application of every dollar; for beside other reasons, it is manifest that this confidence cannot be retained, unless by a course of the strictest integrity, and by undeviating conscientiousness in the use of every advantage thus offered. The money contributed in large sums, or small sums, is, with little exception, the fruit of hard labor, or of industry, diligence, and skill in business, or of deliberate and systematic retrenchment for this very purpose. It is consecrated to God with the most benevolent design, and for the most noble object. It surely cannot be necessary to add, that property thus devoted is neither to be wasted nor misapplied; and that attention to this subject rises to the dignity of a high religious duty.

Though the circumstances of this occasion do not permit us to go much into detail, yet there is one topic more, which we are unwilling to omit. I refer to the Christian Sabbath, and the manner in which you are to regard it. If there is any one thing evident to the considerate and pious man, it is that the Sabbath is an institution of God—and that it is one of the most affecting memorials of his kindness to an alienated world—a manifestation of his incomparable wisdom, in adopting means for the establishment of a moral government. Whenever the light of the Sabbath dawns upon you, let your hearts be filled with gratitude for this inestimable blessing. Remember that, without the observance of the Sabbath, religion can never exert a commanding influence in a community; and that, wherever the Sabbath has been generally neglected, or perverted into a day of amusement, religion has sunk into a mere form, and piety has been extinguished.
Consider yourselves the founders of a new society, and think how much must depend upon your beginning aright, in this respect. Let it always be seen, that the Sabbath, from beginning to end, is a different day from the other days of the week. As the individual, whose mind is habitually filled with grateful and adoring thoughts of God, who is constantly desiring the favor of God, and is cherishing a lively sense of the presence of God;—as such an individual is called a man of God: so let the Sabbath, always devoted to the worship of God, to obtaining an acquaintance with his character, his will, his government, and to the restoration of his revolted creatures to his favor—let this sacred season present itself to the minds of all who observe your conduct as the day of God—a day supremely blessed in its influences,—the appointed time for the holiest aspirations to ascend to heaven, and for the choicest spiritual consolations to be shed abroad in the hearts of men.

Be not moved by the opinions of worldly men, or of lukewarm professors of Christianity, on this subject. But look at the nature of the case. See what man has to accomplish for himself and others, in this short life. Call to mind the example of Baxter and Brainerd, Watts and Edwards, and all who were like them. Do these things, and you will be at no loss, in regard to the universal and perpetual obligation of the Sabbath.

Finally, Dear Brethren, you may enter upon this service, without any misgivings as to the worth of the cause, or its rightful claims upon the best affections of your hearts, and the most strenuous labors of your hands. You go forth, in obedience to the command of Christ. On this foundation you may safely build. You go forth with the most affectionate wishes, prayers, and sympathies of the Committee, by whom you have been appointed. We cherish toward you a pleasing confidence, of which these public services are a sufficient testimony. The moral influence of this Christian country is with you. All who love our Lord Jesus Christ in sincerity, so far as they are correctly informed respecting your design and object, will wish you God speed. Prayers are ascending for you this evening in all the towns and districts, where you have resided; and they will continue to ascend, especially on the monthly concert, from thousands of assemblies, in which a lively interest will be felt for you, throughout every period of your future history.

You go under the authority of those precious words, Lo, I am with you always, even to the end of the world:—a charter which you will not misunderstand, and which will never be revoked. Under the mighty shade of his protection, you may always feel safe and happy, humbly expecting the presence of him, who is exalted to be King in Zion, and who will acknowledge every sacrifice made from reverence to his authority, and love to the souls for whom he died.
APPENDIX.

REPLY OF REV. JONATHAN S. GREEN.

[To the foregoing Instructions, Mr. Green, in behalf of himself and his brethren, made the following reply.]

You, dear Sir, as the organ of the Prudential Committee, will believe us when we say, that we have listened, with no ordinary interest, to your instructions. So deep are the impressions, which the scenes of this evening have made upon our minds, that an apology for giving expression to the emotions of our souls will be unnecessary. Acting under the eye of heaven, as the servants of Jesus Christ we deeply feel and cheerfully acknowledge our obligations to God. These are common obligations. No man may, and no Christian can, "live to himself." As ransomed sinners, we cannot forget the wayward course which we once pursued. The recollection of the pit whence our feet were taken, of the rock on which they are placed, and of the kindness of our Redeemer in making us the trophies of his grace, furnish us all with materials for adoring gratitude, and demand of us the entire consecration of ourselves to his service.

But we feel that our obligations are peculiarly sacred. We trust that we have heard the voice of Jesus Christ, bidding us go "far hence to the Gentiles." Acting under this broad commission, we are soon to visit the islands of the sea, and to erect the standard of the cross in the midst of a heathen population. In these circumstances, so deeply interesting, a sense of our great unworthiness, and of the kindness of our blessed Saviour, make an entire consecration of our souls, spirits, and bodies to him, seem a more reasonable service. While with deep humility we would say, "Who are we, that we should be thus distinguished?" we would earnestly pray, "Accept, O Lord, the dedication which we make."

Nor is this all. We stand here, this evening, the approved messengers of the churches, sent forth from their bosom on an enterprise, which will affect the eternal destiny of a multitude of our fellow men. We feel that our station is highly responsible. Not only is the eye of God upon us, but the eyes of all this Christian community—the eyes of the world. Christians expect, and have a right to expect, that we shall be holy and devoted missionaries, that we shall cheerfully spend and be spent in the service of Christ, our Lord and theirs—and, if called to it, lay down our lives to seal our attachment to his cause. The men of the world, too, expect that we shall be distinguished for our zeal,—our fortitude of soul,—our ardent piety. Sacrifices, great as are involved in the act of forsaking all for Christ, they have never made, and may they not, will they not conclude, that our attachment to Jesus Christ is exceedingly strong? These considerations render our circumstances peculiarly interesting. "We are a spectacle to God, to angels, to men." On every one of our movements may depend consequences of everlasting importance. The obligations which cluster about us, are fearfully strong. Permit us, then, dear Sir, to express the deep
sense we feel of our accountability to God, to you, to the church, and the world; and to assure you, that we will regard, with serious attention, the instructions which you have now given us. For your counsels, we thank you. To your direction we will uniformly yield obedience. The great object to which we have consecrated our lives, we will keep steadily in view. Looking up to our common Lord for strength to fulfil our engagements, we promise to labor with great diligence to promote the interests of that cause, which is dear to your hearts and ours. We will shrink from no trial, we will stand back from no labor, which the good of the cause may demand. We will endeavor to “keep the unity of the spirit in the bond of peace;” to seek the promotion of each others’ happiness, and the present and eternal happiness of all around us. While we retain an affectionate remembrance of your kindness, we pray that the confidence which you have reposed in us, may not prove groundless. We hope to redeem the pledge, which we now give of our devotedness to Christ and his cause. O may your heart be made glad by hearing of our success, as ours would be in relating intelligence of so joyous a character.

Our Christian friends will permit us, at this time, to make a final appeal to their sympathies. We need not say, that the idea of bidding adieu to persons and scenes endeared to us by a thousand tender associations, is, of itself, exceedingly painful. But though we leave you, and all whom we love, to meet no more on this side heaven, we are consoled by the reflection, that you will afford us your sympathy and co-operation. We well know, that men who adopt worldly maxims merely, may ridicule the enterprise which would save the perishing pagans; may, by open opposition or covert acts, endeavor to counteract every benevolent movement. But you, dear friends, know that the Gospel has an efficacy, which is saving and divine. It has rescued you from the debasing influence and overwhelming consequences of sin, has awakened in your bosoms the most joyous anticipations of future blessedness. Of this Gospel you are not ashamed. Having felt its power, you are solicitous that all your fellow men should experience its benefits. In answer to your prayers we are about to be sent forth to multiply the number of the heralds of the cross. And shall we not go forth blessed with your prayers, and cheered by your smiles? Will you not importunately beseech the Son of God to shield us from danger, and crown our labors with success? True it is, that to send the Gospel to the heathen, should no longer be regarded in the light of an experiment.” It should never have been thus regarded. It is the power of God, and its efficacy to subdue the most obdurate heart has been fully tested. It has melted the heart of the poor Greenland, though that heart was cold and hard as the mountain ice. It has elevated the character of the Hottentot, though debased almost to the level of a beast. It has disarmed the African warrior, the terror and scourge of the neighboring clans, and caused him to weep at the foot of the cross, and to enlist under the Prince of peace. Nor will it fail to exert this power, wherever it is proclaimed. With all that has been done, we may expect still greater things. Blessed anticipa-
tion! The Gospel is to subjugate a world. But you may never forget, dear brethren, that prayer is to have an important agency in effecting this transformation. After all that has been effected to change the moral aspect of the Sandwich Islands, should missionaries, and ministers, and Christians cease to feel their need of the influence of the Spirit; should they cease to pray importantly for the continued smiles of heaven,—the most sanguine hopes that have been excited in behalf of this interesting portion of the world would be blighted; the garden of the Lord would become a waste, howling wilderness; the altar of devils, though once fallen, would be erected where temples to Jehovah are beginning to rise. Let success, then, granted to your missionary brethren, make you more constant and fervent in your prayers. In your closets, around your family altars, in the house of God, plead for us. Pray that we may be humble, faithful, devoted missionaries of the cross, though poverty and reproach be our constant attendants; and that we may affix at least, one additional gem in the crown of our Redeemer, though gathered where the scorching sun withers our strength and brings us to an untimely grave. And when we have finished our work, God grant, that on the hill of Zion we may all meet, and, with mutual joy, recount our labors, and sufferings, and success.

The Rev. Warren Fay then offered a prayer appropriate to the occasion, consecrating all the members of the mission family to their work, and commending them to the favor and protection of God.

The Rev. Samuel Green delivered a closing address to the assembly, the substance of which was as follows.

The zeal and devotedness of the great apostle of the Gentiles, were such as his friends could not comprehend. Faith had elevated him to a ground far above them. "What mean ye," he says, "to weep, and to break mine heart? for I am ready not to be bound only, but also to die, for the name of the Lord Jesus."

Could we have witnessed the scene on the day of Pentecost, or been present with Philip in Samaria; could we have seen with our own eyes, as others have seen in the years lately past, whole villages in India, and the whole population of islands in the Pacific ocean, renouncing paganism, and bowing to the sceptre of Christ, we should have exclaimed, Glorious Gospel! It is the mighty power of God!

But this evening a scene is passing before us, which develops the same divine energy. What other principle can it be, which breaks the cords of relationship, of home and of country, and moves these servants of God, in the morning of their days, to consecrate talents, property, health, and life to the cause of Christ, far away on the isles of the western hemisphere? The same omnipotency of grace is conspicuous in elevating the Christian
to the standard of his duty, and sustaining him there, as in first bringing
him into the liberty of the sons of God.

There are probably two classes of persons looking upon the scene now
before us. Those composing one class, are wondering at all this labor and
expense in fitting out missionaries. They could understand the bustle and
toil, and the hundreds of thousands of dollars expended in building and
arming a frigate, whose thundering broad sides should carry terror over
the deep; or the industry and the anxious forethought of the merchant in
lading his ship, and sending her forth to traffic for earthly gain; or the
eager multitudes assembled to admire the improvements in husbandry; but
what should induce men to give their hundreds or thousands to enlighten
pagans on the distant isles of the sea; or, especially, what but the wildes*
enthusiasm could induce persons to sacrifice home, and friendship, and all
worldly prospects, merely to preach the Gospel to those pagans, is to
them inconceivable. Ah, and so utterly above them are the principles
which move the devoted missionaries, that they must needs suppose these
men are friendless, and from incompetency or indolence, can find no em­
ployment at home.

There are others looking on with gratitude to God, and loading these
missionaries with benedictions, and sending up from this sanctuary a cloud
of holy petitions, that Jesus may speedily have the heathen for his inher­
tance.

To understand the motives, which should, and which I trust in God,
do govern these devoted men and women, is not difficult to the man of
faith. Paul never acted more consistently than when he said, "yea doubt­
less, and I count all things but loss, and consider them as dung, that
I may win Christ."

The love of Christ constrains them. What if they should be whelmed
in the deep, or be worn out with toils and privations, or fall martyrs? Is
He not worthy for whom they suffer? Say aged soldier of the cross. Say
apostles and martyrs. Ye have left us your testimony.—The martyr Lam­
bert, when burning at the stake, exclaimed, "none but Christ; none but
Christ!" Said the aged Polycarp, when solicited to recant, "Threescore
and ten years have I served my Master, and he has never forsaken me
once, and shall I now desert him? No; bind me to the stake, and light
up your faggots."

The command of Christ compels them. Formerly God complained that
"when he came, there was no man. When he called there was none to
answer." "A son honoreth a father, and a servant his master: if then
I be a Father where is mine honor? and if I be a Master, where is my
fear? But the devoted missionary hears with reverence the command of
his Lord, "Go ye into all the world and preach the Gospel to every crea­
ture." The operations of Providence and the monitions of the Spirit con­
vince him that this command, with all its divine authority, rests upon him.
And who has a right to command our services, if not he that made us, and has purchased us with his own blood?

They are animated by the promises of Christ. The merchant will embark property to any amount, on the frail tenure of worldly security; and shall not the Lord Jesus have his friends, who can cheerfully trust his promise and oath? Abraham believed God; and went out from his kindred and his father's house, not knowing whither he went; and God greatly honored him above all the kings of the earth; and he was called the father of the faithful. Moses chose to suffer reproach with the people of God rather than to enjoy the pleasures of sin for a season; for he had respect unto the recompense of reward. And how small does Pharaoh appear beside this man of faith, this man whose eye was fixed on invisible glories?

The devoted missionary has read the promise of Christ, “Verily I say unto you, there is no man that hath left house, or brethren, or sister, or father, or mother, or lands, for my sake, and the Gospel's, but he shall receive an hundred fold now in this time, and in the world to come, eternal life. He that loveth his life shall lose it, but he that will lose his life for my sake and the Gospel's shall find it.” He believes these promises; he lets go his hold upon the world, and grasps them as his treasure; he risks his whole fortune for both worlds on the veracity of Christ. Is not this confidence plain and reasonable? A life of faith on the Son of God is above all things most rational. What; hath He said it, and will He not do it? hath He commanded and will He not make it good? Let a man unwaveringly believe these promises of Christ, and there is no secret in his becoming a missionary, nor in the consecration of his property to the salvation of the heathen.

They are influenced by the love of souls. Casting their eyes over the heathen world, they behold millions of their fellow-beings overspread with the death-shade of ignorance and vice. Generation after generation, amidst scenes of blood and pollution, has passed away from the earth to the world of retribution. The present generation is hastening to the same dark and fearful destiny. To secure worldly fortunes, half the individuals in this assembly would embark to-morrow for the Sandwich Islands. But here is an enterprise of benevolence infinitely more elevated. The missionary credits the testimony of the Holy Spirit concerning the guilt and peril of the heathen. He reverences the authority of God, and cannot be paralyzed by the weak and silly arguments of the worldly and unbelieving; ‘God will take care of the heathen; we have enough to do at home.’ Let others who dare, be influenced by the suggestions of a carnal heart, he is resolved to regard the voice of the Lord Jesus, “What shall a man give in exchange for his soul?” He believes the souls of the heathen are as precious as his own, and impelled by holy compassion, awakened by reason, Scripture, and the Holy Spirit, he longs to go and proclaim to them that Gospel, which alone can deliver them from eternal burnings, and elevate them to a companionship with angels in bliss.
APPENDIX.

Here then are four considerations, either of which separately, if they could be separated, is sufficiently commanding to carry the man of faith to the ends of the earth,—to prison, or to death. What wonder then, that their united force has, in different ages of the church, produced such an illustrious host of missionaries and martyrs? In these motives, accompanied with the agency of the Spirit, consists the omnipotency of the Gospel. Let these be felt, and our astonishment would be, that we had slumbered so long over the ravages of sin, and the cries of the perishing. Let these be felt throughout our churches, and every heart would rise and swell, and every arm be nerved, in this glorious enterprise. For ten we should have a thousand young men, who should come and say, "The Lord is our portion:—we will very gladly spend and be spent in spreading his glory over the dark places of the earth, and in saying to the heathen, "Behold your God.""

To you, in this assembly, who are neglecting the salvation of your own souls, this scene speaks with solemn earnestness. Though you despise the glorified Redeemer, there are those even in this fallen world, who esteem him the chiefest among ten thousand. Though his atoning blood by you is trampled upon, yet you perceive there are those, who estimate its sovereign virtues above all price; and will put in jeopardy life itself, that they may reveal its divine efficacy to the heathen. Shall these servants of the Lord cross oceans to publish these glad tidings of great joy to the poor benighted islander, and will you, blessed with the light of heaven from your infancy, behold, and wonder, and despise, and perish?

Be it so, that we must see many of these children of the kingdom cast out,—go, beloved missionaries, unfurl the banners of the cross on the isles of the Pacific, blow the trumpet of salvation, and let them come from the east and the west, from the north and the south, a glorious company, and sit down with Abraham, and Isaac, and Jacob in the kingdom of God. Yes, whilst those, who here turn away from the Saviour and his cause, shall sink, and weep forever and ever, multitudes shall rise from Tahiti and Hawaii, and sing the song of Moses and the Lamb.

And as we bid these missionaries farewell, let us remember, that though seas and continents lie between us and them for a few days, yet we must meet them again in an assembly far larger than this, where will be gathered all the inhabitants of those isles, and these parting solemnities will be reviewed, and all our prayers and sacrifices for the heathen will be brought into remembrance before God.—When that day shall burst upon the world, who will not wish he had been the devoted friend of Christ and of missions?

*4
APPENDIX.

Mr. Samuel Ruggles, whose name occurs in p. 87 of the Report, resided at Waiakea, at the last intelligence. Mrs. Ruggles had been left at Honoruru, where she experienced a bereavement in the death of a child. She had also been reduced very low by sickness. The names of these faithful laborers were inadvertently omitted, in the account of Waiakea, where they had but just begun to reside.

APPENDIX, No. IV. From page 122.

In General Council of the Choctaws, August 5th, 1826.

The chiefs and warriors* of the different districts of the Choctaw nation, having met in general council for the purpose of taking into consideration the affairs of the nation; and of determining what measures are necessary to be adopted to promote the general welfare; having felt the evils of a want of proper regulations among themselves; and having seen the necessity of entering into some definite compact, and passing a few general laws for the government of the whole nation, have, after full deliberation and reflection, agreed upon and adopted the following articles.

Art. 1. There shall be a General Council of the nation, to be held at some designated spot—at least twice a year for the transaction of business. The General Council shall be composed,

1. Of the three principal chiefs:
2. Of the captains of each district, and
3. Of one warrior to accompany each captain, to be selected by the chiefs; each chief to make his own selection. Every one so selected shall be entitled to speak and vote in council: but his appointment shall not be considered as conferring any authority upon him out of the council.

If any law be passed by a majority of the captains and counsellors, it shall become a law and have effect throughout the nation, if it be approved by the chiefs or any two of them. If it be disapproved of by the chiefs, or any two of them, it shall not become a law unless two thirds of the captains and council present shall vote for it.

Any law or custom of a particular district, which conflicts with a general law shall be void.

Art. 2. It is distinctly understood, that the soil on which we live is the common property of the whole nation. No district shall ever sell, or part with, any portion of this land without the full and fair consent of the other two districts.

Art. 3. There shall be a standing committee of men in each district to be chosen by the chiefs, whose duty it shall be to watch over the general welfare of the nation, and see that the laws are duly carried into effect.

*By the word Warrior is meant a common man in distinction from a chief. Ed.
In cases of a local nature, where the interest of a district is only concerned, they are to act as the ordinary counsellors of the chief and assist him with their advice in the regular administration of justice.

No contract, made by any head chief, shall be binding upon the annuity,* unless approved by the standing committee of the three districts, which shall meet together at some central spot four times a year for the transaction of the national business; and when thus met they shall be termed the National Committee. It shall be their duty to see that their annuities are faithfully applied; and that the public money is not squandered away on useless or improper objects. They shall act as auditors in arranging and determining on all claims, which may be brought against the nation. They shall have power (subject to an appeal to the general council) to reject all such claims, as they may think unjust, curtail such as they may think extravagant—and admit such as are reasonable and proper.

When depredations are committed by citizens of the United States upon any Choctaw or Choctaws, it shall be the duty of the National Committee to lay the facts of the case, with such proofs as can be procured, before the agent; so that compensation may be rendered to the injured party. At every General Council, the National Committee shall make a report of their proceedings since the last General Council, and suggest such laws and regulations as they may deem expedient for the public good.

Art. 4. That due order and decorum may be preserved in the transaction of business, the chiefs shall appoint a certain number of men, whose duty it shall be to prevent all disorderly and improper conduct at the councils and at the distribution of the annuities. Any person disturbing the council and using abusive or threatening language shall be taken into custody, and dealt with, as the council may determine.

Art. 5. The members of the standing committee shall be chosen to serve two years. When united and sitting as a National Committee, they shall choose a chairman who shall preside in their deliberations, and a clerk who shall keep a record of their proceedings.

Art. 6. The members of the national committee shall also be considered as members of the General Council and shall speak and vote accordingly.

Art. 7. In pursuance of the suggestion of the first article, it is resolved, that for the erection of a national council house at some central spot in the nation, the sum of four hundred and fifty dollars should be appropriated.

(Signed) Tapahuma,
        David Folsom,
        Greenwood Lefleur,

The Three High Chiefs of the Nation.

* That is, neither of the three high chiefs shall have power to make contracts, in such a manner as to give individuals, either white or red, a claim to have any contract satisfied out of the annual sum received from the government of the United States. This has been done heretofore, sometimes very imprudently.
+ That is, the agent of the United States. Ed.
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