

\* THIRD  
ANNUAL REPORT  
OF THE  
FOREIGN  
EVANGELICAL SOCIETY;

PRESENTED AT THE ANNUAL MEETING,

HELD IN THE

REFORMED DUTCH CHURCH, IN LA FAYETTE PLACE,  
NEW-YORK,

ON

TUESDAY EVENING, MAY 10, 1842.

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PROCEEDINGS OF THE THIRD ANNUAL MEETING  
OF THE  
FOREIGN EVANGELICAL SOCIETY,  
HELD MAY 10, 1842.

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THE Chair was taken by the President of the Society, the Hon. THEODORE FRELINGHUYSEN, Chancellor of the New-York University. The Rev. HORATIO N. BRINSMADE, of Newark, N. J., opened the meeting with prayer.

After music, and an Address made by the President, the Treasurer's Report was read by W. W. CHESTER, Esq.

The Annual Report of the Executive Committee was read by the Corresponding Secretary.

The Society was then addressed by the Rev. GEORGE B. CHEEVER; the Rev. GEORGE W. BETHUNE, D. D.; and the Rev. EDWARD N. KIRK.

On motion, the Reports of the Treasurer and of the Executive Committee were ordered to be printed.

The following resolutions were presented by Mr. **KIRK**, and unanimously adopted :—

1. *Resolved*, That we devoutly recognise the hand of God's gracious Providence, in the progress of truth in Papal countries, during the past year; and that we found our hopes for the future, on his full and unfailing promises, which hold before our faith, the prospect of a world converted.

2. That we regard the present condition of the Evangelical institutions in Europe and French Canada, as furnishing us animating encouragement, that the spirit of the Reformation is to be revived, and the unfinished work of the Reformation to be completed.

3. That we regard it as the duty of the American Church to labor and pray for the extension, to Papal countries, of the lights and influences of the gospel, to which she owes her distinguishing blessings.

4. That this Society retain the most cordial and fraternal affection for their brethren in Geneva, Paris, and the various other parts of Europe, who are laboring to extend the influence of the religion of the Bible.

5. That this Society rejoice in the fidelity and diligence, which characterise the laborers at the Swiss mission in Canada, and that we extend to them the assurance of our sympathy, and of our prayers for their continued success.

6. That we recognise the French Canadian Society, at Montreal, as a fellow-laborer in this whitening harvest field.

The assembly united in singing a Missionary Hymn, and the benediction was then pronounced by the Rev. M. S. HURTON.

The Members of the Society met at the invitation of the President, and proceeded to the election of Directors. The Directors then proceeded to the election of other Officers.

The Gentlemen whose names follow, compose the Board of Directors and Officers of the Society for one year.

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N. B. All letters and communications, not containing money, may be addressed to "Rev. E. N. Kirk, New-York;" all letters on the pecuniary affairs of the Society, to "W. W. Chester, Esq., New-York."



## REPORT.

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THE prophecies seem to be hastening to their accomplishment, while the Lamb that was counted worthy to loose the seals of the mysterious volume, is manifesting more distinctly to his church, the purposes of his grace. We close another year of our history as a society, under circumstances which confirm all our former hopes, and which animate us to new degrees of courage and self-consecration. Amid increasing pecuniary embarrassments the church of our Lord Jesus Christ in this country has not suffered her foreign enterprises to be interrupted, but appears to be animated by a still bolder spirit, and to be acting less from impulse, and more from a settled principle, and with a purpose to evangelize the world at the earliest possible period. And this purpose is so formed as to give the fullest promise of success ; for it is a purpose to enlist our own energies more entirely for securing the employment of all needed means, while we approach the mercy-seat with more lowliness, faith, fervor and perseverance in the name of our great High Priest. We have evidence the most encouraging, that it is a day of increasing self-consecration and increasing prayer.

Abroad, the nations are kept in peace to a great degree. Convulsive elements are indeed at work beneath the civil and religious despotisms of the Old World ; but the hand of the Lord stays their terrible power, that the Prince of Peace may the more readily extend his empire. Light and life are reaching the dead and the benighted. Since the apostacy of Adam, there were never perhaps so many minds reading the word of God, as at this day. Since the decline of vital religion in the Protestant

Churches of Europe, there never have been so many encouraging indications of a return of the Spirit of God to reanimate their decaying graces. Since the fatal expulsion of Protestantism from Italy and Spain and Belgium, and its almost complete extinction in France, there has been no period, in which so many and such successful efforts were made as at this day, to circulate the Scriptures among the deluded followers of the apostate Church, to preach the Gospel to them, and to reclaim them to Christ.

If any thing could discourage us, it would be the feebleness of our own efforts to bring before the churches this vast enterprize, which is entrusted to our care. It is true that the disciples of Christ in this country do not yet see the pressing importance of employing every agent that can be enlisted in Papal countries, to make known the pure Gospel. Yet our confidence is in God, and in his churches, while we acknowledge our incompetence rightly to represent so great an interest.

Before entering upon a detailed statement of the condition of the field we occupy, and of the labor performed in it during the year now closed, we would affectionately notice the removal from this city of our esteemed chairman, S. V. S. Wilder, Esq.; by which removal we are to be deprived of a continuance of those services which have been so long and efficiently rendered to this cause. Himself for twenty years a resident in France, and intimately acquainted with the spiritual wants of that interesting people, as also with the growing facilities for introducing a pure Gospel among them, he has been from the first, a zealous and efficient patron of this institution. From the friends of this cause he deserves this honorable record of his name and services, which by your Committee is cheerfully and gratefully awarded him. And we trust that although no longer permitted to preside in our councils, we shall not the less enjoy his affectionate regard and his fervent prayers.

The Executive Committee would now submit to the Society, a brief notice of the various kinds of labor to be performed in the different countries to which their attention has been directed; that, by a distinct survey of each branch of the enterprize, a clearer view may be had of the nature of the work to be accom

plished, the variety of the means to be employed, and the importance of the results secured.

### France.

We begin with France, in itself, the most important by far of all those nominally Christian countries which claim the christian labors of this Society. France is also the most important of all Papal countries, for its influence upon the rest of the world. The population of that great kingdom is now about *thirty-four millions*. We shall notice the efforts to reintroduce the Gospel there, under several heads, in their order.

#### I. COLPORTAGE.

The work of distributing the Scriptures is, confessedly, the most important of all efforts which can at present be made in France. Independently of the fact that its object is to place the Sacred Oracles in the hands of the people—millions of whom do not possess them,—it is at this moment, the most practicable means of advancing the kingdom of God in every part of the empire. By a careful compliance with the laws, the colporteurs can traverse every part of the country, scattering the “good seed of the word.”

It is an interesting fact, but one not generally known, that the work of colportage is not new in France; but a continuation of that which commenced at the Reformation. At that epoch, the sellers of Bibles printed at Geneva, were frequently cast into prison. These men were really colporteurs, or *carriers of the Glad Tidings*. They were humble and excellent men, but they could not escape the notice of the Parliaments (or Provincial Courts of Law,) who arrayed themselves with violence against them. After the Revocation of the Edict of Nantes—which occurred in 1685,—the order given by the Court of Versailles, at the instigation of the Jesuits, was, to destroy, at all cost, these *paper-preachers*, who perpetuated what was termed *heresy*, in the portions of the country where the Protestant religion had deeply fixed its roots. But the dragoons, the executioners of this wicked court, stopped not at the destruction of these laborers in the work of the Reformation, they raged also

with an inflexible severity, against the books of the Reformers, published for the edification of the faithful. To give two instances: Dumoulin, a distinguished Protestant writer, published seventy-five different works; but the Papists laboured with so much perseverance to destroy them, that there remains at present but a very small number of them. In 1758, the Parliament of Bordeaux caused to be publicly burned, five thousand nine hundred and seventy-two copies of religious books destined for the instruction and edification of the Protestants.\*

It will readily be comprehended that these persecutions must have deprived the Protestant population almost entirely of the books necessary to extend their acquaintance with the doctrines of the Gospel. Towards the end of the eighteenth century, the infidel philosophers were equally as unsparing to Romanism as to the true Gospel. This rendered the Protestants generally too favorable to them and their writings. Exasperated by the evil treatment which they had so long suffered, they received with too much avidity that aid against their bitter enemies, which these haters of all Christianity gave them; and they lost, gradually, but surely, the life of the Truth; and in the end, imbibed but too extensively the poison of infidelity.

The religious revival of our times is consequently called in France, to struggle against two equally formidable enemies,—the Infidelity of the last century, and the errors of Rome. From this double source arise the difficulties to which the colporteurs are exposed, even in the midst of the descendants of the faithful Protestants of France. Another difficulty has also to be encountered. The education of the people in some districts is entirely or almost entirely neglected; and but few people, comparatively, know how to read. This is the case to an extent almost incredible, in many of the remoter and obscurer villages of the kingdom. On this account the colporteurs must not only be *distributers* or *venders* of the Scriptures, but also *Bible-readers*. This fact also explains why some of them occasionally present in their Reports, so inconsiderable a number of Bibles as sold.

\* See the interesting and valuable work of M. Charles Coquerel, published at Paris, a few months ago, entitled: *Histoire des Eglises du Désert*.

This good work now goes on well in France. Occasionally, indeed, the poor colporteurs get into trouble. Some ill-natured, petty magistrate, or policeman, undertakes to impede their labors. Sometimes, these humble and simple-hearted men, who are almost all peasants and mechanics, are even thrown into prison! But they are soon extricated through the efforts of the Societies, under whose direction they labor; and go on their way rejoicing.

The work of a colporteur requires much faith and courage and love. It is, in many respects, a hard work. They often meet with unpleasant treatment; sometimes with not a little abuse. The work is likewise in itself laborious; as they generally carry their books from village to village, on their shoulders, or under their arm, and are compelled to go on foot. But the most painful part of the work, to a truly pious man, is, to encounter every day, a hardened, stupid indifference, which is even worse than opposition. It is affecting, and deeply so, to a heart that feels the unspeakable importance of religion, to see how many are wholly ignorant of it, and, what is worse, wholly indifferent to it; for even opposition, from Infidels or Catholics, is more endurable than the vacant, listless stare, or the unimpressible hardness and coldness with which the proffer of the word of God is often received.

A few years ago, it was almost impossible to find a pious Frenchman who was willing to be employed in this good work. But now, thanks be to God, it is not so. Every year the number of pious Frenchmen, who are willing to spend a portion, or the whole of the year in distributing the Scriptures, increases. And these are nearly all converted Roman Catholics. Such men are indispensable for the introduction of the Bible into the villages of the kingdom of France. Speaking the same dialect, knowing the French heart, and above all, familiar with the errors of the Roman Catholic Faith, and with the views by which they have themselves learned to reject those errors, they are of all men, most fit to deal with Roman Catholics. And by experience, they attain to a remarkable degree of tact and ability in conversation and in simple argumentation. By their humble efforts, they prepare the way for the evangelist.

The best season for colporting is the winter, from November

to April. For, then the farmers have more leisure to hear the Gospel ; and those who love the service of the Lord, can then spare a few months for circulating the Sacred Scriptures. The major part, therefore, of the colporteurs labor only during the winter or campaign, as they term it.

There are, however, quite a number who labor now throughout the entire year. It is found, that although the villagers are much occupied in the fields during the summer, yet they have, even then, hours of leisure, especially in the middle of the day, which they pass in their houses, or under the trees, in the fields. At such times the colporteur can find access to them ; and sitting down among them, can tell them of Jesus and his salvation.

The Committee are happy to say, that they have an increasing conviction of the importance of having a definite work of their own in France and other countries, instead of having their efforts so lost in those of the Societies in those countries, as to be unable to present to our churches any thing tangible, or which they may call their own. Without, however, drawing off from the Societies of France, and without desiring in the least degree to undertake to direct the efforts which should be made in that country, to promote the cause of Christ, the Committee are now enabled to carry this plan completely into effect. Through the intervention of their excellent Committee of Correspondence at Geneva, their wishes are realized in the fullest degree. Under the direction of that able and judicious Committee, we have sustained, for longer or shorter periods, during the year which now closes, no less than *thirty-three colporteurs*. One of these men labored for a while in Belgium, and was supported at first by a friend of this Society who resides in Boston, and afterwards by our Committee at Geneva. The other thirty-two have been laboring wholly in France, and *twenty-nine* are directed by the Geneva Evangelical Society, though paid by us. In this way we render important aid to that Society, and enable it to extend its work in other directions, and at the same time, promote the cause of God in a way most acceptable to our friends at home. And soon the number of our colporteurs must be increased, for associations are forming in different parts of our country, for the express purpose of supporting, each, one of these laborers.

Of the thirty-three colporteurs whom we have had in our service in France and Belgium the last year, eleven were engaged for the whole year, and are at this moment in the service of the Society, and twenty-two were employed during the campaign, with the exception of one who labored a part of the summer. Almost all these men, should they live, expect to return to the work next fall, when their agricultural labors are over. This will render it necessary that the Committee decide soon what number they will employ, so that these men may not be left in uncertainty whether their services will be needed. As they are, almost all, men of much experience in this good work, and were kindly given up to us by the Evangelical Society of Geneva, in order that we might have tried men, it will be greatly to be regretted if we should not have the means of continuing to employ them. But we have no doubt that the associations and individuals who have sustained these colporteurs for us, will, with God's blessing, be able and willing to continue to do so.

The character and history of most of these excellent laborers are, in a very high degree interesting. But the narrow limits of a report, forbid our undertaking to speak of either. We must, therefore, refer those who desire to know more of these good men, to our Quarterly Paper, where they will find all the information of that kind, which it would be proper to submit to the public eye. The associations and individuals who have undertaken to support these colporteurs, will have abundant opportunities of knowing much of them and of their labors, through the abstracts of the reports of each, which are, from time to time, transmitted to them.

The success which has attended the efforts made since the last Annual Meeting of the Society, to form associations, and engage individuals to support colporteurs, or evangelists, leads the Committee to hope that this branch of its labors, will soon be extended over a much wider field. When it shall have become known among our churches generally, that *eighty dollars* will support a colporteur during the campaign, or during the five winter months, and *one hundred and seventy-five dollars* will support one the whole year, we cannot but believe that many associations will be formed in all parts of our country, auxiliary to the Socie-

ty, for this special object. In many of our churches, associations of ladies may be formed, which can raise \$80, and so support a colporteur for the winter. And who can tell how great, in future time, as well as in eternity, may be the influence of the labors of one colporteur during a winter! The number of Bibles which he will distribute, may be 500, or it may be twice, or three times as many. But supposing he distributes only 100, how great may be the effect which they shall produce in as many families, or in as many hearts! And who can calculate the good which his faithful conversations with family after family, may accomplish! His humble and persevering mission will, during five months, bring him into contact with many persons, who will hear from him, perhaps, the first clear explanation of the way of salvation. It is with pleasure we state that these thirty-three colporteurs have been supported, within the year which is now closed, by the associations and individuals whose names follow :

*Colporteurs for the Year.*

1. Ladies' Association of Park St. Church, Boston ;
2. Ladies' do. of Old South Church do.
3. Ladies' do. of Bowdoin St. Ch. do.
4. Mrs. E. S. Austin and son, Brooklyn, N. Y.;
5. John Packer, Esq. New-York ;
6. Ladies' Association of the 1st Pres. Ch. Philadelphia ;
7. John A. Brown, Esq. of do.
8. Ladies' Association of Norwich, Conn.;
9. Ladies' Association of New London, do.
10. Ladies' Association of Mercer St. Ch. New-York ;
11. Daniel A. Hall, Esq. Baltimore ;
12. Joseph Crosby, Esq. do.

*Colporteurs for the Campaign.*

1. and 2. Charles Rockwell, Esq. Norwich, Conn. ;
3. Daniel Waldo Esq. and sisters Worcester, Mass.]
4. Messrs. Moen, Ruthven and Davenport,  
of the First Presbyterian Church, Brooklyn, N. Y. ;



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|---|----------------------|
| 5. Messrs. Hurlburt & Co.   | Brooklyn, N.Y.       |
| 6. Messrs. David Jewitt, and Fisher<br>How,                             | Brooklyn, N.Y.       |
| 7. Mr. and Mrs. R. G. Rankin,   | Matteawan, N. Y.     |
| 8. Deacon Josiah Chapin,  | Providence, R.I.     |
| 9. Thomas M. Burgess, R. J. Arnold,<br>B. Hoppin and A. Chapin, Esqs.   | Providence, R. I.    |
| 10. A. B. Arnold W. J. King, Joseph<br>Manton, and B. Dyer, Esqs.       | Providence, R. I.    |
| 11. Deacon — — —, of Rev. Mr.<br>Smalley's Church,                      | Worcester, Mass.     |
| 12. Ladies' Association of the Central<br>Presbyterian Church,          | Philadelphia.        |
| 13. Presbyterian Church (Rev. Mr.<br>Seymour's,)                        | Bloomfield, N. J.    |
| 14. Fifth Presbyterian Church (Rev.<br>Mr. Duffield's)                  | Brooklyn, N. Y.      |
| 15. Mr. Woodbridge,   | Perth Amboy, N. J.   |
| 16. Ladies' Association of Rev. Mr.<br>Stearns' Church                  | Newburyport, Mass.   |
| 17. Ladies' Association of the Brick Ch.                                | New-York.            |
| 18. Ladies' Assoc. of Bleecker St. Ch.                                  | New-York.            |
| 19. Miss Spaulding's and Rev. John<br>Halsey's Schools,                 | Elizabethtown, N. J. |
| 20. Ladies' Assoc. of Essex St. Church,                                 | Boston, Mass.        |
| 21. Ladies Association of Andover,                                      | Mass.                |
| 22. Ladies' Association of the South<br>(Rev. Mr. McAuley's,) Dutch Ch. | New-York.            |
| 23. Ladies' Association of the First<br>Congregational Church,          | Springfield, Mass.   |

Of these thirty-five colporteurs and evangelists, two have not been reported to us yet as employed, as they were subscribed for after Mr. Baird's return to Europe. Their patrons will hear from them in due season.

*Colportage of other Societies.*—A brief notice of what is doing in the work of colportage in France, by other Societies, will not be uninteresting to the friends of the Foreign Evangelical Society.

The *Evangelical Society of France* has seven colporteurs in the field this winter; the *Geneva Evangelical Society* has sixty (including twenty-nine supported at our expense,) and the *British and Foreign Bible Society* has eighty-five. Besides these, there are a few more employed by local Societies, but the number we cannot state with precision—probably not more than ten. The whole number employed this year, is between 160 and 170.—But it ought to be added that this statement was made in the middle of the winter, and therefore does not give a perfect enumeration. It is likely that the entire number of colporteurs employed in France, for longer or shorter periods, since our last Annual Meeting, has not fallen much short of 200.

It is surely an occasion for rejoicing, that there should be as many as 200 men engaged, for longer or shorter periods, in one single year, in distributing the Bible in a country, whose National Assembly, forty-nine years ago, voted Christianity out of existence, and attempted to dethrone even the Creator of the universe! Impious and impotent attempt! He that sitteth in the Heavens did “laugh,” and did “have them in derision.” Even ten years were not passed before France was compelled by necessity, to receive back that Christianity which she had insulted and exiled; and long before half a century had elapsed, she saw Bible Societies springing up on her soil, and scattering every where that book which her infidels had so much hated, and which they had labored with untiring industry to annihilate.

But let us see in a brief statement of facts, what colportage is doing in France to diffuse the word of God—a work fundamental, and full of promise.

Last year, the Agency of the British and Foreign Bible Society, which has long been established in Paris, employed 102 colporteurs during the whole or part of the year. And it is a very interesting fact that a large number of these good men were converted Roman Catholics (at least eighty), and that they were all Frenchmen, with one exception. The number of copies of the Bible and New Testament issued from the dépôt of the Society at Paris, during the year, from April 1, 1840, to April 1, 1841, was 149,413. Deducting 6,430, which were sent out of France, there remained 142,983 copies of the sacred volume, which were

spread over France alone. Of that number, it is calculated by M. De Pressensé, the Society's excellent agent at Paris, that 130,000 were actually distributed during that year!

Now if we add to these 130,000 copies, the number of 60,267 which were put into circulation by the French and Foreign Bible Society, and the number of 4,700 which were circulated during the same period by the Protestant Bible Society, we have the entire number of 194,967 which were actually placed in the hands of the people in France during the year extending from April 1, 1840, to April 1, 1841. Who will not bless God for so great a result, so encouraging in every respect, and especially when we consider that the period referred to, was one of uncommon political agitation in France, and of many disasters, arising especially from the excessive rains which fell, more particularly, upon the Southern and South-Eastern Departments.

It is just twenty-seven years since the first Bible Society was formed in France. And it is interesting to see a summary of what has been done during that period, to distribute the Sacred Scriptures in a country in which they were absolutely unknown to the great majority of the people, twenty years ago. We give it here :

1. By the Agency of the British and Foreign Bible Society, established at Paris, from April 1820, to April 1841,	<i>Bibles &amp; N. T's.</i> 1,504,192
2. Protestant Bible Society instituted in 1818,	182,517
3. French and Foreign Bible Society instituted in 1833,	126,805
4. Strasburg Bible Society instituted in 1815, (chiefly German Bibles and New Testaments,)	59,000
	<hr/> 1,872,514

The distribution of the Bible during the year which ended on the 1st April, 1842, has, probably, not been less than that of the year preceding. If so, we may safely say that it has been but little short of 200,000 copies. If we add this to the above mentioned number of 1,872,514, we shall have a sum total of 2,072,514 copies of the Bible, in whole or in part, distributed in France

since the year 1815. Surely, these results are in the highest degree encouraging. Has not God himself said ; “as the rain cometh down, and the snow, from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater—so shall my word be, that goeth forth out of my mouth : it shall not return to me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it.”

There are two very interesting facts in connexion with the distribution of the Scriptures in France. One is, that almost all the copies put into circulation there, have been sold. Out of the 130,000 copies distributed by the Agency of the British and Foreign Bible Society, from April 1, 1840, to April 1, 1841, only 2,352 New Testaments were gratuitously distributed, and these among the military in certain garrisons. This is a most important fact. We may reasonably hope that a book which has been bought by tens of thousands of those who have received it, will be read, and read with profit, through the blessing of God. The other fact is the regular increase of this distribution. This increase, too, has been not only regular, but rapid. The distribution effected by the Agency of the British and Foreign Bible Society during the year, from April 1, 1840, to April 1, 1841, exceeded that from 1833 to 1834, by 93,787 copies ! This has been a wonderful increase in the space of seven years.

We conclude our notice of the *colportage* in France, with a few extracts from the correspondence of M. De Pressensé, which will show their excellent character as well as the nature of the labor of the *colporteurs* who are employed in the distribution of the Scriptures in France.

After stating, that of the 67 *colporteurs* employed by him in the summer of 1840, 50 were formerly Roman Catholics, but have been converted, it is believed, to the pure religion of our Lord Jesus Christ, by the perusal of that sacred volume which they are now engaged in circulating among their countrymen, Mr. De P. adds, “It can well be imagined, with what ardor and energy these friends, who were once addicted to the errors and superstitions of those among whom they are now sent, plead for

the glorious cause of the Gospel. Nevertheless, though they have imbibed a great horror of the papacy, and every thing connected with it, they have not become controversialists; when attacked, or rather when the truths contained in the Bible are attacked, they do not defend themselves by a theological discussion. 'Read, read the word of God,' is their reply. 'I myself, once rejected it, as you do now. I, too, anxiously sought for saviours in many things which afforded me no peace; and it is only by receiving as the word of God, all that is written in this book, and by humbling myself at the foot of the cross of Jesus Christ, that I have found rest for my soul! Nothing can be more simple, more scriptural, and at the same time, more persuasive, than the language of these country-people. Many an infidel in every grade of society, who at first ridiculed them, has been won over by the persuasions of these people, ignorant according to the world, but becoming truly eloquent when called upon to give a reason of the hope that is in them, and to furnish proofs of their acquaintance with the vital doctrines of the Gospel. The effect which they thus produce, is often the greater, as it is unexpected, considering that they are persons who, in things of this world, have nothing to distinguish them from the class of society to which they belong.'

\* \* \* \* \* "Now that we are entering upon the season which is most favorable for the colportage, we are making appeals and applications for new colporteurs; and it is truly gratifying to know that in poor France, which, in a religious point of view, is so far behind other civilized countries, a sufficient number of devoted Christians are to be found, who will joyfully and eagerly accept the commission of distributing the Holy Scriptures. And here it is of importance, for inspiring confidence, in regard to the future, to state, that hitherto the colporteurs have, with four or five exceptions only, fulfilled their difficult duties with a zeal, a prudence, and a faithfulness, that is truly exemplary; and that, so far from injuring the important interests, which have been entrusted to them, they have every where distinguished themselves, and gained an honorable name, from the holy industry which they have shown, and which was hitherto unknown in this country, but which is now acknowledged to be exercised. More-

over, these agents have submitted to an unceasing surveillance by a regular correspondence with them from Paris, and by perpetual directions conveyed to them; in one word, by a variety of measures which are adopted and scrupulously put into execution, it may be said, without the least exaggeration, that they are followed step by step in all their proceedings. This will easily be understood when it is remembered, that their journals are so carefully registered, that the agent in Paris knows from day to day the number of places and houses which they have visited, the time they have spent in each place, the number of copies of the Scriptures which they have disposed of, as well as the price at which every copy has been sold. If a colporteur effects but little in any particular district, he is required to show the cause for this want of success, and either by means of trustworthy correspondents, or by despatching more experienced colporteurs to such districts, it is ascertained whether it be really the fault of the agent himself, or whether his want of success is to be attributed to causes over which he could exercise no control.

\* \* \* \* \*

“These dear friends,” (the colporteurs,) “are animated by a spirit so truly charitable, that it disarms those who are the most prejudiced against them; and it has frequently happened that those who, at the opening of the conversation had insulted them, have concluded with a lively tribute to their peaceable character and to the strength of their arguments. One of them, in the course of the last month, had taken up his position in the market-place of a certain town, not far from where a fortune-teller stood, — numbers of whom are to be found in country places, where they still enjoy a degree of credit. The colporteur, deeply affected at seeing a crowd gathered around the prophetess, listening in gaping wonder to the falsehoods which were proclaimed to them respecting the future, could not refrain from addressing those in his immediate vicinity, for the purpose of showing that the Gospel alone speaks with certainty of the future and eternal state of man. His apparent sincerity, quickly gained him a number of attentive hearers, and the poor sybil was not only soon deserted, but absolutely derided by those who preferred listening to the

blessed contents of the New Testament. At the close of this interesting scene, and when the crowd had separated, not, however, without several of them purchasing New Testaments, the fortune-teller drew near to the colporteur, and began to overwhelm him with reproaches for having injured her by drawing off her customers; but the former addressed her, in return, in so solemn and impressive a manner, that the poor woman, conscience-struck, confessed that her trade was based upon nothing else than gross deceit; and eventually, as she said, with a view to become more enlightened on a subject of which she was wholly ignorant, she also bought a New Testament."

The following extract will give some idea both of the hardships which these good men have to encounter in the prosecution of their work, and of the cheerful spirit with which they meet them.

"A source of great inconvenience to us at the present season is the miserable state of the roads. Without exaggeration, I may say that, for days together, we have gone from one place to another up to our knees in snow and water. One day, in particular, I was twice obliged to carry my companion through the deep miry roads, in consequence of his wearing shoes, whilst I had boots on; and the water penetrated through our clothes, and we were completely drenched. Nothing, however, has tended to discourage us. What has grieved us the most is, that we have been prevented from doing so much for the poor people who are ignorant of the truth, as we might have done, had the weather been more favorable; as for ourselves, we can say, as in the presence of God, that the more we suffer for the name of Christ, the more we believe that we are his disciples. When we take a view of the wretched state of the country which we are now visiting, we ask ourselves how it can be possible that we should turn back to our homes for the sake of a few bodily inconveniences? Yes, my dear Sir, by the grace of God, we shall continue in the work as long as it is your pleasure, and as long as our legs can support us. I am now more fully convinced of the importance of our labors, as colporteurs, than I once was. And oh! may the Lord qualify us more and more for the work, that we may have no other desire than to devote ourselves to his service, to the end of our lives!"

These extracts may serve to show the importance of the work of colportage, and the great extent to which it may be carried. And we deem it of the first consequence that the fullest information concerning it should be furnished; and the friends of the Society, and especially those who have engaged to support colporteurs, will rejoice in perusing the details which they embrace. The following statement is also worthy of insertion in our report:

“I have just learned,” says M. De Pressensé, “a very encouraging fact, which shows in a pointed manner, the inestimable benefits derived from disseminating the Holy Scriptures through the instrumentality of colporteurs. In an arrondissement of one of the departments of the North of France, where we have already had our agents, there were recently two men, who, having their minds enlightened by reading the Bible, came to the resolution to sell their property, and go in quest of a place where the religion of the Bible was taught in its purity, and where it was conscientiously followed. Without any precise direction, to guide their steps, they arrived, in the course of time, at a large village in the department of ——. Fatigued with travelling,—for they journeyed on foot—they came to a lofty tree, under the shade of which a countryman was resting himself, and quietly entered into conversation with him. ‘What is that large house?’ asked one of the travellers, pointing to a building near the road side. ‘It is the Protestant school,’ replied the countryman, ‘and every Sunday, divine service is performed there.’ ‘What!’ cried the travellers, ‘are there Protestants here?’ ‘I am one of them myself,’ replied the countryman; and so saying, he entered upon a detailed account of what had occurred in reference to the church to which he belonged. When he had concluded, both the travellers agreed that there was no necessity for their proceeding any further, since they had reason to believe that the Lord had led them to the very place they were so anxious to discover. In short, they immediately hired a house in the village, which is one of the stations of the Evangelical Society of France, established themselves in their worldly calling, and, in due course applied to the minister for religious instruction. What is very remarkable is, that the minister who communicates the above, mentions four



more instances of a similar nature. But I may be permitted to quote his own words, with certain facts which are sure signs of the happy effects of the distribution of the Holy Scriptures, through the medium of colporteurs:—"During the last few weeks, no fewer than six peasants from different departments, people in good circumstances and able to work, standing in need of nothing of worldly good, have applied to me, in consequence as they said, of the vexatious annoyances which they had had to experience ever since they found out that the Romish priests were not teaching the word of God;—a discovery they further confessed, made by reading the New Testament, which they had purchased of the colporteurs. Two in particular, among them, quitted the town of —, where they were overwhelmed with insult; and simply commended themselves to the guidance of the Lord, not doubting but He would lead them to a place where they would be favorably received, etc. etc.' He then proceeds to narrate the occurrence which I have above detailed."

Of the eighty-five colporteurs whom the agency of the British and Foreign Bible Society had in its employment on the 20th day of February last, all, save one, were formerly Roman Catholics!—From these statements, it is made very manifest that France is every where accessible by this unobtrusive class of laborers.

## II. EVANGELIZATION IN FRANCE.

Under the title of *Evangelization*, your Committee would range all that relates to proclaiming the Gospel, whether by the regularly ordained ministry, or by what are called evangelists in France, who are generally laymen considered by pious and prudent pastors, to whom they are known, to be capable of conducting religious meetings with edification, especially those which are not very large, and at which they expound a portion of the Sacred Scriptures. From the earliest days of the Reformation, the Protestant churches have extensively employed this mode of instruction, owing to the fact that there has always been wanting an adequate supply of regularly trained and ordained ministers to supply the demands of the scattered Protestants, the regular Pastors have never hesitated to send forth well qualified

laymen to hold little meetings among their dispersed brethren around them, or else to maintain the service of the sanctuary, whilst they themselves made such a tour of visitation and of preaching. Next to the colportage, since the revival of true religion in our days began, evangelization has ever been regarded in France as the most efficient means of extending the knowledge of the Gospel. And God in his providence is raising up evangelists of the above-described character and qualifications, in considerable numbers, for this good work.

*Evangelists and Ministers employed by this Society.*

Since the last annual meeting, the Committee have employed five evangelists, who are all in the work at this moment. They are :

1. *M. Moureton* at Lyons, who labors much in that city, as a deacon-evangelist, a title known to the Primitive Church. In superintending the affairs of the Evangelical Chapel in that city, as its senior deacon, in holding prayer-meetings, and meetings for the study of the Scriptures, in looking after the poor, his labors are invaluable. Every other Sabbath he spends at Vienne, an ancient city of several thousand inhabitants on the left bank of the Rhone, fifteen miles below Lyons. On these occasions he holds public meetings for reading the Scriptures and exhortation, in a chapel which is formed in part by the walls of an old heathen temple of the days of the Romans. These meetings are well attended, and have been greatly blessed. Besides these services on the Sabbath, Mr. M. spends some days in Vienne, on each visit, for the purpose of going from house to house and reading the Scriptures to little groups of people, and explaining them in the most familiar and simple manner. The blessing of God evidently rests upon his judicious and faithful labors. When his duties at Lyons require him to be there, his place in the chapel at Vienne is taken by a lawyer whom it has pleased God to bring to the knowledge of himself within the last year or two, and whose conversion has tended much to strengthen the cause of the truth in that city of martyrs, because of the influence which he has with the municipal authorities.

M. Moureton is supported by an association of ladies at New Haven. And we will only add in relation to him, that the Rev. Adolphus Monod of Montauban, expresses himself in the strongest terms of satisfaction at learning that Mr. M., whom he knew well, and whose influence he had learned to appreciate, when he was pastor of the chapel at Lyons, is to be sustained permanently, by this Society, in that city and its vicinity.

2. *M. Dondiet* at Thiers, a town in the central part of France. God has greatly blessed the work of evangelization in Thiers and its vicinity. And Mr. D. is an evangelist of more than ordinary experience and capacity. There is a considerable church at Thiers composed of converts who have within the last few years come out of the darkness of Romanism to the knowledge of the pure Gospel. In the region around this city there are interesting remains of the Jansenists, whom their enemies call *Béguins*, a term of reproach, which signifies, we believe, a devotee *par excellence*, or one who is excessively superstitious. They are represented as extremely fanatical, but much more favorable to the reception and the reading of the Scriptures, than the other Roman Catholics. They hold many strange opinions, one of which is that the prophet Elijah is soon to reappear on the earth!

3. *M. Betten* of the Canton de Vaud, who has entered upon a most important mission which has for its field three or four departments on the Rhone, including Lyons, St. Etienne, and several other cities of considerable size. Mr. B. is an excellent preacher, and was for years a pastor in the canton just named. He is a devoted servant of God, and much good is expected to result from his labors. He will be accompanied in his tours of itinerant labour, by a colporteur who will turn his attention much to the establishing of Sunday Schools and religious circulating libraries.

4. *M. Delamane*, a most promising young man who has lately embraced the Gospel at Havre, and is now laboring with the whole heart in that city, holding meetings for reading the Scriptures, exhortation and prayer, and doing good by visiting the houses of the poor and of the sick. He directs a good deal of his attention to the French seamen in that important port. He is sustained in part by an association among the Students of the

Theological Seminary at Princeton, N. J., and labors under the direction and counsel of the Rev. Mr. Sawtell, under whose labors, he was, by the blessing of God, brought to the knowledge of the truth.

5. *M. Favre*, a converted Roman Catholic curé, of a most amiable character, who has recently been brought to the knowledge of the truth, by the faithful and kind intercourse and conversation of an excellent Protestant minister of his vicinity. Mr. F. is about thirty-five years of age, is a man of sound judgment, and considerable attainments in knowledge, and withal possesses great modesty and self-distrust. He is sustained by a friend of the Society who resides in Norwich, Conn. At this moment he is spending some time under the instruction of two devoted pastors in the south-eastern part of France, preparatory to his going to labor in the elevated vallies of the Alps, bordering on Italy, where winter reigns some seven or eight months of the year. May the Lord go with him, and make him a most devoted and successful workman in that important but dreary field. Mr. F. has received a regular ordination from the Protestant clergy of Geneva.

Besides employing these five evangelists, your Committee transmitted the sum of six hundred dollars last summer,—a part of the \$1,000 which had been appropriated before the last annual meeting,—to the American-Swiss Committee at Geneva, with the direction that it should be paid over to the Evangelical Society of Geneva and applied to the support of the two stations of *Chalons* and *Mâcon*, on the Soâne, which belong to that Society. These cities are in the departments of Soâne and Loire. To the former there are attached a pastor, three evangelists, and three schools. To the latter there are attached a pastor, two assistant evangelists, and three schools, the teachers of which discharge the functions of assistant-evangelists. To be clearly understood, we ought to say, that the cities of *Mâcon* and *Chalons* are the centres of extensive fields of labor, each including a large number of villages in which the assistant evangelists labor, where are established some of the schools referred to, and among whose inhabitants there is a considerable desire excited to know more of the Gospel. The chapels at *Mâcon* and *Chalons* are well at-

tended; and the pastors are much encouraged in their work. We believe that it is the intention of the churches in both those cities to apply to the government to be received into its connexion, as branches of the National Reformed Church.

*Labors of Dr. Malan and Prof. Adolphus Monod.*

Under the head of *Evangelization*, the Committee would speak of the important tours of preaching which Dr. Malan and Prof. Monod of Montauban made last summer, at the request of the American-Swiss Committee, and at the expense of this Society. The former of these gentlemen made a most extensive tour through the south-eastern part of France, from Geneva, by way of Lyons down to Marseilles. Thence he turned his face westward, and traversed the south, taking Nismes, Montpellier, Toulouse, etc. on his way to Bordeaux. From that city he returned northward; and after an absence of four months reached his home. During this extensive tour, Dr. M. preached, literally, almost day and night, and went scattering the good seed of the kingdom every where, speaking of Christ in the diligences, in the steamboats, in the hotels, as well as proclaiming his name in the public assembly convened in private houses, schoolrooms, and in churches. There is every reason to believe that numbers of people heard the Truth from his lips in a saving manner.

Professor Monod made two tours, one earlier, the other later in the season. The former was in the South-Western part of the kingdom; the other, to the North, extending up by Paris, Rouen, Bolbec, and Havre, to Lille. Something like two months and a half were spent in these tours. It was Mr. M.'s intention to spend a longer time in this good work, but the sickness and death of one of his children, recalled him to his sorrowing family before he had finished the series of meetings which he had sketched out for himself. The Committee have received abundant evidence that the tour of Professor Monod was greatly blessed. Wherever he went, great numbers of people came together to hear him; his fame as an orator contributing greatly to give him noble opportunities of bringing the Gospel before the mass of the people, wherever he went. Even the Roman Catholics came in considerable numbers, in many places, to hear him.

And here the Committee cannot forbear to dwell for a moment, on the importance of this means of doing good in France, especially among the Reformed churches. There are, in that kingdom, at least 500 Protestant Churches belonging to the Reformed or Presbyterian body. These churches are scattered over all parts of France, save in the five or six departments nearest to the Rhine, in the country which was formerly called Alsace, and in which there are some 250, or more, Lutheran churches. Many of these churches are small and poor. In some cases, one pastor preaches to two or three churches which are widely separated from each other. In many cases, there is not much life among the people, whilst the ministers themselves are often overwhelmed with discouragement. Many of the pastors are not fully acquainted with the glorious Gospel of our Lord and Saviour Jesus Christ, and consequently, preach it very imperfectly to their people. Now, if such a man as Professor M., so distinguished for his talents, and so fully established in the truth, and zealous to preach it, should visit every Protestant church in the kingdom, spend a few days in each, preach often, and stir up the hearts of both pastor and flock, to take hold of the work of the Lord in earnest, and stay themselves upon the God of their fathers, how great a blessing might we not expect from it. No labor in France could be more important than this, as it seems to your Committee. And if many tours should be made by such men as Dr. Malan and Professor Monod, who knows but that they may prepare the way for, and actually introduce, glorious revivals of religion, which the once "peeled, meted-out, and trodden-under-foot," but now reviving and growing churches of France so much need, and which will cause them to arise and shine, for the glory of the Lord will have risen upon them. The Committee at Geneva seem to be impressed with the same conviction of the importance of this work, and have written to beg that a sufficient sum should be placed at their disposal to enable them to employ Professor Monod, (and if it be possible, Prof. De Félice) during the vacations of the Seminary in which he is engaged. There are also other judicious, devoted men who might be induced to give a part of their time, occasionally, to such evangelical labors, if their expenses should be borne for them, and their pulpits supplied.—

Your Committee is of the opinion that five or six hundred dollars could not possibly be better laid out in France, than in this way; and they commend the subject to the prayerful consideration of the friends of the Society.

*Evangelization by other Societies:* The Evangelical Society of France employed, the last year, *seventeen ordained ministers and seven evangelists*, in different parts of the kingdom. Whilst the Evangelical Society of Geneva employed five *ordained ministers* and *twelve evangelists*, including those connected with the stations of Chalons and Mâcon, already alluded to. Besides these two important Societies, there are the local Evangelical Societies of Lyons, Bordeaux, Lille and Strasbourg; the last three of which have usually had a few evangelists, but their number has not often exceeded two or three.

In addition to all, we may add that the Wesleyan Missionary Society of England has, for more than fifty years sustained some laborers in France. At present, that Society has twenty ordained preachers, and forty local preachers in that kingdom, who, in their respective spheres, are laboring for the advancement of the kingdom of Christ.

### III. EDUCATION.

The subject of education is an important one for France. It was not until within eight or nine years, that the education of the masses in France was taken up in earnest by the Government, and a school system adopted which was calculated to extend the blessings of instruction in primary schools, to all classes of society. And though that system is far from having attained to perfection, it is unquestionably doing much good. Formerly, what education there was in the kingdom for the poor, was chiefly in the hands of the Jesuits, and at a later day, of the Brothers of Christian Instruction, and was made altogether subservient to the promotion of the Roman Catholic religion. It was necessary, therefore, for the Protestants to strive by all means to educate their children in schools of their own, if they would protect them from the efforts of their enemies. This they did in all past times, as well as the deplorable circumstances in which they were placed would permit. Since their resuscitation as a church,

which may be said to have occurred in 1802, at the promulgation of the *Organic Laws*, during the consulate of Napoleon, and by the influence of that extraordinary man, they have not ceased to feel more and more the importance, if not the imperative necessity, of establishing good schools for the education of their own children in the doctrines of their fathers, instead of leaving them to the influence of whatever schools they might chance to fall into, and so either grow up under infidel or papal instruction. Of late years, this subject has excited a very great interest. And the Society for the promotion of Primary Instruction among the Protestants, was instituted for the accomplishment of a great object, and though its means have been very limited, it has done much good by finding out, and sending to places where they were needed, pious Protestant teachers. The income of this Society last year, was 10,384 francs, or \$2,000. By the side of this movement, if we may so speak, though not allied with it, has been the still more recent one, which is now going forward, for the education of Protestant orphans, especially, girls, and for the establishment of schools for the education of teachers. Within the last few years, the following schools and asylums have sprung up among the Protestants, all founded on a conviction of the importance of saving the Protestant youth from the influence of Romanism, and of training them up for usefulness: a school for orphan boys at Saverdun; a school for orphan girls at Orleans; a school at Achicourt; a school at Arviex; a school at Neuhof.

In this connection we may mention the school at Lille, which the Rev. Mr. Marzials has established for training pious young Protestants to be teachers, colporteurs and evangelists. To this important Institution, your Committee made a donation of \$200 last year; we feel deeply that it has claims upon us for a much greater amount of aid than it has even yet received.

Your Committee mentioned, in their last Report, the schools in the Faubourg du Temple, at Paris, under the auspices of the Chapel Society of that city. These schools embrace between 800 and 1,000 youth and adults, almost all of Catholic families, who are receiving a knowledge of the word of God, whilst they are receiving excellent instruction in the branches of a good common education.



The Evangelical Society of France has given an increased attention to the subject of education, every year of its existence. At present, it has no less than *twenty-seven* pious school-teachers in its employment, in different parts of the kingdom. These excellent persons are a great help, in a variety of ways, to the pastors in the villages in the departments. Some of them are capable of conducting prayer-meetings. And some perform the functions, to some extent, of colporteurs and evangelists.

Although your Committee has highly appreciated *education* as a means of promoting the kingdom of Christ, in France, they have not yet thought that their resources justified them in doing much in the way of sustaining schools. The day may come when they shall be able to do otherwise. But thus far, they have been compelled to confine their aid to such things as appeared more imperatively to need it. They have, however, sustained two young men in the Bourg-du-Four; four at Geneva, who are preparing to be evangelists, and who possess promising talents and a good character for piety, prudence and zeal. Besides this, they sent four hundred dollars, last summer, to the Theological School at Geneva. And recently they transmitted the further sum of \$500, the liberal annual donation from the Rev. Dr. Sprague's Church in Albany, to that important Institution, in which there are, at this moment, 31 or 32 young men in various stages of their studies, preparatory to the work of preaching Christ crucified.

Your Committee have recently received an urgent request from the American Swiss Committee, at Geneva, on the subject of making an annual appropriation of some five or six hundred dollars at the least, for the instruction, at the Theological School in that city, of Roman Catholic Priests who have embraced the Protestant Faith, and who may have talents and other qualifications which indicate that they are called to preach the Gospel, and in case there be not persons of this description offering themselves, that the solicited grant be appropriated to the education of other suitable persons in that school. The application is certainly an important one. It is remarkable that so many Roman Catholic priests have, within the last two years, embraced the Protestant religion, in France and Italy. Mr. Baird men-

tions, in a recent letter, "that he has known of eight Roman Catholic priests, four Frenchmen and four Italians, who have all, save one, deserted Romanism within the last two years.— Two of them are at Lyons. The Abbé Maurette is in the South of France, but will soon go to Geneva, to prosecute his studies. A fourth is Mr. Favre, (whom we have already spoken of, and who is now an evangelist in the service of our Committee at Geneva,) and the other four are Italians. Some of the most interesting hours which I spent when recently at Geneva, were spent in the company of two Italian priests, and one French priest, (Mr. F.) who have embraced Protestantism. One of these priests had been a secular, and was a curé, for a number of years; one had been a Jesuit, and a third was once a Dominican!" Who will not pray God to open the eyes of many more of the priests in France and Italy, and cause them to see and receive the light of the glorious Gospel of his son, Jesus Christ? Who will not pray that the day may soon come, when it shall be again said that a "great company of the priests was obedient unto the faith." Your Committee cannot but feel that they ought not to refuse any request of the Committee at Geneva, having the greatest confidence that they will most judiciously appropriate any grant which may be made in reference to the proposed object.

#### IV. PUBLICATION.

A fourth department of enterprise in France for the advancement of the kingdom of Christ, is that of publishing and circulating good books and tracts. This field is increasing in importance every year. And although it emphatically belongs to the Tract Society to cultivate it; which it will do; yet it comes also, incidentally, this year, within the scope of the operations of this Society. Our Committee at Geneva takes a lively interest in the operations of the Society at Toulouse, for the publication of religious books. Some of the members of that Committee are members of the Committee of the Toulouse Society. And it is quite probable that still more intimate relations will be formed between the two Committees. The American Tract Society has appropriated the sum of \$600 to the Society at Tou-

louse, and \$400 to the American Swiss Committee at Geneva, to aid the cause of religious publications. This will enable the Committee at Geneva to take up and prosecute the work of furnishing the Society at Toulouse with suitable books for publication, or rather that of aiding that Society in its attempts to obtain such. This they may do, either by causing suitable books to be translated, or what will be better, causing them to be written by competent French authors. And this work they have set about with a good degree of enterprise and zeal. The position and character of the Committee are altogether favorable for their undertaking this work. There are in it a number of men of talents, much intelligence, and considerable leisure. They live, too, in a literary city, and have at hand almost every facility for executing this enterprise, which men could desire. And when they have prepared any work for publication, it will not be difficult to transmit the manuscript to Toulouse, where printing can be done at a cheap rate.

In connexion with this, we have to state that several works are now in a course of preparation, under the auspices of that Committee for publication; and when ready, will be put to press by the Toulouse Society. They are: 1. The excellent work of the Rev. Dr. Alexander, of the Princeton Theological Seminary, "*On the Canon of the Sacred Scriptures.*" It is probable that that work will be translated by Prof. La Harpe, of the new Theological School at Geneva, and who is also a member of the American Swiss Committee. 2. The Essays of the Rev. Dr. Spring of this city, "*On the Distinguishing Traits of Christian Character.*" 3. A Discourse delivered by the Rev. Dr. Sprague before the Young Men's Bible Society of New-York, a year ago, entitled, "*The lively Oracles.*" 4. The work of the Rev. Dr. Hodge, of Princeton, published by the American Sunday School Union, entitled, "*The Way of Life.*" All of these works will appear in due time. To publish the first, Mr. Baird procured funds from some friends in Philadelphia, and Elizabethtown, N.J.\* and to publish the second he obtained the needed assistance from

\* Viz: Of the Rev. Mr. Jones' Church in Philadelphia, \$100, less \$3 for discount, \$97; and \$22 from the Rev. Mr. Murray's Church, Elizabethtown.

some gentlemen of the Brick Church, in New-York.\* It is in contemplation to follow these works with others, written by the same or other authors in this country. An attempt is about to be made to have the Mother's Magazine republished in France, or a work gotten up on the same plan.

Before they turn from the subject of religious publications in France, the Committee would express their high sense of the importance of the operations of both the Toulouse Society and the Paris Tract Society. They occupy different, but coinciding spheres; and both have a great work to do.

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Your Committee cannot permit this occasion to pass without making a direct appeal in behalf of France, and expressing their deep conviction of the importance of that country, as a field for Christian zeal to cultivate. France is powerful. She has all the elements requisite for making her influence felt throughout the world. Her influence in the old world *is* immense. Alas, it has hitherto been exerted to corrupt, rather than to purify; to destroy, rather than to save mankind! But that destructive influence itself, which she has but too long and too widely exerted, is a strong proof of what she may do, when her energies shall have become consecrated to the Lord. She presents a vast field for doing good. A wide and effectual door remains open. She is at peace with foreign powers; and tranquility, to a good degree, prevails within her borders. And though there are obstacles to be encountered, they are not greater than should be expected, nor are they insuperable; and considering what a bearing every step of progress which Truth makes in France, must sooner or later exert upon Europe and the world, with what interest ought we to regard its advance in that country, and how ought we to sustain it by our efforts and our prayers!

### Switzerland and Italy.

Switzerland has hitherto been very much regarded as the place where laborers may be found for the work in France, or where they may be trained up. On the one hand, the revolutions and

\* From five gentlemen of the Brick Church, the sum of \$110.

commotions which have been taking place in some of the Cantons, and particularly that of Vaud, would seem calculated to lead some of the excellent ministers who are there, to seek in France, that scope for usefulness which they find it difficult to enjoy in their own country. On the other, the Theological Faculty of Lausanne and the New Theological School of Geneva, both of which are decidedly orthodox, furnish that training which those need whom God is calling by his grace to preach the Gospel, in order to be fully equipped for their work.

But your Committee are now called upon to look upon Switzerland in another light. There are two Cantons on the borders of Italy—*Tessin* and the *Grisons*, in which there are several thousands of Protestants, descended from those excellent Italians, who, during the time of the reformation, in Germany and Switzerland, embraced the same Faith, and sought in these mountains that liberty of conscience which they could not find in their native land. It is the intention of Mr. Baird to make a visit to those Cantons, and ascertain what can be done for them, as soon as he can find the time. And as he has transferred his family from Paris to Geneva by this time, and intends to make the latter city, for some time at least, his head quarters, it will not be difficult for him to make the contemplated visit to those Cantons, as well as to any others in which our aid can be of any utility.

In Italy, nothing scarcely can be done, save the publication and circulation of religious books carefully prepared. No work of controversy would of course, be allowed to circulate there, with the consent of the authorities. A ray of light now and then finds entrance into the darkness of that land. A volume of French sermons, written by an eloquent living author, last year penetrated, some how or another, into a convent in Italy, was read by a monk; and through the blessing of God it led him to abandon his false belief and with it his false hopes. Another excellent book in the same language, reached even to Rome itself, and was the instrument in God's hands of converting another monk to the Protestant faith. Both have left their country to find in another that safety which it denies them. Although it is the very seat of what claims to be the only Church of Christ!

Our Society is well situated by means of its Committee at Geneva, for doing something for Italy. And it is a remarkable providence which has sent no less than three Italian priests, who have embraced Protestantism, to that city and its vicinity, who are well qualified for the work of translation. Who does not see the hand of God in this ?

### Belgium.

Belgium is an important field, and it has this advantage over France even, that it enjoys a more perfect religious liberty than any other country on the continent. Its population surpasses four millions, which, until within a few years, was almost without exception, Roman Catholic of the deepest dye. Since 1815, and especially since the Révolution of 1830, freedom in religion has been established, and is guaranteed by the charter which that Revolution secured to the country. It is owing to this, that the Protestant religion has been gaining considerably in that country, and great and successful efforts have been making to distribute the Sacred Scriptures. A Bible Society, a Tract Society, and an Evangelical Society exist there. But it is to the instrumentality of the British and Foreign Bible Society that that country is chiefly indebted for the extensive distribution of the word of God, which has taken place within the last few years. From the year 1834 to April 1841, the number of copies of the Sacred Scriptures distributed in Belgium was 92,528, of which 73,360 were furnished by the British and Foreign Bible Society. And including what have since been put into circulation, we may safely say that more than 100,000 copies of the word of God have been placed in the hands of the people in that country so long cursed with bigotry and superstition, and where, in the sixteenth century the Protestant religion was extirpated by the unrelenting cruelty of Philip II. king of Spain, and his fit instrument, the Duke of Alva.

This Society has hitherto done but little in a direct manner, for Belgium. It is true that it was through its agency in an indirect manner that the Rev. Mr. Boucher visited this country, a few years ago, and obtained funds for building his chapel at

Brussels, which is now in a very flourishing state, and which has been a blessing to that city. But besides this, we have done nothing for that important country, save the employment for a few months last summer, of a colporteur. It will be seen from a letter from the Rev. Mr. Tiddy, agent of the British and Foreign Bible Society addressed to Mr. Baird, that the door is effectually opened for this Society to do good in a permanent manner: 1st. by evangelization, and especially the sustaining some new station; 2d, by employing the colporteurs to distribute Bibles and Tracts; and 3d, by sustaining schools. Mr. Baird thinks that this Society ought to expend annually in Belgium the sum of one thousand dollars, which would support two colporteurs—one French and the other Flemish—and one Missionary station at least. And the Committee cannot but concur in this suggestion. The door is open in Belgium; we know not how soon it may be shut. The light of day still shines; but how soon the night may come, no one knows.

### Germany and Sweden.

To the Lower Saxony Tract Society, at Hamburg, the sum of \$300 was sent last summer, to be devoted to the support of a tract-agent and evangelist in Western Germany, the remainder of the sum necessary to complete his salary, to be raised by that Society, or by friends in Hamburg. That donation was thankfully accepted, the terms upon which it was made have been complied with, and the agent has been successfully at work in his important field. The Committee have to state that a repetition of this grant is earnestly requested, and for reasons which appear to them irresistible.

The Rev. Mr. Scott, whose visit to this country is so well and so pleasantly remembered by us all, carried with him to Sweden the sum of \$450, two hundred of which were to be applied to sustain city missionaries in Stockholm, and two hundred and fifty to be appropriated to the mission in Lapland. We trust that a blessing of the Lord will attend the mite which we have contributed

to promote the resuscitation and diffusion of the truth in that distant country, and make it concur, in connexion with the contributions of the native Christians, to advance his kingdom.

#### OTHER COUNTRIES ON THE CONTINENT.

The Committee have nothing to lay before the Society, in addition to what is contained in the last Report, on the state of the other countries in Europe. They hope before long to say that they have commenced making some efforts in regard to Spain ; but for the present, they do not think it proper to make any statement on that subject.

#### BRIEF NOTICE OF THE SOCIETIES ON THE CONTINENT WITH WHICH THIS SOCIETY EITHER HOLDS RELATIONS, OR WILL PROBABLY DO SO HEREAFTER.

1. *The Geneva Evangelical Society.* This is the oldest of all the Evangelical Societies in Europe, having been founded in 1830. This Society has three distinct branches of labor : *Colportage, Evangelization,* and its *School of Theology.* In the first department, it had, last year, 72 laborers ; in the second, 17 ; and in the third, 32 students, under the instruction of four able Professors, and its receipts were 104,520 francs, and its expenditures 87,810 francs. For the state of its operations, we must refer to the communications which have recently been received from Col. Tronchin, Dr. Merle d'Aubigné, etc, which will be found in the Appendix. There has been remitted to that Society, by this Committee, since our last Annual Meeting, for the work of Evangelization and the Theological School, the sum of \$1500. Besides which, we have supported, through our American Swiss Committee, 29 colporteurs for it. The Committee are happy to state, that the utmost harmony subsists between their Committee at Geneva and that of the Evangelical Society of that city. In fact, the members of these two Committees, are, to a great extent, identical. The position of Geneva is admirable for carrying on the work in three countries—Eastern France, Switzerland.



and Italy. And it is a matter which calls for gratitude to God, that he has raised up so large a circle of able men in that city, to whom such a work may be well confided.

2. *Evangelical Society of France.* This Society was formed in 1833. Situated in the capital of the kingdom, it has many advantages for doing good to all France. God has greatly smiled on its efforts to promote his kingdom. To that Society, donations have been made every year, by your Committee, since this Society was formed, and by the Home Missionary Society during the two years preceding. We rejoice in its success, and sympathize with it in the embarrassments which it is called to meet. A year ago, the sum of \$2000 was remitted by your Committee, and gratefully acknowledged by our brethren at Paris. The receipts of the Society last year, were 118,595 francs, and the expenses were 102,146. But as there was a debt of 31,780 francs at the annual meeting preceding, the excess of the receipts over the expenses last year only reduced that debt to the sum of 15,510 francs. The prospects of the Society in February last were not so encouraging as one could desire. On the 7th of that month, the debt of the Society was 42,503 francs, and its engagements till the end of its financial year, were 20,365 francs; making a sum total of 62,869 francs to be raised by the 15th of April. This statement makes a loud appeal to us for aid, and ought to be heard. The number of laborers whom this Society has had in the field, within the year past, has been as follows: 17 ministers, 7 evangelists, 27 teachers, and 7 colporteurs; making in all 58 persons in actual service. Besides these, there were 7 students at Geneva, preparing, at the expense of this Society for the office of evangelists. It thus appears that this Society has, at this time, 65 persons either in the work, or preparing to enter it.

3. *The Society at Toulouse for the publication of Religious Books.* With this Society we are brought into contact and co-öperation by the intervention of your Committee at Geneva, as we have already stated. It gives us pleasure to say that this Society is steadily advancing in its good work. Its receipts, last year, were more than 17,000 francs, and the list of its publica-

tions is quite respectable. It merits our aid in its attempts to establish circulating libraries of religious books, as extensively as possible, in France and Belgium. We hope that it will continue to be aided by the American Tract Society, upon whose coöperation it has peculiar claims, as being a cöworker in the great enterprize of providing a religious literature for the world.

4. *The Association of Independent Churches in Switzerland for the Work of Evangelization.* We support two students in the school of that Society at Geneva, and ought to do more in that way.

5. *Belgian Evangelical Society at Brussels.* This Society appears to be well established and directed. It has, besides its Secretary, who supplies a chapel in Brussels, four ministers of the Gospel in its service, one evangelist, five teachers, and one colporteur, in all twelve laborers in the field. Its receipts last year were 28,466 francs, and its expenses were 27,528 francs.

6. *The Lower Saxony Tract Society at Hamburg.* In conjunction with this Society, we sustain a minister of the Gospel, laboring as a Tract Agent. This Tract Society is one of the most efficient on the continent. It circulates about 500,000 tracts and books annually.

7. *The Swedish Missionary Society, at Stockholm.* In coöperation with this Society, we help to sustain the mission to the Laplanders, which embraces six young men in instructing the children of that poor benighted people, amidst the eternal snows of the Northern portion of Sweden. Besides this, we sustain two city missionaries at the capital of that kingdom, under the direction of the Rev. Mr. Scott.

## Canada.

### SWISS MISSION.

This Mission continues to enjoy the blessing of God to an encouraging degree. The young church which it has been favored to establish, is advancing to a healthy maturity. The field of usefulness is continually widening before the missionaries. The

annual report from this Station will be found in the Appendix to this Report.

The mission, at present, consists of the following persons :

Rev. Louis Roussy, *Missionary*.

Mr. Normandeu, *Evangelist and Teacher*.

Mr. Cote, *Evangelist and Physician*.

Mr. Baudin, *Colporteur*.

Mr. Cellier, *Teacher*.

Mrs. Henriette Feller, *Superintendent*.

Miss Pérussett, *Teacher*.

Sophie Jonthe, *Assistant*.

Fanny Beckman, *Assistant*.

In the Normal School at Grand Ligne, are seventeen pupils ; viz : nine young men, six girls, and two boys. A school is now established near St. Pie. The church consists of between 40 and 50 members.

In connexion with our own labors in Canada, we would make honorable mention of the French Canadian Missionary Society, which now occupies two stations, and employs seven laborers, and if any of our friends deem the picture of Canada overcharged, when we describe its gloomy colors, we refer them to the testimony of another witness. This is drawn by gentlemen, natives of Great Britain and of the United States, who live in the midst of that degraded people, and observe the daily influence of popery on its deluded votaries.

#### STATE OF THE FRENCH CANADIANS.

“ Though an unwillingness to wound the feelings of any, by exposing the degradation of this people, inclines us to be silent ; yet a conviction that we ought to make it known to the Christian world, constrains us to enter into some details respecting their pitiable state. The temporal condition of many, although hitherto bad, is now becoming worse. Their farms are exhausted by over-cropping, producing little, and that injured by the fly ; and to crown the evil, mortgaged frequently to nearly their value. They are so ignorant of agriculture as, until recently, to sell their manure to old-country neighbors ; and even now, in many instances, are tempted to do so by the trifling remuneration it brings. Nor is

it to be wondered at, when the same description of implements and system of agriculture prevail, which their forefathers brought with them two centuries ago, from the plains of Brittany.

At the present day, it is computed that only one in fifteen can read, while scarcely any can write; and of even the rudiments of general knowledge there is an entire ignorance. It is true, in the cities and large towns, schools are beginning to be established, and a better system of instruction employed, but in country parts the labors of the schoolmaster are principally confined to teaching by rote the Catechism of the Church of Rome, the communication of a scriptural or liberal education being not within the range of his ability.

The moral and religious state of the people is not less to be deplored, nor can it be expected to be elevated when the Bible is denied them, and the Sabbath trampled upon by their spiritual guides. The after-part of this blessed day, viewed by the Romish Church as a day of worldly recreation, is spent by the priests generally in such occupations as card-playing, or more rarely, in fowling. As for the mass of the people, after listening in the morning to a service, the meaning and language of which they know nothing of, and having exhibited their finery and the beauty of their horses or vehicles, settled accounts with the village storekeepers, or concluded bargains with their neighbors, they return home to spend the hallowed hours of the Lord's day in card-playing, story-telling, racing, shooting, cock-fighting, or in intemperance and vice. Happily, there is a prospect that one of the fruitful causes of immorality among them will be removed; it being understood that the evils and remedy of intemperance begin to occupy the serious attention of the Romish Bishops and Clergy.

In elucidation of the ignorance and superstition of the French Canadians, we subjoin extracts from the communications of our Agents.

The Rev. Mr. Tanner says of those whom he has met :

‘The greatest part are blindly submissive to their priests, and believe that they themselves can, and ought to atone for their sins, by penances, and by giving money to say masses. The most part of the penances which the priests impose, consist in

reciting in Latin, *paters* and *ave Marias*. They believe that there are men changed into howling wolves and long-tailed beasts; that on All-Saints' day, the dead leave purgatory and walk on the earth, and that blood would spring up if a Roman Catholic should dig in it.

As Lent is for them a time of penance, they dare not play then for money, but some of them play for prayers, that is, that he who loses, shall recite a certain number of prayers, which God will place to the credit of the winner. Many of them wear medals and other things to preserve them from evil.'

One laborer says :

'Several persons forbade me to read the Bible to them, believing that as soon as it was opened, serpents would dart out of it !'

Another writes :

'As I was leaving a house where I had been conversing with a number of persons, they all followed me to the door to look up to a cross which the Bishop of Nancy had erected on a mountain in sight, saying to me, that he had told them, that each time they cast their eyes towards it, and repeated a certain number of prayers, they would gain an indulgence of 300 days.' The writer adds—'I took occasion to make them understand that the wood and tin had no virtue in themselves, and that the more we look to external things to gain heaven, the farther we should be from it, and urged them to look to Jesus, if they wished to obtain peace to their souls.'

#### SUMMARY.

It will be perceived that, without including what we have done for the stations of Chalons and Mâcon, the Theological School of Geneva, or the Lapland Mission, and also, without including Mr. Baird, who is laboring in Europe as the Society's agent, your Committee have employed, last year, for longer or shorter periods, 33 colporteurs, 10 ministers and evangelists, and sustained two students; making a total of 45 persons. And if they include Mr. Baird, and the persons engaged at the stations of Chalons and Mâcon, to whose support they have contributed; then the

number of persons sustained in whole or part in Europe, by this Society, exceeds fifty. But why may we not support twice as many next year? Surely the churches are abundantly able to give us the means of doing so. The receipts of this Society during the last year, were but about \$14,000. And what is this for the churches which are friendly to this Society, to contribute to resuscitate true religion in nominally Christian lands, and prepare them for the great enterprize of the world's conversion?

MR. BAIRD.

Mr. Baird returned to Europe in December last, and reached Paris on the 1st of January. Since his return to Paris, he has made two important visits; one to Geneva, the other to Toulouse, in order to attend the Annual Meeting of the Society for the publication of religious books. It was his expectation, at the date of his last letters, to go to Geneva towards the end of April, or in the early part of May. After placing his family there, he intends, (d. v.) to set out for the North of Europe, whither he is pressingly called, to look after the Temperance cause. His presence was much desired in Russia, in the winter; but it was not convenient for him to comply with the invitations he received.— He is now, however, so situated that he may spend three or four months in the North next summer, if the health of his family will permit it. He has much to do in Poland, Russia, Norway, Denmark, and Prussia, to say nothing of Sweden, where he is earnestly expected, in order to be present at two large conventions, one in the North and the other in the South of the kingdom. We ask for him, and for the object of his proposed long and painful journey, the prayers of the friends of this Society, that he may succeed, through God's blessing, in this important undertaking.

CONCLUSION.

We are now closing another year of our action as a Society; and as individuals, we are so much nearer to our final account. It cheers us to contemplate our connection with this Institution, whenever we anticipate meeting the Lord in his glory. There is, indeed, occasion for the deepest humiliation of soul, in view

of the defectiveness of our zeal and of our labors ; yet when we survey this terrestrial scene of conflict between Error and Truth, between Sin and Holiness ; this battle-field, where the malice of Hell and the mercy of Heaven are at strife, and the human soul is the prize, we bless God that he has inclined us to take our position on the right side ; the side that God approves, that our consciences commend, that we shall approve to everlasting ages. If our connexion with this Society has cost us money, or time, or toil, or tears, or prayer, we rejoice that we have been permitted to expend them in such a cause. Are we, then, enemies to the members of the Romish Church ? God forbid ! But to the dark and damning superstition, and to the cruel despotism, which the leaders of that Church so earnestly sustain, we are opposed ; and the more we love the people, the more we desire their liberation from this thralldom. We earnestly believe that if the reformation of the sixteenth century was the opening of the brightest era for the North of Europe, for Great Britain, for America, and for every pagan land now blessed by the missionary labors of these countries, then the nineteenth century may be the opening of another era of glory for the South of Europe and its colonial dependencies. And amidst the animating occurrences reported in this brief sketch ; in view of the solid and successful organizations now found in France, and Switzerland, and Canada, for completing the triumphs of Truth, which were so gloriously begun by the Reformers three centuries ago, your Committee would call on the members of the Society to enter upon the opening year with new courage and devotedness, resolving, in the strength of our Lord, to give more prayer, time and money, to advance this cause.

## A P P E N D I X.

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### No. I.

#### MR. TIDDY'S LETTER.

BRUSSELS, 18 Feb., 1842.

MY DEAR SIR:

I feel much obliged by your favor of the 15th inst., which reached me last evening. It was welcome as opening a correspondence with yourself, as well as opening a door for helping the cause of Christ in this benighted land. I think that there will not be the least difficulty in fully satisfying our friends in America as to the utility of their sacrifice in favour of Belgium, and I doubt not that, entering into correspondence with the Agency of the Belgian Evangelical Society, you will find the greatest despatch and regularity in their reports; which will be of such a nature as to deeply interest every child of God, who has a single eye to the glory of Christ. You are aware that Mr. Panchaud is the Secretary of that Society. I am not officially connected with it, but I take a deep interest in its labors. In reply to your letter, I beg to remark that; as my connexion with the Belgian and Foreign Bible Society has ceased for a length of time, I am unable to give you any precise information as to its operations. I can only say that I am not aware of its giving any signs of life. Perhaps you will permit me to suggest to you, that it would be better to concentrate all the aid of America on the Belgian Evangelical Society. My reason is this. The British and Foreign Bible Society being very much interested in this country, fully disposed to give its operations here the



most vigorous development possible, and its funds allowing it to do so, I consider the sacrifice made by another foreign Bible Society quite useless. Could the Bible-work be done by native means, it would be a different case. Perhaps you will consider this for your guidance in your appeals in America.

As to the Belgian Evangelical Society and work, I believe that its wants and its claims will equal the Christian sympathy of your friends. I think, too, it is a field that invites their most generous efforts, and in which they will have free scope for their Christian charity.

I think the present constitution of the Society offers you peculiar facilities for helping its labors and satisfying yourself as to the employ of your money, and also as to the laborers.

1. The Belgian Evangelical Society offers to be the agent of any Christian friend who wishes to support a *certain work*, or station, or school, and will apply the funds of that friend to that particular object specified by him. Different circumstances obliged it to change the mode of its administration: and therefore it only employs *laborers*, or *opens new stations or schools*, when some friends engage to support that station, laborer, or school. It is thus you see in the Treasurer's account a separate account opened for each station and school—the balance of that station is carried on to its credit for the following year, when it has money in hand. When there is a balance due against that station or school, it is paid out of funds received without any special destination, to be repaid by the persons supporting that special work, if they are engaged for the full amount; if not, then the amount that remains over, is considered as belonging to the work in general. You will see by the list of subscriptions, that friends in England and elsewhere follow this plan. Thus, Liege is supported by Mr. Roberts to the amount of £80 per annum—the rest the Society must find. Mr. R. engages to find that sum for three successive years. Genval is supported by a Mr. K. to the same amount; Lorrain by Mr. Hulland for *all* its expenses for three years. You will see what the Friends gave for schools; they gave £100 last year; this year they only promise £50, having so many other and pressing claims.

I forward you by this post, the last year's reports, where you

will find full particulars of the constitution of the Society. A Report in English is now being prepared, and will be ready in about a fortnight. This report will contain more particulars as to the interior of the stations, and if you desire some copies for America, they can be forwarded you, as you may direct. At all events, as soon as they pass the press, or even before, I will send you a copy.

I consider that the work was never more solid, never more interesting. The rage of the Catholic priesthood is very violent; their official messenger has lifted up its voice against the Evangelical work, and I am now in violent paper-war with them on the Bible cause. Their rage against the Bible Society surpasses all bounds, and their treatment of myself is anything but soft.

There are three branches in which you can aid the Evangelical Society; 1. Evangelization. You can confide to them money for any certain station formed, unprovided for, or to form a new one. Charleroy is about one half provided for; Taintisnils the same; or you can confide to the Society money for its labors in general, and then it will go to the general fund on account, to supply deficiencies.

2. For Tracts. No doubt you are well informed of the fusion of the Society for Religious Publication into that of the Evangelical Society, the former handing over their funds and stock. This materially helped last year the colportage of tracts; but the Society was a little disappointed, because it was held out as an advantage and reason for joining them together, that it was more than probable, if not certain, that help would come from the same quarter as the Religious Publication Society received from, viz., the New-York Tract Society. The advantage then was but momentary; and so, as I hope, that door will be again opened, I would recommend this branch to your especial notice. The work carried on by the Tract-Colporteur is one of the most important and most interesting. The number of persons he visits, the solemn conversation he has with them, the opportunity offered him for prayer with them, for explanation of the Scriptures, and easy access afforded him by means of his Tracts, is altogether sufficient to engage every Christian to send out as many Colporteurs as possible; for he preaches his sermons from morn-

ing to night, and from Monday to Saturday; and his auditory is not bounded by walls. Last year has been very successful, and the brother engaged in the work is an excellent itinerant missionary. The Evangelical Society has not funds to pay a Colporteur constantly. Now if you could get a grant to enable them to employ one or two, it would be a good thing—one for the French, another for the Flemish. The Religious Tract Society of London will generously aid us with grants of books and tracts; so that if America would provide men, the work might receive greater development.

The branch of schools is also very important, and is not well supported, our chief aid coming from the body of Friends or Quakers in England; so that could a grant of £50 be had for them, it would be a material help. I think you will be convinced that the field of labor in this country is inviting and capable of receiving much seed. The Lord has overruled events to give us great religious liberty; it is ours to labor while it is called to-day. I forgot to mention that in our schools we follow the British and Foreign School Borough Road System.

Hoping that the Lord will be with you in all your labors,

I remain, my Dear Sir,

Very sincerely yours,

in gospel bonds,

N. PASCAL TIDDY.

## No. II.

### LETTER FROM DR. MERLE D'AUBIGNÉ.

To COL. TRONCHIN,  
Pres. of the Am. Swiss Committee.

{ Office of the Gen. Com. of the  
Evangelical Society of Geneva.  
Feb. 17th, 1842.

SIR AND VERY DEAR BROTHER:

The General Committee of the Evangelical Society at its session of the 14th inst., took up the letter in which you inform it,

on the part of the American Swiss Committee, that the Foreign Evangelical Society of the United States will remit to the Treasurer of our Society, three thousand dollars to contribute to the support of a certain number of Colporteurs, whose names are to be furnished. You inform us at the same time, that the American Swiss Committee has requested the Foreign Evangelical Society to contribute from six hundred to a thousand dollars annually, to be devoted to the education of young men for the gospel-ministry, and particularly of converted Roman Catholics, in our theological school.

And, finally, you invite our Commission of Evangelization to submit to you a report on this work.

I am commissioned, dear brother, to express to you the peculiar satisfaction which this communication has afforded our General Committee. From the very commencement of our Society, in 1831, it has counted the brethren of America among its warmest friends. It is sufficient to refer to our former reports, where you may find inscribed the cities of New-York, Boston, Newburyport, Andover, &c.; and to observe among the subscribers, names respected on both sides of the Atlantic; such as Dr. Sprague, John Proudfit, R. Breckenridge, Mr. Brigham, Mr. Baird, Dr. Cox, Messrs. Wilder, Stoddard, and so many others, known and unknown by us. It inspired us with joy and great encouragement to see thus, at the very birth of our Society, America stretch out her hand to Geneva, and call to her mind that it is from the city of Calvin, Theodore de Beza, Turretin, &c., that America has received in part this Evangelical Christianity, this reformed doctrine, which she herself now labors, with so much devotedness, to send to all parts of the world.

But if for a long time we have been sustained by America, we recollect that the foundation of the Evangelical Society of the United States, with agents who constantly labor to animate and direct its work, has been a manifest progress and a real improvement in the labors of America for evangelizing the two worlds. And since the Society has deemed the existence of a special correspondence in Europe necessary to its prosperity, it could not designate one that would have secured more fully our sympathy, than that, Mr. President, at the head of which you are

placed, and all of whose members are our friends. If we have been cordially aided heretofore by our American brethren, how much more may both we and our brethren of Paris calculate on that aid, now that you, Mr. President, and the other members of your Committee can influence our mutual friends by your counsels and your solicitations.

Be so good as to express to our friends in America our thanks for their donation received through you, as well as for those which are announced. Our department of Colportage has prepared twenty reports, which ought to have been sent to you in order to be transmitted to New-York; and the departments of the Theological School and of Evangelization are preparing theirs.

May the Divine Head of the Church, who has redeemed it by his blood, out of every people, and kindred, and tongue, pour from on high, his spiritual benedictions upon the American churches, and may he bring back life and purity to our own churches of Europe.

Accept, Sir and dear brother, the particular expression of my fraternal sentiments.

For the General Committee,

J. H. MERLE D'AUBIGNÉ, *Vice-Pres.*

P. S. I have written, by Mr. Baird, to the Rev. Dr. Sprague and have thanked him for the \$500 which he has sent from his church in Albany to our Theological School.

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#### EVANGELICAL SOCIETY OF GENEVA.

#### EVANGELIZATION.

GENEVA, ORATOIRE, April 1st, 1842.

TO COL. TRONCHIN,  
President of the Am. Swiss Committee.

SIR :

It is with sentiments of Christian joy and sincere gratitude, to the Lord, that the department of Evangelization has received the offers of assistance from the brethren in America.

Besides the joy which it has experienced at seeing these

friends extend to it a fraternal hand, it has been pleased to see an entirely providential hand in these offers of aid to its work, which were made at a moment, when, from various circumstances, many of the fountains to which it had thus far been enabled to look, appeared about to be if not actually, dried up, or at least, considerably diminished. It is, then, for the purpose of making known to our American brethren the condition of the work of evangelization undertaken by our Society, that we are about to submit to them a brief statement.

The work of evangelization by our Society may be considered under several heads :

I. The old work of Saône and Loire.

The stations founded by our Society in this department, at Châlons, Buxy, Givry, Tournus, Macon, Branges, Sorney, and La Chapellenarde continue to advance slowly but steadily ; they are committed to six evangelists or teachers two of whom are preachers of the word. A seventh evangelist, brother Jeaneret, has just been employed to complete the work commenced by our brethren at Branges, and Sorney, at Montpont and other neighboring places with sufficient results to justify the belief that the time is not distant when we must seek the central point of a new station as a point of union between those of Saône and Loire and those of the Jura.

II. The work in the Jura.

There is but one evangelist in this department, Mr. Duproix. This work grows in interest Exploring tours through this department, lead us to expect that new preaching stations may soon be established. The Protestants in many towns have appeared a little timid ; but an increased labor of colporteurs may hasten the ripening of the harvest.

III. The work in the Drôme and the High Alps.

We mean by this work, that which was formerly done in these parts by the agents of the Continental Society, and which our friends in London consigned to us a year ago.

It consists of four laborers in the Drôme, of whom two are ministers, and one in the High Alps, Mr. Masson. This work is very encouraging, and appears under very favorable auspices, since the department has employed the Rev. Mr. Charlier to la-

bor for the awakening of the Protestant countries. There are, therefore, six laborers in the various stations of this department.

IV. The work in Isère.

The department has recently employed the Rev. Mr. Laugt as an itinerant minister, having charge principally of the churches of Tullins and of Voiron. This work promises a rich harvest.

V. Many places have been recommended to us by our Christian friends. Before undertaking them we desire to make a thorough investigation.

The first post would be at Vienne, in Dauphinè; the second at Vosges. Colporting has already laid a foundation there. The third is at Colmac in Alsace, where an excellent and faithful servant of the Lord, Mr. Bott, is laboring. He was formerly employed by the Continental Society; he was given by them to the Society in Paris; but is now laboring with zeal and fidelity without support. He has great need of aid.

VI. Our friends of Toulouse and of the South of France have recently requested, with great earnestness, that we would send faithful and gifted preachers to proclaim the gospel through their country. The success which has accompanied many of these efforts would encourage our Society, if it had the means, to give system to this itinerant preaching, and to employ the ablest men for its execution.

Such, brethren, is a statement of the work undertaken or required in our department of Evangelization; it affectionately presses the hand of fellowship extended by its brethren in America; it does not dictate to them the form of help they would give, but leaves that to them to decide.

Such is our sphere of action. If America desires to aid us, she shall be welcome in this work; or if she furnishes us the means of extending our work, we will enter into any of the fields of labor she may select, or if she will take any work we have already commenced, or any laborer or laborers off our hands, we will pull up our stakes and pitch our tents in another field. The mode already so successfully commenced by the colporteurs might happily be blended with some branch of our work of Evangelization. We have employed the following laborers:

Mons. Zipperlin, pastor at Mâcon.

Mons. Parrot, Teacher and Evangelist at Chalons.

“ Gaudiliers, do. at Buxy and Givry.

&c., &c.

May he who has said : “ Go, preach the gospel to every creature,” be with you, and with all who obey this command.

J. H. MERLE D'AUBIGNE, *Pres. of Com. of Evan.*

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THEOLOGICAL SCHOOL,

FOUNDED BY THE EVANGELICAL SOCIETY OF GENEVA.

To the Executive Committee  
of the F. Evan. Soc. at New-York,

GENEVA, ORATOIRE, April 1, 1842.

SIRS AND HONORED BRETHREN :

In reply to a communication received from the American Swiss Committee at Geneva, by the hands of its President, Col Tronchin, the Directors of the Department of Theological Instruction have the honor of transmitting to you the following details concerning the present state of this establishment, and upon the condition of the students ; which they presume, will meet your desires.

The course of instruction remains as it has been ; and during the term just closed, we have had the pleasure of receiving valuable aid from those of our friends, who have kindly instructed in different branches. They have promised to repeat this kindness in our summer-term. The number of pupils remains the same ; about 32 ; 12 of whom are in the theological, and 20 in the preparatory department. In the course of the winter, three pupils were graduated ; one from the Canton de Vaud, one from St. Gall, and one from the South of France. The second has gone into Germany, to prosecute particular branches of study more thoroughly ; the others have entered directly upon the work of Evangelization, as bearers of the glad tidings.

At the present moment, we have not a single Romish ecclesiastic to be benefited by the aid which your Society is disposed to offer to the students of our school. But there are many of our pupils who have been led out from the bosom of Catholicism into



the knowledge of the truth. There are three such, especially, who might be sustained properly from that fund.

The following details have been furnished by the pupils themselves; and these extracts from their own journals will probably be more interesting than any thing drawn merely from our recollections.

*Mr. Poinset* was a manufacturer of painted paper; he was in communion with the Church of Rome, and much beloved by a very respectable ecclesiastic, under whose care he had commenced his studies. This priest desired to qualify Mr. P. for his own profession, and spared no pains in his instructions. Mr. P. became master of ceremonies in one of the churches of the village where he was then residing. His preceptor, who, like many other pious members of that parish, was inclining towards Jansenism, gave him a New Testament, (De Sacy's), and recommended him to read it. But, during five years, the word of God remained for Mr. P., as for all the family with whom he resided, a sealed book; until one of our brethren of the Evangelical Society of Geneva went to Nancy, where he lived, to spread the knowledge of the Savior. Mr. P. with his brother and sister, were the first whom the grace of God inclined to receive the truth; and from that moment he felt himself constrained to devote his strength and life to the service of God. After having continued his studies for some time, in the place where he was converted, he came to Geneva, and joined our Theological School.

*Mr. Auquier*, a laborer in the coal-mines, was born in Bouverie, near Mons, in Belgium. His mother was a zealous Romanist, and had trained him in her own principles, in which he walked with a zeal without knowledge, holding for heretics and condemned all who do not recognise the supremacy of the holy Father of Rome. By a kind arrangement of Providence, he met some evangelical Christians, and was struck from the first, with the contrast which he discovered between their life and faith and the caricature representations which he had constantly heard of them in his own church. This first step led on to a second, that of attending their worship; or, to use his own expression: "I seem to breathe a new air in hearing divine worship in my own tongue." Yet he was not at first decided. "I continued," he

says, "to attend both the mass and the preaching of the gospel; until one day attending the Romish worship with a brother who partook of my sentiments, he leaned towards me during the service, and said, with a grave and serious tone: 'Don't you believe that these hymns and these prayers are the noise of the millstone which John heard in the Apocalypse?' 'I believe it,' I replied. 'Well,' said he, 'come, let us go out of this place, and never enter it again.'" This resolution was executed in spite of the efforts of the priests; and the Evangelical worship, conducted by Mr. Devismes, was the only one which from that time he attended. Mr. A. has had great difficulties to surmount in the first stages of his studies. At present his progress is satisfactory. We recommend this young man to you with so much more interest, as the Evangelical Society of Belgium, which formerly sustained him, cannot at present aid him. Mr. A. is in the preparatory school.

*Mr. Tacchella* is also in the preparatory school. He is an Italian, a native of Mantua. His father had sent him into Germany, to learn the language of that country. His residence there was, consequently, quite protracted. Two of his friends being converted, and exposed, in consequence, to the mockeries of their companions, Tacchella waited on them to show them their folly, and to reclaim them; and considering himself immovable as a child of the true church, he consented to enter into a discussion with them. But he who counted on conquest, was conquered. He was sincere, and the word of God was not heard in vain. The occasion was urgent; for his two friends were immediately deprived by the police of all their religious books, for which they were accused of propagating dangerous principles; they were ordered to quit the city and the country in three days. But their work remained behind them, and our brother Tacchella is a monument of their zeal and of their fidelity. He wished, at first, to enter into the Missionary Institute at Bâle; but his admission was deferred, because he was too young a man and too young a Christian. He returned to Italy, where his father endeavored to detain him by purchasing for him a little hard-ware store. But his heart ever feeling the same desire to serve God, he came to Switzer-

land ; and after having passed some time in the Institute of Glay, he has at length come to study with us.

We have, besides, many other students who were once Catholics ; but as they are aided by private friends, or by Societies, we do not think it necessary to recommend them to you just now.— We will, then, add the names of five other pupils of Protestant origin, but whose position calls, in different degrees, for the sympathy of the friends of our Institution. They are Messrs. Clerc, Philibert, Boubila, Sallées, Lenoir, and Astié.

*Mr. Clerc* is Swiss, of the Canton of Neuchâtel. He has long had the desire of preaching the gospel, before his conversion and even from his earliest youth. At the epoch of his reception to the church by admission to the Lord's supper, he resolved to turn and to break entirely with the world ; a purpose which he in fact, executed with great strength of resolution, and for a long time imagined himself on the way to heaven. Subsequently, by frequent conversations with an aunt who belonged to the Society of the Moravian brethren, doubts were awakened in his mind concerning this conversion effected by merely human power. He had then great anguish of soul, and passed through a season of rugged conflict ; but finally the grace of God gained the victory, and peace entered into his soul by faith in Jesus.

*Mr. Philibert Boubila* of Mas d'Azil, in France. One of his cousins was in the Theological School ; and in his letters, often entreated him to reflect if he did not feel himself called to enter into the work of the ministry. He was not yet converted, and came very gradually to this belief, which was suggested to him by persons who, doubtless, thought him farther advanced than he really was. He came to Geneva ; where he has been converted, and as much by means of his intercourse with his fellow-students, as by the preaching in the Oratoire. We have confidence that he has really become a Christian.

This and the preceeding are both in the Theological School. The three following are in the preparatory school.

*Mr. Sallées* is from Ardèche, in France. If not the first, he was at least, one of the first fruits of the labors of the Bible and Tract Societies in his country, having been led to conversion by his readings at a time when there was not a preacher of the

gospel in his country, and when the pastor of the church to which he belonged, was a St. Simonian. He had to support almost alone, a violent opposition from the world ; but God enabled him to triumph over all ; and his testimony contributed even to spread the light against which the darkness revolted. The desire to study for the ministry, was awakened by an appeal which he read in a religious paper of the Canton de Vaud.

*Mr. Lenoir*, is a Swiss of the Canton de Vaud. Born of Christian parents who have suffered for the gospel, this young man had received a pious education which, however, had produced in him no other fruit, than to make him wretched by the disturbance which his conscience gave him in loving and pursuing the world. In 1839, he was approaching the age of choosing a profession, when the Lord, who had, doubtless, chosen for him better than his desires, led him to the Saviour. His course was soon decided, and the service of God and the Church became the end of his thoughts. It was then that his parents first apprised him, that from his earliest infancy, they had solemnly consecrated him in their hearts, to the service of Him who had at last granted them the request of their faith. *Mr. L.* passed through the preparatory school before entering the Theological department.

*Mr. Astié* is a Frenchman from Nismes. The Christian instruction of two pastors of the church of Nérac awaked in this young man a desire of consecrating himself to the holy ministry. His religious history offers nothing striking. Since his entrance into the school, he has been constantly growing in our affections.

We hope, gentlemen, that these statements may be found calculated to awaken in you an interest for our dear pupils. We hope that if you aid them in a temporal way, you will, above all, grant them the aid of your prayers.

The school of Theology was the first object of interest in Geneva to our American brethren ; we hope that it will continue to be dear to you, and that your Society will not forget us in the distribution of the gifts which the generosity of the faithful commits to you.

May the head of the church prosper the work in your hands.

J. H. MERLE D'AUBIGNÉ, *Pres. Theo. School.*

## No. III.

## LETTER FROM MR. BETTEX.

DEAR SIR AND BROTHER :

As I have now been residing for some months at St. Etienne, I will try to tell you something of the religious state and wants of this interesting place.

What I have been able to learn of the beginnings of the work of God in this city, as well as what has taken place since it begun, seems to me to be encouraging, and to manifest how God employs the weakest instruments to bring to salvation the souls which he has predestinated to be conformed to the image of his Son. About thirty years ago, a poor man lived here, who earned his bread by teaching some persons to read. He had once studied to be a priest, but had renounced this profession, in consequence of his doubts concerning the doctrines of Popery. For some time he joined the Jansenists, but afterwards left them, saying that they were not better than others, and he remained *alone with the Lord*; he was convinced that the Gospel was to be our only rule, and hoped that better days would come. This man died forsaken almost by all; and his last words, I am told, were; "Read only the Gospel, and come out of *that Church*." About the same time, some women, either by talking with him, or by reading the Scriptures which they had received from some Jansenist relations, had perceived part of the errors of Rome; and as they continued to apply to the priests, this came to be known, and brought on a persecution against them. One of them told me that a priest assuring her that the Romish Church and the Pope could not err, she answered: "The Romish Church is not mentioned in the symbol of the Apostles, and since God alone is true and every man a liar, how can the Pope be infallible?" The priest was very angry and sent her away, threatening her with eternal damnation; but a moment after, he sent for her again, and before she went out, pronounced these remarkable words: "Go in peace, and pray for me!" Since that day she

has not returned to *confession*. Other persons followed her example. But though they saw and rejected some of the errors of Rome, they had nobody to explain the Scriptures to them nor to lead them, and they knew not what would become of them. A few Quakers passed, and gave them some instructions which did them good, and relieved their laboring souls. After the Quakers, came some ministers of the *Canton de Vaud*. Mr. Henriquet preached at St. Etienne for two years; and under his ministry several souls came to the light of Truth. Some of them have departed from this world in the peace which faith procures; among others, a daughter of the woman just mentioned. As the priests were exhorting her to confess her sins to them, in order to obtain their pretended absolution; "What can you, poor sinners who need a Saviour for yourselves, grant to me?" was her answer. They threatened her with the flames of hell. She answered: "Man's judgment is nothing; God alone can judge; I know in whom I have believed." Since that time, new souls have from time to time been added to this small church, and the church has been edified sometimes by faithful ministers who were passing here; at other times, by colporteurs, or by the very members of it, as it has been organized by our brothers G\*\*\*\* and B\*\*\*\*. I find that not one of the souls I have seen, has been brought to the Truth by preachers of the established church. The Lord takes pleasure in employing and glorifying humble instruments.

I have visited, in this place, about fifty families; the whole or part of the members of which like to speak of the Gospel. I have been received with pleasure almost everywhere, and they ask me to come to their houses as often as I can. Of these fifty families, thirty-six have belonged to the Romish Church, and contain the most living souls, though some of them seem only to be aware of the errors of Rome, without knowing the *new birth of the heart*. It has been my chief object, on preaching to them, to make known to them *the experimental and living knowledge of Divine grace*. In some, this grace manifests itself powerfully. A weaver, who maintains himself and family by the work of his hands, has given 150 francs, which he obtained by selling all the jewels of his house; he also offered, in case it should be neces-

sary to build a new chapel—to do it at his own expense—in a little field which he has before his house.

During my stay here, I have preached twice every Sunday at the chapel, and once in the week. I have also had a meeting in the week, in a quarter of the town where there are several persons well disposed, who dare not yet come to the chapel. I have given most of my time to private visits, thinking this was one of the most powerful means I could employ.

The chapel is well attended, but not full; they all ask if some one will not send them a minister, and surely a minister would be useful here; but what I think still more necessary is, to procure them a schoolmaster. There is no school here, either for the Protestants of the National Church, or for those who frequent the chapel. Now, if you consider that most of those who attend the chapel-preaching, are poor workmen, you foresee that their children must either remain without instruction, or go to the Popish schools. This is what they do; and it is a very painful circumstance. It breaks my heart. I saw a few days ago a father of seven children, five of which attend Popish schools. This man begins to come to the chapel, and would gladly send all his children to an evangelical school. But he continues to go to mass; why? Because, if the priests were to perceive his change, all his children would be turned out of school, and he would not know what to do with them. Indeed, I cannot say how important, how necessary it seems to me that these poor people should have a schoolmaster. As long as they have none, a great part of the effects of preaching are likely to be destroyed; as almost all the children will be brought up partly under the deadly influence of Rome. The children who attend a Popish school in the week, are obliged to attend a Popish worship on the Sunday. As the Protestant families who have some piety, feel very strongly the want of a schoolmaster, I hardly doubt they would willingly contribute towards maintaining him.

It was my intention to set off this week for *Rive de Giels*; but Mr. B\*\*\*\* asked me not to leave, as they were expecting every day the death of a member of the church, who has been a Catholic, an elderly woman, who is horribly teased by her family and by the priests. I had seen her several times before

she was ill. One day, I found a priest near her bed ; and her friends, who were in the room, requested me to withdraw. I did so ; but in the afternoon her daughter sent for me, telling me she would take care that no one should hinder my speaking to her mother. I was introduced into the house by a back door, and admitted into the patient's room. As soon as she saw me, joy beamed in her eyes ; I read some verses of the Scriptures, and asking her, "Is this your faith ?" "Yes," replied she, and wished me to pray with her. At this moment entered a priest. I sat down near him, waiting to hear what he would say. He began to talk about medicines with the persons who were present. I tried to say a word. The priest began to praise the dying woman, calling her a good Catholic, though for some time she had a little neglected *the practice* of her religion. "I rather think," I then replied, "that she has left human traditions to follow the word of God." He answered, "We know very well the word of God." "I wish so, sir, and if you come only to read the word of God to this dear soul, I dare say she will listen to you with pleasure ; but if otherwise, I don't see why you obstinately persevere to tease her, while she has just been declaring before all the nurses, that it is us she wishes to hear. However, since you receive the word of God, you will have no objection to my reading a few verses for the edification of the patient and for that of the whole present company." I then read 1 John, ii. 1, 2 ; iii. 16, etc., insisting on the errors which are condemned in these verses, without naming them. I added : "I hope none of those who are present, dares contradict these truths before God." The priest was dumb. "You see," said I then, addressing the patient, "that nobody can deny the truth of what I have read ; I hope, therefore, that notwithstanding all opposition, you will persevere in it unto the end, and I will pray God that you may be kept in this holy faith, till it pleases him to call you to his rest." After having spoken thus, I was taking my hat to go out, when the priest opened his mouth : "I live in the neighborhood," said he, "and I will take care of this lady ; you need not trouble yourself about her." I began to answer ; when all the women in the room burst out in screams and insults, to which I answered by opening the door and withdrawing,



rejoicing to have had the opportunity of comforting that dear soul, but pained by the thought of what she was going to suffer. Her daughter has told me the priest threatened not to bury her, if she did not confess to him ; she answered : “ When you shall have my corpse, you may do what you like with it.” I have written to her, through her daughter, a few lines to encourage her. Alas ! it is a sad sight, to see pretended servants of Christ employing craft, violence, and insults against the word of God. This is the sight which Popery frequently offers. It is not seldom that when a poor workman begins to go to the chapel, his master refuses to employ him. I have found several instances of persons whom their father and mother had caused to be deprived of their work ; thus starving them, as far as it was in their power, and accomplishing literally the Scripture, “ that parents will rise against their children.” Sometimes, however, it pleases the Lord to confound the designs of the wicked. A mother had advised a manufacturer to deprive her own daughter of work, because she attended our worship. The manufacturer followed this wicked advice ; but a few days after, having come himself to the chapel, where he saw the celebration of the Lord’s Supper, he regretted what he had done. The next day he sent for the woman and her husband, and said to them : “ Will you work for me ? ” “ You know, sir, we have never refused to work for you.” “ Your mother has spoken wickedly of you, I will no more employ her.” However, this case is an exception ; for generally our poor brethren must expect sufferings as soon as they confess the Lord. It is true that the Christians who have the means, do what they can to assist their brethren ; but they cannot do much, and it would even not be good that the sacrifices to which faith is exposed, should be immediately repaid. We know faith must be tried, and purified in fire. But how desirable is it that *the word* may be preached abundantly to these poor souls, whom the Devil is trying to ensnare, that in the word of God they may find strength and wisdom to escape from his snares, and to refute the enemies of God. To conclude ; it is necessary that you send laborers to this place.

To COL. TRONCHIN,  
Geneva, 8 March, 1842.

BETTEX.

## No. IV.

## MR. MARZIAL'S LETTER.

MY DEAR BROTHER in our Lord and Saviour Jesus Christ ! Peace be with you, and all who in your country love the Lord Jesus Christ in truth !

We desire to offer our most hearty thanks for your kind grant of \$200 towards the support of our schools, which we received from your Society. It was most welcome, at a most needed occasion. Indeed, we could not but see in that grant the merciful hand of our Heavenly Father, who teaches us, a lesson we do not like always, that every thing must come to us from his wise and most undeserved goodness. May our Lord bless every member of your Committee, with his choicest blessings !

Though this last year has been for our schools a year of great trials, we have to bless our God that we have been enabled to keep up our heads above the waves. With the kind assistance of a dear brother, who has handed us six thousand francs, we have been enabled to meet a part of what was due for the building ; a debt which was very oppressive to our minds. Now we go on but with difficulty, though in full hope that the Lord will not allow our schools to lack those things which are necessary to their maintenance. Why ? He has given us to form them for his glory, for the benefit of the children of his children, and will He now allow Satan and the friends of the Pope to laugh at their destruction ? We believe not.

During the last year we have had, on the average, from *eighty* to *ninety* scholars residing in our house, girls and boys. We have sent out three pious schoolmasters, one of whom was converted by the Lord in our school. He is going as a teacher to one of the most populous Protestant churches of France, at *Luneray*.

Beloved Professor Adolphe Monod was so kind as to come and preach two charity sermons in my church, in favor of our schools, last September. He has spent a few days amongst us. We bless the Lord for it. I cannot well express to you the good

influence which has resulted from his preaching, his conversation and advice. The few delightful and eloquent sermons we heard, were blessed of the Lord to many souls. The Sunday he occupied my pulpit, the church was crowded to excess; we had at least two hundred Catholic hearers; and though he preached for nearly two hours, there was, throughout all the time it lasted, the deepest silence, the most devout attention. I wish you had been there; it would have rejoiced your heart to hear the great doctrines of our most holy faith clothed with so much eloquence, delivered with such humility and Christian dignity; and, I have no doubt, under the influence of the Holy Ghost, that day will not be soon forgotten amongst us! Let me tell you that it is my deepest conviction, that your Committee cannot do a better work and a more useful one to our churches, than to send this blessed servant of Christ, three months every year, through the breadth and length of our land. Offer them my best thanks for the happy and useful share we have had in the support they have given to my dear friend, Mr. Monod, for that *missionary* tour! It is my humble but solid conviction, that it is much to be desired that he should thus employ the time of his University-vacation every year. We have pressed Mr. Adolphe Monod to print the admirable lectures, or rather homilies, which he delivers every Sunday, before the University young men. Every Christian minister who has had the good fortune to hear some of them, thinks that for soundness of doctrine, for deep and apostolical unction, and heart moving eloquence, they are unrivalled. We fully hope also that they will prove a great blessing to our churches, under the influence of Divine grace. We have urged him to print those homilies on the twelve last chapters of St. Matthew.

Be, therefore, so kind as to press your Committee to take a certain number of those homilies, which will form a large volume in 8vo., at the price of *six francs*. Some of our men could, in the name of your Committee, give the copies for which you may subscribe to all those dear ministers, evangelists and colporteurs, who cannot buy books, because they are too poor.—If your Committee would take two or three hundred copies, besides rendering a *real service* to Mr. Monod, they would be able to give a copy to almost all the poor agents of the different

Christian Societies, who are laboring in France. This would be a useful present.

But if this is not within the class of objects which your Society propose to accomplish, I entreat you, in the name of the Lord, to request your American Tract Society to take two or three hundred copies of that admirable work, which will be printed in a few months.

Now, my dear brother, I have a charge composed of five flocks, uniting for divine worship in five churches, three of which are fifteen or seventeen miles from Lille. How can I do my duty towards all those dear people, who are 3252 souls, scattered in thirteen large towns or villages? I am bound, therefore, to have an assistant minister. Trusting to the Lord, I have called one, the Rev. Mr. Kruger, the son-in-law of Mr. Vee, a most excellent, devoted, pious servant of Christ. All the children of the Lord, in my flock, are very much attached to him, and praise God for his zeal and devotedness. He has been now with us a year; and though he is very active, yet we have more work on our hands than we can do. Well, dear brother, we have promised him a salary of 2500 francs, a sum scarcely sufficient for the maintenance of his small family. *The Société de Bordeaux*, has engaged to give him, every year, 1000 francs. We must, therefore, find 1500 francs for him. I shall give 500 francs per annum. Will not your Committee give the other 1000 francs? Show them the importance of this town—the necessity that the gospel be well planted here, and in our very populous neighborhood; and tell them, that if we do not, for the year 1842, receive that help of a thousand francs for his support, he will be forced to leave us! Now, I trust your friends will not suffer this.

We have, as I said before, five churches to preach in; five lectures every week in Lille; three services every Sunday to perform in the Church of this town; and therefore, we cannot dispense with the services of an assistant.

The Lord is at work amongst us. We have many people inquiring for the way of life. In some villages, meeting-houses are opened; this I attribute to that large circulation of the holy scriptures, which has taken place in this part of France during the last ten years. A really wonderful influence has been pro-

duced. Next Sunday, I am going to open a new church at *Maubenge*, quite in the limits of this department, where three years ago, there were scarcely six protestants. May the Lord bless this new place for his glory!

I send you a printed article which I have published in the *Witness*, the newspaper of the church of Scotland, which will give you some details respecting several conversions which the Spirit of the Lord has effected among my flock. If you think them fit to interest dear Christian America, you may publish them.

Do send us some help for our schools. We need it—we greatly need it.

I have seen, with great thankfulness, by some of your speeches, that you understand the vast importance of evangelizing my dear, wretched country. Oh! how important, even for other continental countries, that we should be placed under the influence of the gospel! Speak then—preach then with all your might, and pray for my France. May our Lord return to you, in sweet blessings, every thing he will grant you to do for its good, and may He, in his sovereign mercy, bless every member of your Committee with peace, strength, and grace, in Christ!

Will you be so kind as to send me your Quarterly Paper? I trust next week to see our dear friend, Mr. Baird, in Paris, where he desires me to meet him. Pray for my church, pray for my school, pray for me, your devoted but very unworthy servant and brother in Christ,

*Lille, 2d April, 1842.*

TH. MARZIALES.

No. V.

SWEDISH MISSIONARY SOCIETY.

*Letter from his Excellency Count Rosenblad.*

To the Committee of the  
FOR. EVAN. SOCIETY, New-York.

ESTEEMED FRIENDS:

The communication from you, received by the hands of our Foreign Secretary, furnished renewed evidence that true Chris-

tianity is one and the same all the world over, and that neither distance of place, previous unacquaintance, nor unessential difference of outward form, need prevent that intercourse which is not only pleasing in itself, but influential in promoting the triumphs of "the common salvation."

The donation from the funds of your Society, of \$250, or 615 rix-dollars Swedish Banco, for our Mission Schools in Lapland, which is hereby gratefully acknowledged, is only the visible evidence of the interest you feel in the spiritual welfare of our fellow-subjects in the wilds of Lapland; and encourages us to proceed in this work and labor of love, trusting for success, to him who alone "ministereth seed to the sower," and multiplies the seed sown.

Immediately after the formation of our Society, in 1835, our attention was directed to a portion of our country, which though nominally Christian, and regularly divided into parochial charges, yet, in consequence of the peculiarly unfavorable circumstances of the wandering tribes inhabiting it, might, comparatively at least, be considered destitute of evangelical light. Our first efforts for Lapland, consisted in the sending forth of a few pious catechists, who should endeavor to convey to the adult Lapps, a knowledge of the first principles of the Gospel of Christ. But to follow these in their constant and often rapid migrations, was found impracticable; and the establishment of schools for the reception of such children as might be entrusted to the care of our teachers, was adopted, as the most efficient mode of benefitting the people at large. We foresaw that the expense must be great; as each child received, had to be boarded, lodged and clothed at the cost of the Society; the parents being either destitute of the means or the disposition to support their offspring while attending school. But we felt assured that Christian benevolence would cheerfully embrace an opportunity of engaging in so good a work, and in this we have not been mistaken.

We are now able to report six schools, attended by 106 Lappish children. These children, if children they may be called, the ages of many of whom vary from 18 to 27 years, are provided, at the expense of the Society, with all the necessaries of

life during the two years of their attendance, and receive in the school a sound religious education, carrying home with them on leaving, a supply of the books they have been taught to read, that they may in their turn become instructors of those who have not enjoyed the same privileges. Besides the instruction communicated in the schools, as much as practicable has been done to benefit the adult population; and the Swedish settlers in the villages where the schools exist have derived many religious advantages from the residence of the catechists among them.

At first some shyness was shown by the Lapps when requested to send their children; but such is the estimation in which the schools are now held, that our means do not admit of our enlarging them or increasing their number to the extent necessary. And now we find our greatest embarrassment to arise from an awakened attention and desire which we have not as yet the means of satisfying. An appeal for augmented aid has been made to our fellow-Christians at home; and as several of the prelates of our church and other official persons have taken a warm interest in the enterprise, we hope to be put in possession of the means of considerably increasing our schools.

The British and Foreign Bible Society has granted permission to print an edition of the New Testament in the Lappish language; and the Religious Tract Society of London has furnished the means of printing several suitable religious tracts. Your very seasonable donation assures us that our endeavors are kindly noticed on the other side of the Atlantic; and it is our pleasing duty to reciprocate the good feeling by the information now communicated.

A proof of the necessity for the schools, and of the estimation in which they are now held by the Lapps, was furnished, a few months ago, by a girl who had passed the usual term of instruction. She came one day to the clergyman who has the inspection of the schools, with the humble and earnest request, preferred with many tears, that her father, 50 years old, might be allowed to attend, he having expressed his anxiety to do so. The affecting request was of course granted.

Praying that the God of peace and love may continue to bless

this and every good work, we are, esteemed friends, on behalf  
and by order of the Directors of the Swedish Missionary So-  
ciety, Yours respectfully in the Gospel,

M. ROSENBLAD, *President.*

GEO. SCOTT, *Foreign Secretary.*

STOCKHOLM, April 5, 1842.

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NO. VI.

EVANGELICAL SOCIETY OF FRANCE.

To the Secretaries of the  
For. Evan. Society, New-York.

PARIS, April 11th, 1842.

GENTLEMEN AND DEAR BROTHERS IN CHRIST :

The fraternal and christian interest which you manifest to-  
ward the progress of the kingdom of God in France, induces us  
to send you the following brief statement of the condition of the  
Evangelical Society of France, at the close of the ninth year of  
its existence. We have presumed that it would be acceptable to  
the members of your Society, in the exercises of their approach-  
ing Anniversary; and therefore, anticipate our published report by  
this brief statement.

In the course of our ninth year, which terminated on the 15th  
of April, we employed

Ministers of the Gospel, . . . . .	23
Evangelists, . . . . .	7
Teachers ( <i>of both sexes</i> ), . . . . .	29
Colporteur-Evangelists, . . . . .	8

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67

We have besides, supported six pupils in the Theological and  
preparatory Schools of Geneva, as also, fifteen pupils in our Nor-  
mal School of Paris. We have accordingly sustained about 86  
agents in the work, or in preparation for it.

The expenses of our Society were 137,900 francs; our re-  
ceipts 107,400; leaving a deficit of 30,500 francs. But it is proper  
to add, that we include in our expenses the debt of 15,000 francs



with which we commenced the year ; so that the expenses of the year have exceeded the receipts 15,500 francs.

The field which we cultivate is gradually extending before us ; appeals are sent to us from every quarter. Had we 50 more laborers at our disposal, and the funds necessary to sustain them, we could in a few weeks assign to each of them an important sphere of christian activity. Among the brethren upon whom we count for strengthening our oft enfeebled hands, and aiding us in the important work which the Lord has committed to us, we place with much confidence and affection the christians of the United States. We feel ourselves in communion with them, not only by our common faith, but also by ties of another kind ; many of their names are dear to the churches in France, for they preserve the recollection of those faithful Huguenots who preferred expatriation rather than infidelity to Christ and his gospel. We shall be happy, dear brethren, to see these fraternal bonds, which now unite us, drawn still more closely, and to receive from you for the work of God, those proofs of zeal and affection which God may incline and enable you to give us. We cheerfully offer, if you think it will contribute to extend and confirm the interest which the evangelization of France excites in America, to apply to certain specified laborers the funds which you may furnish us, and to send you regularly, through our common friend and brother, the Rev. Mr. Baird, not for publication, but for the encouragement and edification of our friends, extracts from the journals of these laborers. Our relations would thus become more frequent and more intimate, to the glory of God and for the advancement of his kingdom.

Among the portions of our work to which we would direct your attention and your christian solicitude, we place in the first rank, the Normal School of this Evangelical Society. This establishment, scarcely a year old, assumes every day a more encouraging appearance. It already contains 15 pupils who are preparing to become teachers, and who cheer the heart of our Committee by their pious dispositions, their exemplary deportment, their industry and zeal in their vocation. Every thing induces us to hope that, through the Divine benediction, this Institution will furnish our churches in France truly christian

teachers, qualified for the religious instruction of our youth. We therefore commend, with perfect confidence, this Institution as worthy of all your christian affection.

We thank God that you have, as appears from one of your recent publications, been enabled to apply the sum of \$10,000 to the evangelization of foreign countries; we entreat Him that the sum may be increased this year, and that His benediction may rest on the appropriation of each part of it.

Receive, gentlemen and dear brethren in Jesus Christ, the assurance of our sincere and fraternal affection in our common Saviour.

For the Committee,

FRED. MONOD, *Sec. pro tem.*

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## NO. VII.

GRANDE LIGNE, May 5th, 1842.

SIR AND DEAR BROTHER :

A letter from Mrs. B., received a few days since, informs us that you desire to receive a statement of the present condition of our mission, to present at the anniversary meeting of your Society. We fear, that from the shortness of the notice, we shall not be able fully to respond to this additional proof of your interest in our affairs; for our constant occupations leave us but little time for correspondence.

As we anticipated, the effervescent opposition to us, excited by the Bishop of Nancy, has almost ceased, and probably in a very little time its melancholy traces will be obliterated. The dispositions of many families towards us, are entirely changed. The parents of Jacob (who is now exiled to the United States,) who, last autumn, constantly declared that they would kill him with their own hands, rather than see him a Protestant, and in our house, are now requesting that he may return; and they promise to permit him to follow his own convictions and to reside in our family. Before communicating this good news to Jacob, we shall be obliged to secure from his father, a written agreement to that

effect, which would be binding in law, in case the priests should instigate him to retract his promise.

Our young Isaiah, (of whom we spoke to you last autumn,) who, to escape the opposition and persecutions to which the love of Christ exposed him, in his own family, was obliged to conceal himself at Chazy, where he passed the winter; has now, for six weeks, by the consent of his father, resided in our family. We have also had in our school, for five months, a brother of Isaiah, named François, a very respectable young man who had attended the school of Mr. Cellier. As soon as he had begun partially to comprehend the gospel, he made the Bible his daily study, and soon yielded to it his whole heart. This drew down upon him much persecution from his family, whom he was endeavoring to lead in the way of the Lord. Our dear François profoundly felt, by contrast, in the very peace and love of Christ which he enjoyed, the wretched state of his people, and saw that his duty was to consecrate his life to Him—to announce the grace of Him who had called him out of darkness into His marvellous light; and despite the opposition, the efforts and the supplications of his family to retain him, he came to us to prepare himself for the work to which he was sure his Lord called him.

As he has attained his 21st year, his father had no longer the right to hinder him; but he abandoned himself to a frightful violence, insulted us for a long time, and openly threatened to set fire to our buildings. Notwithstanding all the wrath of his father, François thought it was his duty to go to see him after a few weeks; he would not, however, receive him, but drove him off threatening to break his limbs. He returned, his heart broken, in view of his father's condition, but happy in suffering for the name of Jesus. Immediately afterwards, a younger brother of F. who had attended our school, and who, in consequence of his faith, had also left the paternal roof, returned to it because his father had need of him; he offered to remain and labor for him on his own terms, provided he would grant him the liberty to worship with us. The mother, who suffered much from being separated from her children, and whose heart was a little inclined to the Bible, pleaded the cause of this one; and her husband consented to grant him the liberty he asked. This young man conducted

with great prudence, so that his father found no ground of reproach ; embraced every opportunity of reading the gospel to him, and constantly showed him that it was the only infallible guide. Progressively, he led this terrible man to consent to receive F., who, on the first intimation of this change, returned immediately to his father. He welcomed him quite cordially, did not repeat his reproaches, and from that time, the visits of F. to his parents, were made whenever his duties in the school permitted, (they live three miles from our house,) and he has always entire liberty to declare to them the whole counsel of God. The mother, happy in seeing F., could not be satisfied in being separated from her youngest son, her Isaiah. The charm of the Bishop of Nancy and all the discourses of the other priests, had lost their efficacy in suppressing her convictions. She preferred to have him with us rather than in any Roman Catholic school. She united with F. in entreating her husband, and obtained his consent, that Isaiah should attend our school. This is certainly a bold step in this family, who, in doing it, have disregarded all the commandments of the priests, and above all, have drawn down upon themselves the anathemas of their curate, who is, at the same time, nearly related to them.

François Marissette of St. Pie, 19 years old, is the son of a farmer in easy circumstances. At the house of his elder sister, he had an opportunity of reading the gospel, and of hearing it explained. He has now, with all his family, abandoned the Romish church. He was not long in discovering which is the only good way, and soon avowed to his father his desire to walk in it. The father, absolute master of his house, and who had never allowed his wife nor his children to resist his will, thought it strange that the youngest of his family dared to have any other thoughts than his, and forbade his keeping the New Testament which he had procured. The young man, who, for the first time found himself compelled to disobey his father, entreated him to allow him to have that book, without which he could no longer live. The father, whom the curate had positively forbidden to have the gospel in his house, drove the son out of doors, in the expectation that this severe act would bring him to sub-

mission. But the lad had already learned that he must renounce every thing to follow the Lord ; and he came to seek an asylum with us, that we might aid him in finding a place where he could follow the word of God, while gaining his livelihood. For ten days he had enjoyed among us freedom to quench his thirst in reading the Bible ; when his father arrived, and immediately addressed him in the most reproachful terms, for disobeying him before his majority. " I was'nt sure of living so long," replied F., " and besides, I could not postpone for one day nor one hour the salvation of my soul ; because it is written, repent and believe the gospel." He conversed for a long time with this old man ; who at length consented, in order to secure the return of his son with him, that he should possess the Bible and attend our religious services. F., who had never known his father to tell a falsehood, trusting the sincerity of the promises made to him before many witnesses, returned with him. He very soon discovered that his father had deceived him ; for he was taken to the house of a curate in our neighborhood, who had persuaded him to deceive him, by making promises which he had no intention to keep. This priest employed every means to retain this young man in the thralldom of superstition ; mockings, threats, promises, were all employed ; he attempted to prove to him that his Bible was false, dangerous, &c. But he had heard the voice of the good shepherd, and easily distinguished that of the hireling. As soon as he returned home, his Bible was taken away ; and for three months he was guarded like a prisoner, to prevent all communication with the children of God. His father took him again to the curate, who offered to keep him at his house and give him religious instruction ; he asked him to read and explain the gospel to him. The curate mocked him, saying ; " it was not *that* he should teach him." Mr. Roussy being one day at St. Pie, Francois escaped from his keepers to have a few moments conversation with him. Mr. R. gave him a little testament, which he received as a most precious treasure. That he might enjoy opportunities for reading it, he was obliged to conceal it in the woods, to which they had sent him to work with one of his brothers, who acted as a guard. But in spite of this surveillance, he found the means of reading frequently every day, the precious word of his

divine Saviour. This state of bondage, which might be indefinitely prolonged, became insupportable to F., who, upheld by the promises of the Lord, resolved to quit his father's house, that he might go elsewhere, and enjoy the privileges of the children of God. During lent, his father sent him one day alone to mass; and he improved the moment to return here, where we should not have kept him one day, for fear of a second visit from his father, if he had not been entirely overcome by fatigue; for he had travelled more than fifty miles in one day, having taken a circuitous route to avoid detection. It was indeed affecting to see with what joy this dear young man embraced the opportunity of reading the Bible, in the fellowship of the children of God. We were only waiting for him to be healed of some severe wounds on his feet, to send him to Chazy, where he might maintain himself; but in the mean time, his piety, his lovely disposition, and his desire to advance the cause of the Lord, were so openly manifested, that we considered it our duty to retain him and prepare him to be a colporteur. His modesty had prevented him from making such a request, although it was the most ardent desire of his heart.

I have expanded too much in speaking to you of our dear young people, and I have not time sufficient, now to communicate to you the account of the conversion of a new family in our neighborhood; the father and mother of which have joined our church, and the children are in the school.

The presence of the Lord is manifested in the midst of our large family, who generally walk before his face; which enables us joyfully to sustain so much labor, fatigue, and often, anxiety.—Notwithstanding the size of our house, we have not room enough, and suffer daily from the crowded condition of our premises; the Lord sees it, and we are looking to his compassion for the extension of our limits.

Grant, dear Sir, the continuation of your charity and of your prayers to

Yours in the faith, in great haste,

HENRIETTE FELLER.

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SIR AND DEAR BROTHER:

Whilst Madame Feller is writing to you upon the work at Grande Ligne, I wish to say a few things to you concerning that

at St. Pie, which God continues to bless. New individuals have passed from darkness to life; others are anxiously seeking the way of life, and others again, with their families, have abandoned the church of Rome, without having, as yet, experienced a change of heart.

Among those who have been converted, is the wife of our brother Cloutier, the first man of St. Pie who came here to inquire after the truth, more than a year ago; with whose history you are familiar. This woman was fervently attached to the Romish Church, and saw with tears, her husband forsake its errors. At the same time, the external change which the gospel produced in him, made a deep impression on her mind. Although she could not approve his new convictions, she did not cease to repeat that he was a new man, and that that which had changed him to such a degree, must be good. She began to read the Scriptures, and there discovered the reasonableness of much that her husband said to her; but the fear of the world, and especially the opprobrium attached to him, made her perpetually look back. She passed several months in mental agitation, not knowing what to do; at one moment she wished to embrace the gospel; she earnestly wished to turn to the Lord; then, when her neighbors or her customers spoke to her against the gospel, she was entirely overthrown, and returned to her masses and her confessions. This state of things continued to the new year, when she came here to pass some days with her husband and eleven others of our dear friends of St. Pie. It was a time of blessings; the word of the Lord was efficacious for all. This woman better comprehended her state of perdition and of condemnation before God; she embraced the merits of Christ; and has from that time continued to rejoice in Christ her Saviour, and to praise him that he had withdrawn her from her way of ignorance and folly. Returned to her village, she hastened to go and relate to her neighbors the change which the Lord had wrought in her; and although she has been insulted for it and deprived of the work by which she made her living, she has rejoiced and still does rejoice in the Lord.

The brethren in the village and the enemies themselves render testimony to her frankness and courage in speaking of the gospel.

Another person of St. Pie, who is also converted since the new year, is a Mr. Duclas, an intelligent and very ardent man. When the gospel penetrated into St. Pie, he opposed it with all his ardor, seeking to prove and to persuade, in the houses, and on Sunday before the church-door, that the Christians were in error.

He did it with so much skill that all were astonished at him; and when any one spoke in favor of the gospel to a Canadian, he was always referred to this man to have his mouth closed. He was one of the first persons visited by Brother Baudin, whose controversy with him was greatly blessed of the Lord. He discovered many errors of the Romish Church, and commenced reading and re-perusing the New Testament. Some time after Mr. Normandie visited him and taught him more clearly the way of the Lord; these interviews were also blessed to him; but his heart did not yet receive the grace of God for itself. After his visit on New Year's day, he openly expressed to us the anxiety of his heart, and how little joy and peace he experienced, entreating us to show him the reason of it. We had frequent interviews with him on the capital truths of the gospel, entreating him to cast himself, as a lost and ruined child, into the arms of Jesus. We had special prayer-meetings for him; and on the eve of his departure, the Lord at length vouchsafed to him the deliverance which he sought and which we sought for him, and his soul was then filled with joy and peace in believing. During the evening, he entertained us all with the delightful things which he said to us concerning the love of Jesus, the simplicity of the gospel, and the happiness there is in believing in it. He returned to his family, profoundly happy in having found Jesus. But he was here assailed, now by their friends, now by his own, who bitterly contended with him, sometimes insulted him, or conjured him to renounce the gospel, to return to his first notions, and with them to their joys and to their pleasures. His aged and grey-haired parents were particularly urgent; their tears pierced his heart; the wicked one also tempted him to such a degree, that frequently violent doubts arose in his heart and caused him cruel suffering. Although he did not always observe the bounds of moderation, yet the Lord was with him, and brought him off conqueror, in these incessant conflicts, which lasted many weeks. This trial



has served to ground him more and more in the fear of God; he joyfully confesses the name of the Lord, and walks worthy of the gospel of Christ.

The conversion of this man is doubly joyful. In point of intelligence and influence, he is decidedly the first man of the parish. He was generally greatly esteemed and beloved by all his people; they looked to him for counsel and direction in important matters; his conversion, too, has caused a very natural consternation; it is one of the greatest misfortunes, they say, that could have happened to their parish. But since he has embraced the gospel, he is covered with opprobrium and contempt. For ourselves, we bless the Lord from the bottom of our hearts for the good which he has done him. We pray that he would confirm him in his grace, and qualify and employ him in his service.

Among the families who have received the gospel, is a church-warden, Treasurer of the Parish Church, feeble in character, excessively sensitive to the opinion of the world, and who was intimately connected with another church-warden, who was one of the first converts of St. Pie. As soon as the latter had understood the truth for himself, he hastened to communicate it to his friend, and drew him, as it were, in spite of himself, out of the Romish Church, while his heart had as yet not comprehended one of the truths of salvation. The curate, desperate at seeing his church-wardens abandoning him, wept in the pulpit over this misfortune; and on coming out, went to the house of this timid man, with his relations and his friends, to oblige him to enter into the bosom of the church. His wife, a firm and intelligent person, whose heart had been opened to the gospel, did not cease to weep during the whole of this afflicting interview, in which hate and fury against the Bible and Christians were openly manifested. These wretched men were particularly irritated against the Christian church-warden, who defended the Bible with an intrepidity worthy of an apostle. These representatives of Romanism asked nothing of their victim, but to make an open rupture with every thing that was not Catholic, to separate from his church, and to forbid forever, to his old and best friend an entrance into his house, or any connexion with him.

This poor man, half dead and trembling through his whole body

before these furious men, consented to every thing, and himself put his friend out of the door. The latter, who had hoped better things of him, withdrew with a broken heart, yet hoping for better days, which in fact were soon to shine. After this apostacy, the young Christians of St. Pie redoubled their fervent prayers for this family; the wife continued to love the gospel, to pray, and to converse with her husband. Gradually the Lord smoothed their way and the work of the wicked returned on his own head; and the poor apostate, filled with anguish, sent a request to his friend to forgive him, and to come and visit him. From that time the gospel penetrated his heart more profoundly; but he had always an extraordinary fear of the world; he was delighted to hear the gospel; but he would not receive visits except in the darkest nights. That course was best adapted to his weakness, for he foresaw that as soon as he should be discovered, he would be exposed to a repetition of the same scenes, the very thought of which now covered him with shame. After many months of indecision and anguish as to the course he should pursue, and after many disputes with his family, he took his stand by the truth, and was strong enough to sustain the reproach of the gospel, and to resign his church-wardenship, which had been to him a stone of stumbling. The last time I went to St. Pie, he took me to a neighboring priest to hear me sustain before him the cause of the Bible. It was an interesting interview; not that I closed the mouth of the curate in regard to his errors; we scarcely spoke of them, but because I was enabled to expose the unsearchable riches of the love and grace of Christ with a clearness which has not often been granted to me. There were more than 20 persons present, who listened with the profoundest silence while I was speaking; each one was all ear to hear me, even to the curate himself, who allowed me to speak to the end without interposing one word. When I had finished, he replied by presenting merely some of the ordinary objections which are brought against the doctrine of gratuitous salvation; this gave me the opportunity, in my reply, of throwing new light upon this precious subject. The curate then resorting to ridicule, I pursued him and left him without a reply to those passages which declare that we are saved by grace through faith; that works are

the result of saving faith, but that they themselves do not save. More than one hour had been employed in disputing on this subject, when the curate said that he had an engagement, and expressed his desire that this interview should close; to which I the more readily consented, fearing lest a new controversy, on minor points, should efface the good impressions already made. The relations of the church-warden, who had procured this conference, withdrew, totally confounded at seeing their priest so dumb before the gospel; our church-warden, whose soul was thus recruited with new strength, was more fully convinced of the truth of the gospel; and not only he, but also one of his brothers, already favorably inclined, and his wife, who to that time had manifested a violent opposition to the word of God, and who with her husband immediately abandoned the R. Church. I cannot say that they are really converted, but they are sincerely seeking the way of peace. The wife and the oldest daughter of the church-warden have experienced the power of the life of Jesus, and glorify God by their works. This is a very interesting family; and our hopes for them are bright. This man, who was so timid in St. Pie, went to a place 25 miles from the village, where he conducted religious meetings with great propriety. There he spoke to his neighbors of that which he heard from the gospel on the Sabbath, and thus many families have been led by him to love and to search the Scriptures. These, too, spoke of it to others, and directly ten families were decided for the gospel. I visited them in the past winter and found many sincere inquirers after truth and salvation. This place is a township yet covered with a virgin forest, and where there are 30 Canadian families, who have settled there within two or three years, and who are scattered over a surface of at least ten square leagues. These families, living in the heart of the forest, are completely abandoned by the priests, on account of the great distance between them, and because there are no roads. We indulge the hope that all these families will embrace the gospel; for since the winter, new families appear to have commenced, so that those who shall hereafter go to establish themselves there, shall immediately find themselves surrounded by the gospel, away from the influence of the priests and the reproach of their people, the two grand ob-

stacles to their conversion. Our dear brother Baudin goes from time to time to visit these families, one by one. We give an extract from one of his letters of the 11th of April.

"I have two places in M. where I hold meetings; and we bless the Lord for his presence in the midst of us. Last Sunday Brother Auger and I were there, and found 37 persons. These people entreated me to return next Sunday; but I am engaged at R. The light begins to shine among us; the darkness is passing away; I never had so much encouragement; my heart and my spirit are filled with joy when I see the work of God advancing. I indulge the hope that Mrs. M. is converted, and that her husband is seeking the Lord. The name of Protestant has no more any shame for them. Mr. L. has also decided for the gospel. His family desires to do the same, although the mother is not yet converted. Let us pray without ceasing that the kingdom of God may come. Amen."

This same brother afterwards adds; "a Mr. dé S. came from a neighboring township, expressly to invite me to go and hold a little meeting in his place, where there are many Canadians, who desire to hear the gospel in their own tongue; but it is impossible for me to go there at present. You know that I have already three places where I go to preach, and which are tolerably distant from each other; besides having a school of thirty-two persons. If I could, I would do more." This school, of which brother B. speaks, is composed of fathers and mothers, whom he goes to teach to read, at their own houses, three times a week. He has adopted this mode of introducing himself into their families to proclaim the gospel, in expectation that the doors which are closed against him, shall be re-opened for the introduction of the word of God.

Since our brother Baudin cannot embrace all the opportunities afforded him; we have been greatly rejoiced that our two brothers, Cloutier and Auger are disposed to undertake the work of colportage. The first has just passed a little season in our house, to prepare himself more fully for it; and we hope that in a few days, he can begin his work.

Brother Auger will colport in the environs of St. Pie, so far as the labors of his farm will permit him, and he asks no remuneration, but simply that his expenses be defrayed.

The school of Miss Perusset is in a prosperous state. She has through the winter, from twenty to twenty-five pupils, many of whom appear to have opened their hearts to the love of Jesus.— A building for holding the schools and religious meetings in this place, is becoming every day, more necessary; the time is more than past, when we should have commenced it, for in a few months, our sister Perusset will be forced to close her school, for want of a room. We hope that our friends in the United States will furnish us the means of erecting this little building to the glory of God, before this misfortune happens.

All the winter, the Canadians have been quite pacific towards the converts; the Bible itself occupied their minds; every body was speaking of it, more generally to its disadvantage than otherwise, especially in the village, where the population being more compact, they watch one another and fortify each other against the Scriptures. But for some time there have been more rumors and secret plots on the part of the inhabitants of the village, and a letter which we have just received from brother Baudin, shows us that he has been exposed to outrages from the wicked there. We give an extract; "It is with pain that I write you these few lines, to give you news, which, for the present, are sad. A little revolt was commenced in the village, against me to drive me out; but thanks to God, they were not able to accomplish it. It is now four times, since the 21st April, they have attacked my house. The first time, they threw stones upon the roof, which was the commencement of the little persecution that I have anticipated for some time, from various signs which I have observed; but I committed every thing into the hands of God. The second time, they broke two panes of glass, between nine and ten o'clock, at night; the third time, they broke six others, and forced in the door, and threw a stone, doubtless, with the intention of killing me; but my hour was not yet come, by the grace of God, they failed in their attempt this time. Every body expected that on the morrow I would take up my little bed and leave the village; but no, the Lord had not told me so. Last Friday, having sister L. and brother D. at my house, between, 9 and 10 o'clock we were visited by a company of four or five persons, who struck my door so violently, that it was broken into two pieces; and then threw three stones at us. Thus we were without a shelter,

and surrounded by enemies; but thanks to God, no evil has yet reached us; but we are on our guard, and I am obliged to have a patrol in the evening. You see, then, that we are in trouble. I hope, therefore, that you will bring with you a brother who is not afraid to die for Christ. For me, I am determined, by the help of God, to stand at my post. The papists are mistaken if they have hoped to frighten me with their clubs; thanks to God, that is not the way. I bless him, too, that my wife is of the same mind, to die rather than to abandon St. Pie at this critical time; for if the wicked could now succeed in that, the door here would be effectually closed against us. I hope you will come and visit us, I have many things to say to you. I could fill a gazette with all that the Romanists have been doing here for two weeks. The brethren at St. Pie are greatly troubled about me, fearing that I shall be obliged to quit the village, and then they could quickly reclaim the converts. Oh! pray for me, that I may combat without fearing their threats. The expense has been greater than usual; I have had to make a great many journeys; but I hope that it has not been in vain. May the God of mercy be with you."

To-morrow morning, Mr. Normandeau expects to go to console this brother and counsel him as to the course he should take in applying to the civil authorities. We should have many things to say to you concerning Chazy, if we had the time to write them.

The work of the Lord has been advancing there during the winter; and quite recently, some Canadians were converted at a protracted meeting. But we reserve these details for another time.

It is also with joy that we would speak to you of our dear friends, Cote. Their rapid progress in piety, their simplicity, and their devotedness to the good of their people, fill us with gratitude to God. Evidently, his hand is upon them for good; their deportment secures the approbation of all who know them.

Excuse, dear Sir, this letter, written in such haste and so badly that I am ashamed of it.

Accept, too, the cordial and respectful salutations of your devoted brother in Christ,

LOUIS ROUSSY.

Dr.

**The FOREIGN EVANGELICAL SOCIETY,***(From May, 1841, to May, 1842.)*

To paid	Printing the Report, . . . . .	\$243 48
" "	Postage, transportation, &c., . . . . .	75 75
" "	Discount on drafts and bank bills, . . . . .	91 89
" "	Foreign Agency, travelling expenses, &c., in Europe, . . . . .	1688 50
" "	Salaries, Mr. Baird one year, . . . . .	1966 66
" "	"    "    Mr. Kirk, . . . . .	1500 00
" "	"    "    Mr. Chickering, . . . . .	400 00
" "	"    "    Mr. Center, . . . . .	500 00
" "	Travelling expenses, Mr. Baird, . . . . .	280 25
" "	"    "    Mr. Kirk, . . . . .	292 54
" "	"    "    Mr. Center, . . . . .	33 51
" "	Quarterly Paper, . . . . .	623 35
" "	Mission to Lapland, . . . . .	250 00
" "	Grande Ligne, . . . . .	1200 00
" "	American Committee in Geneva, . . . . .	4000 00
" "	transmitted to Geneva Evangelical Society, . . . . .	500 00
" "	"    "    to Mr. Baird for Bibles in France, . . . . .	500 00
" "	for School in Lower Canada, . . . . .	200 00
" "	Expenses of Joseph, . . . . .	30 00
May 16,	Appropriation to American Committee, Geneva, . . . . .	1000 00
	Amount carried forward, . . . . .	\$15,275 93

in account with **W. W. CHESTER**, Treasurer,

Cr.

(From May, 1841, to May, 1842.)

Andover—J. L. Taylor, .....	\$24 34
Albion—Henry Montgomery, .....	3 00
Auburn—Pres. Ch. \$18 14; O. S. Seymour, 12 47, .....	30 61
Albany—Mrs. Bradford Wood, \$10 and 50; E. Corning 30; 4th Pres. Ch., 26 55; Rev. Mr. James, 8; a friend, 50 cts.; Rev. A. D. Allen, 5, .....	130 05
From Rev. Dr. Sprague for the Geneva Education Soc., .....	500 00
Brooklyn—A Lady, a gold chain, \$25; by Jas. Ruthven, J. A. Davenport, and A. R. Moore, 75 for colporteurs; E. D. Hurlbut for colporteurs, 75; D. Leavit, 50; F. How, 25; Jno. Rankin, 50; Mrs. S. E. Austin, 150; Mrs. Daven- port, 10; Jno. Prentice, 50; 5th Pres. Ch. Col., 80, .....	590 00
Belchertown—Ladies for Grande Ligne, .....	10 00
Boston—Mrs. Stafford for Grande Ligne, \$5; Marshall S. Scud- der, 10; Ladies of the French circle for Col., 121 40; Mrs. Platt, 1; Ladies of the Old South Ch. for Col., 100; La- dies Association of Chapel St. Ch. Col., 175; a friend, 3; do. 1; do. 2; a lady for Col., 150; various donations to the Rev. Mr. Kirk, for personal services, from friends in Boston, 489 25; Ladies' Foreign Soc., Park St. Church, 175; Quarterly Paper, 5; friend, for Grande Ligne, 50 cts.; do. 2 25; a Lady, 1 50, .....	1346 90
Bloomfield, N. J.—Pres. Church, for Col., .....	80 00
Berkshire, Mass., .....	10 45
Buffalo—Pr. Churches, .....	97 89
Baltimore—Hanover St. Church, \$70, and 80 75, and 568 07, and 240; donations for Grange Ligne, 88 25; Mrs. Ridgely, for same, 20; Quarterly Paper, 2; David S. Hall, for Col., 175; Josiah Crosby, for Col., 175, .....	1419 07
Brownsville—Collection, .....	16 00
Cannonsburgh—Students and Faculty of Jefferson College, .....	30 00
Canada—An individual, to send Testaments to orphan children in France, .....	19 00
Cabotsville—Rev. Mr. Clapp, .....	52 00
Chicago—Jn. Johnson, for Quarterly, .....	1 00
Darien—Jno. Winn, sent from Savannah, .....	51 72
Elizabethtown—Collection 2d Pr. Ch, Rev. Mr. Magee, \$54 87; Mrs. Martha Crane, 20, .....	74 87
Fishkill—Rev. Ch. Whitehead, .....	10 00
Fairfield County—A Lady, .....	5 00
Fishkill Landing—Collection Refr. Dutch Ch., Rev. Mr. Heyer, Fayette—Dr. Williams, .....	22 27
Georgetown, D. C.—Miss English, .....	1 00
Geneva—A parishioner of Trinity Church, \$5; Pr. Ch. 45 52; col- lection in Rev. Mr. Hays' Ch. to constitute H. H. Seely, Esq. a Life Member, 73 71, .....	124 23
Gettysburgh, .....	14 00
Hartford—4th Ch. \$2; do. 12; do. 1; North Church, 225 62, .....	240 62
Harrisburgh—Presbyterian Church, .....	59 05
Kinderhook—Reformed Dutch Church, .....	100 35
Lockport—Presbyterian Church, .....	16 85
New-Brunswick—Mrs. Eliz. B. Grant, Life Member, \$20 and 30, ..	50 00
Northampton—J. Payson Williston, 200; Ladies' Benevolent Soc. Grande Ligne, 47 59 .....	247 59
New-Bedford—Collection, .....	54 03
New-London—Collected to support Col., \$181 25; Thomas W. Williams, 50, .....	231 21

Amount carried forward, .....

\$5688 10





in account with **W. W. CHESTER, Treasurer,**

Cr.

(From May, 1841, to May, 1841.)

Amount brought forward, .....	\$5669 10
Newburyport—Mrs. Hale, 2; Ladies for Col. (50 of which to constitute Rev. J. F. Stearns member), 80, .....	82 00
New-Britain—Congregational Church, .....	51 45
Providence—Miss Harnet Ware, \$4; Miss Mary Eddy, 10, .....	14 00
Portland—High St. Ch. Sewing Society, to constitute Rev. J. W. Chickering a Life Director, \$100; Rev. J. W. Chickering, relinquishment of part of his salary, 100, .....	200 00
Perth Amboy—Mr. Woodbridge, Col., 75; others, 31 59, .....	106 59
Phillipsburgh—Elizabeth B. Hornbeck, .....	10 00
Princeton—Collection, \$56 26; Students in the Seminary, Col. 175; Mrs. Carnahan, 5, .....	236 25
Portsmouth—Congregational Church, .....	52 00
Pittsburgh—Collection in Rev. Mr. Riddle's Church, .....	55 22
New-York—Amr. Bible Soc., for distribution of Bibles in France, W. B. Crosby, \$100; a friend, 5; Market St. Ch., 91 70; Collegiate Dutch Churches, by James Van Antwerp, 5; Dr. Neilson, 10; H. H. Scheffelin, 5; S. A. Foot, 10; C. De Forest, 10; Corn. Hyer, 20; Jacob Brouwer, 10; Bleeker St. Church, Robt. Boorman, 10; J. H. R., 5; A. C. Post, 25; a lady, 1; Ladies Association, Pleecker St. Ch. collected 67 50 and 8; Carmine St. Ch., 74; B. W. Parker, Colpt., 160; Mercer St. Ch., R. H. McCurdy, Life Director, 50; H. Schieffelin, 10; E. F. Butler, 20; R. T. Haines, 200; W. M. Halsted, 50; H. A. Tucker, 2; A. G. Phelps, 50; Wm. Shaw, 10; J. B. Sheffield, 50; James Boorman, 100; Thos. Denny, 50; W. W. Chester, 100; E. H. Blatchford, 10; P. Perit, 100; L. Dennison, 5; W. Worth, 3; J. O. Ramsey, 5; Ladies' collection, 91 93, 125 75 and 7; Brick Church, 111, Mrs. Cummings, 2; South Dutch Church Ladies, Colpt., 61; Madison St. Ch., Rev. Mr. McLane, 93 56; Mrs. L., 1; Rev. Jno. Bevier, 10; Allen St. Ch., 1, .....	500 00
New-Haven—Miss E. M. Seeley, to constitute Dr. Taylor Life Member, \$100; collected by Mr. Center, 65; Mrs. Whitney, 50; Sabbath School, 100; by Mr. Fitch, 63 69; Mr. Center, 10 85; Central Sabbath School, 31 37; Durand Ladies' Society, for Mad. Feller, 10; Mrs. Whitney, for M. Mouretton, Lyons, 40, .....	2093 35
Norwich—C. W. Rockwell, to support 2 colpts. for Campaigne, \$175; Church at the Falls, 27; collection of 2d Cong. Church, 61 50; Ladies for Colpt. 152 50 Ladies for Colpt., 24; West Church, 36 86; East Church, 65 79, .....	542 65
New-Milford—By Miss Gratia M. Merwin, .....	27 00
Newburgh—Br. Ch., .....	10 40
Newark—1st Ch., \$59 64; J. B. Pinneo, 3d Ch., 63; Central Pr. Ch., 5 .....	127 64
New-Albany, In.—Mrs. A. M. Fitch, .....	6 00
Morristown—P. A. Johnson, .....	50 00
Merrittstown, Pa.—M. B. P., .....	53
Matteawan—Pr. Ch., \$14 10; Robt. G. Rankin, Colpt., 80, .....	94 10
Poughkeepsie—James Roosevelt, \$100; collection, 32 66, .....	132 60
Pittsburgh, Pa.—Bal. collected 3d Pr. Ch., 83; Isaac Harris in part of his old debt to F. E. Soc., 105, less 14 36, .....	125 68
Philadelphia—Collected by Mrs. Howe, \$30; a friend for Canada, 5; a friend to tracts, 5; Mr. Dubois, 5; H. R. D., 10; Mr. & Mrs. Donaldson, 20; Alex. Brown, 25; Mrs. E. Stott, 50; Female Bible Society for distribution of Bibles in France, 200; Collec. in Pine St., 103 10; in Dr. Bethune's Ch., 105 46; a family in 1st Pr. Ch. 70; John A. Brown, .....	
Amount carried forward, .....	\$10,661 43

*Dr.***The FOREIGN EVANGELICAL SOCIETY.**

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*(From May, 1841, to May, 1842)*Amount brought forward,..... \$15,275 93

in Account with **W. W. CHESTER**, Treasurer,

Cr.

(From May, 1841, to May, 1842.)

Amount brought forward,	\$10,665 46
colpt., 175; H. J. Williams, 25; W. Wirt, 25; Commodore Tingley, 25; Ch. S. Wurts, 40; Mr. Mc. Kee, 50; Friends, 2 50; Mrs. Falconer, 10; 1st Pr. Ch. 10; Ladies Centre Pr. Ch., 63; Ladies 1st Pr. Ch., 132; Alexander Harvey, 20; Stephen Colwell, 20; C. Cornelius, 10; a Lady, 2;	1288 00
Providence—Collection Congregational Churches, \$119 85; Josiah Chapin, Colpt. 80; Thomas M. Burgess, Mayor, Richard J. Arnold, Benj. Hoppin and Amory Chapin, Colpt., 80; A. B. Arnold, Wm. J. King, Joseph Manton, Benj. Dyer, Colpt. 80; J. Wardell, Colpt., 80.	439 85
Rome—J. W. Bloomfield, \$30 and 20 to constitute Rev. Selden Haynes a life member.	50 00
Springfield—Dr. Osborn's Ch., \$70 70 and 10.	80 70
Salem—Rev. Mr. Worcester's Ch.,	50 00
Syracuse—Pr. Ch.,	22 63
Schenectady—Rev. J. T. E. Backus' Ch.	37 36
Stockbridge—Part of legacy, Cyrus Williams, \$376 and 18; Female Benevolent So. 50,	444 00
Williamsburgh—Dutch Church,	7 20
Washington—Collected, J. H. Smith's Ch., \$51 20; collected, 7,	58 20
Washington, Pa.—Collin Reed,	5 00
Raleigh—Mrs. John Devereaux,	10 00
Rochester,	141 00
Uniontown—Collected, Pr. Ch.,	14 17
Wilmington, Del.—a Lady,	5 00
Ladies Hanover Street Ch.,	10 00
Utica—Reformed Dutch Ch., \$26 76; Pr. Ch., 24 76; 1st Pr. Ch., 59 25; Dutch Ch., 13 24 less 38,	123 63
Worcester—Collection Rev. Mr. Miller's Ch., \$32 75; the Misses Waldo, 30; Mr. Waldo, 50; collections, 119,	226 75
Troy—Dr. Beman's Ch. \$29 25; a Friend, 8; do. 1 25; 2d Pr. Ch., 5,	43 50
Waterford—Rev. Mr. Ripley per Rev. J. W. Chickering,	1 00
Miscellaneous—a Friend, \$1; a Lady, 5; a descendant of the Huguenots, 5; cash to support Colpt., 5; cash, 5; a Friend to Missions, 12; a Friend, 2; Officer of the U. S. A. in Florida, 5; subscription to Quarterly, 3 50; a Friend by Mr. Kirk, 30; J. S. Taylor collected for Quarterly, 10 05,	83 55
Coll'd by Rev. Mr. Center, for Quarterly, 17, Mr. and Mrs. Chester Buckley, Wethersfield, \$25; Timo. Stillman, 5; A. Champion, Esq., Rochester, \$10; a small society, in West Suffield, \$4; East Haven—Rev. S. Dodds' congregation—by the church, \$23 20; by the Society, 11 10; by the Pastor, 3,	98 30
Philadelphia in addition—Collection in Pine St. Ch., 47 96 and a ring; 1st Pr. Church, 204 75; Mrs. G. Campbell Reed and Mrs. George Thompson, Colpt., 80; Ladies, Colpt. Assoc. of 1st Ch., 125; H. L. Williams, 25; collection in Broad St. Ch., 63 19; Wm. Donalson and wife, 30; a Friend, \$1,	651 85
Richmond—Collections, &c. 180 57; Young Ladies' Colpt. Assoc. 21,	201 57
Fredricksburgh—Mrs. Thompson,	5 00
Rochester—Ladies by Mrs. S. Miller,	40 00
New-York For. Evan. So. 7th Pr. Ch. Colpt.	80 00
	15,733 42
	15,275 93
Bal. on hand,.....	457 49

<i>Dr.</i>		<i>The SWISS MISSION at Grande Ligne, L. Canada;</i>	
To Remittances to L. Roussy, as follows,	May 11, 1841,	\$363	37
	June 7, "	200	00
	" 24, "	552	11
	Aug. 11, "	350	00
	Sept. 18, "	200	00
	Oct. 23, "	270	31
	Nov. 2, "	212	12
	Dec. 15, "	175	90
	Jan. 15, 1842,	324	21
	May 7, "	452	50
	To Cash paid H. Feller in New-York, July 8th, 1841,	\$150	00
	" 21, "	145	88
	" " "	517	00
			\$3100 52
1841.			812 88
July 22.	To Cash paid, Bill Philosophical Apparatus from Boston,		182 31
	" " " 100 Boxes Matches, .....		1 00
	" " " Expenses on 19 boxes forwarded to Canada,		11 32
	" " " Uncurrent Money, .....		65
	" " " Postage, .....		1 15
	" " " Duties, Freight, &c., on 2 Boxes from Switzer-		
	land, .....		15 94
1842.			
May 7.	Remittance to L. Roussy, .....		79 75
" 10.	Balance to new account, .....		45 81
	Amount carried forward, ....		\$4251 33

<i>in Account with</i> <b>GURDON BUCK, JR.,</b>	<i>Cr.</i>
1841.	
May 10. By Balance from Old Account, .....	\$153 28
11, " Remittance from Switzerland, .....	332 07
Appropriations from Foreign Evangelical Society, per W. W. Chester, Treasurer, as follows:	
June 7, 4th Quarter to 1st Aug. next, .....	\$200 00
Sept. 16, Special Grant for the year ending 1st Aug. last, ...	160 00
Oct. 23, First Quarter to 1st Nov., .....	300 00
1842.	
Jan. 6, Second Quarter to 1st Feb., .....	300 00
May 7, Third Quarter to 1st May, .....	300 00
	1200 00
Feb. 21, Remittance from Switzerland, .....	41 60
1841.	
June 11, Recv'd from Mrs. Thompson, Treasurer of Philadel- phia Association, .....	300 00
Oct. 28, Do. do. do. do. do. do. do. do. do. do. do. do.	206 12
	505 12
Articles sold for the Scholars, .....	2 12
Mr. Roux, New Orleans, .....	10 00
Mrs. Blatchford, to support M. Flowers from May 1840 to May 1841,	30 00
Young Ladies of Mercer St. Church, June 25th, .....	\$17 13
" " " " " July 13, .....	19 59
" " " " " Dec. 23, .....	23 21
Ladies' Meeting at Mrs. W. W. Chester's :	59 93
Miss Jay, .....	\$20 00
Mrs. Banyer, .....	10 00
Mrs. Schieffin, .....	3 00
A Friend, .....	2 00
Miss Bleecker, .....	2 00
Miss De Forest, .....	3 00
Mrs. Booth, .....	2 00
Mrs. Wainwright, .....	5 00
Mrs. Ja. Brown, .....	10 00
Mrs. W. W. Chester, .....	10 00
Mrs. Baldwin, .....	10 00
Mrs. Dr. Washington, .....	5 00
Ladies' Meeting at Mrs. Wainwright's :	82 00
Martha Dudley, .....	\$5 00
Cash, \$1, \$1, .....	2 00
Mrs. Skinner, .....	5 00
Cash, \$2, \$1, .....	3 00
Lady from Boston, .....	3 00
A Friend, .....	5 00
Mrs. Hurd, .....	5 00
Mrs. Carpenter, .....	10 00
Miss A. Carpenter, .....	1 00
Miss E. Carpenter, .....	1 00
Mr. Edw'd. Carpenter, .....	1 00
Miss Few, .....	10 00
	51 00
Ladies' Meeting at Mrs. S. Blatchford's, .....	10 00
Miss Doane at do., .....	1 62
Mrs. Clibborn, .....	\$5 00
Mrs. Nicholson, .....	5 00
Miss Laurent, .....	5 00
Cath. Demeri, .....	3 00
Susan Sullivan, .....	1 00
Mrs. Meyer, .....	10 00
	29 00
	2508 64

*Dr.* The SWISS MISSION at Grande Ligne, L. Canada,

1841.	Amount brought forward, .....	1841. 64251 33
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*in Account with* **GURDON BUCK, JR.,**

*Cr.*

Amount brought forward, .....		\$2508 64
Through Mrs. Lee, from Young Ladies' Miss. Society of the Brick Church, \$190 19, \$4.....		194 19
Hartford—Young Ladies' Association,.....	\$3 80	
“ A. Imlay, .....	1 00	
“ J. Imlay, .....	1 00	
“ Alice Imlay, .....	1 00	
“ Two Friends, .....	12 00	
“ Through Mrs. Watson,.....	3 00	
“ Ladies of Center Church, .....	100 00	
“ D. Wadsworth, Esq., .....	50 00	
“ Mrs. Wadsworth, .....	5 00	
“ Children, .....	1 00	
“ Friends, .....	18 49	
“ Young Ladies, .....	6 00	
“ Mr. D. B., .....	1 00	
		203 29
New Haven—Mrs. Clark .....	5 00	
“ A Friend .....	5 00	
“ Miss Seeley, .....	100 00	
“ Grande Ligne Association, .....	56 50	
“ Broadway School under Miss Ives, .....	1 87	
“ Mrs. Williams, .....	10 00	
“ Collected by Mrs. T. L. Chester, .....	30 00	
“ Mr. Street, .....	20 00	
“ Mrs. Hitchcock, .....	10 00	
“ A Friend, .....	2 75	
“ Juvenile Fair, .....	100 00	
“ To support Hortense Briessette, .....	50 00	
“ Centre Church Sabbath School to support Susan Lore, .....	30 00	
“ Miss C. Mix and others, Managers of a Society of twelve Young Ladies, proceeds of Sales, .....	70 00	
		491 12
Wethersfield—A Lady, .....	5 00	
“ Ladies' Society, .....	62 00	
“ C. Bulkley, Esq., .....	50 00	
		117 00
Northampton—Young Ladies of the Gothic Seminary, .....	17 00	
“ Child, friend of Missions, .....	5 00	
		22 00
Springfield—From several Ladies, .....	18 00	
“ Miss Fanny Day, .....	1 00	
		19 00
From New London, .....		30 50
Hudson—Mrs. O. Bronson, .....	50 00	
“ Mrs. Bebee, .....	2 00	
“ Collections, \$9, \$43 37, .....	52 37	
Collected at Rhinebeck, .....	36 00	
	140 37	
Deduct Madame Feller's Expenses, .....	6 00	
		134 37
Sabbath School in Holleston, Middlesex Co. Mass, .....		9 31
Ladies in Newburg, by Mrs. Prime, .....		11 50
Mrs. E. Hornebeck, Philipsburg, N.Y., .....		10 00
Miss M. E. B., Canaan, Litchfield Co., Conn., .....		10 00
Mrs. J. H. Gilliat, Providence, R.I., .....		5 00
From W. W. C. through Mrs. Wilder, .....		11 00
Widow's Mite, .....		1 00
		\$3777 92
Amount carried forward, .....		\$3777 92



*Dr.* The SWISS MISSION at Grande Ligne, L. Canada,

1841.		Amount brought forward,.....		1841.
				<u>\$4246 73</u>

*in Account with* **GURDON BUCK, JR.,**

Cr.

Amount brought forward,.....		\$3777 92
Ladies of Boston to purchase philosophical apparatus,.....	\$178 00	
	Bad Note, 1 00	177 00
Rev. E. N. Kirk, balance to complete purchase,.....		4 31
Mrs. H. W. Olcott,.....		5 00
Miss J. A. in a bed-spread,.....		1 10
George Douglas, Esq. Long Island,.....		100 00
Young Ladies of Dr. Pott's Church, R. W. P., \$10, cash \$1,.....		11 00
Ladies of Dutch Reformed Church on Washington Square,.....		95 00
From Hudson,.....		5 00
Canadian Society, Hartford, for the support of a pupil at the Mission,		70 00
From two friends of the Swiss Mission in Geneva, pr. Mrs. W. W. C.		5 00
	Amount,.....	\$4251 33

GURDON BUCK, JR.

NEW-YORK, May 10, 1842.



## TRANSLATION.

Swiss Mission at Grande Ligne, Lower Canada,

Cr.

1841.				
May		By Balance of Building Account,	- - - -	\$122 51
"		do. Mission Account,	- - - -	20
"	7	Cash rec'd of Gerrit Smith, Peterboro' N. Y.,	- - - -	8 00
"	14	" " Rev. Mr. Strong, Montreal, for John Sands,	- - - -	25 00
"	19	" " remittance from Dr. Buck,	- - - -	363 37
"		" " Assoc. of Ladies in Hartford, pr. Rev. Mr.' Strong,	- - - -	107 00
June	11	" " remittance from Dr. Buck,	- - - -	200 00
"		" " Sunday School at Essex, Vermont,	- - - -	2 00
"	24	" " remittance from Dr. Buck,	- - - -	552 11
"		" " Mrs. Hurlbut and Vail of Seminary at Castleton,	- - - -	3 00
July	8	" " Dr. Buck, in New-York,	- - - -	150 00
"	21	" " Do. do.	- - - -	145 88
"		" " Do. do.	- - - -	517 00
Aug.	11	" " remittance from Dr. Buck,	- - - -	350 00
"		" " Mrs. D. C. Porter,	- - - -	10 00
"		" " a Lady on Lake Champlain,	- - - -	3 00
"	26	" " Mr. James Edwards, pr. Mr. Thompson,	- - - -	2 00
"		" " Mrs. Enderson, do. do.	- - - -	5 00
Sept.	3	" " Mr. James Court for St. Pie,	- - - -	12 00
"	25	" " Mr. and Mrs. Hubbell, of Chazy, N. Y.	- - - -	3 00
Oct.	6	" " remittance from Dr. Buck,	- - - -	200 00
"	14	" " Fidelia Brainerd, St. Albans,	- - - -	15 00
"	16	" " Mrs. Scovill, Glen's Falls, pr. Mr. Kirk,	- - - -	20 00
"		" " Sun. School of American Church, at Montreal, for Jno. Sands,	- - - -	26 25
"		" " Mr. Gurdon Grant, Troy, pr. Mr. Kirk,	- - - -	5 00
"	27	" " Mrs. Hurlbut and Vail, Castleton,	- - - -	5 00
"		" " remittance from Dr. Buck,	- - - -	270 31
Nov.	2	" " do do.	- - - -	212 12
"	25	" " Mr. Tuttle, Montreal,	- - - -	16 00
"		" " Mr. D. P. James, do.	- - - -	12 00
Dec.	13	" " Ladies' Association, Glen's Falls,	- - - -	15 00
"	18	" " Do. do. Springfield,	- - - -	3 00
"	27	" " Young Ladies' Association of 1st Cong. Church, Northampton, pr. Mr. Rev. Strong,	- - - -	156 00
1842.				
Jan.	5	" " Mr. and Mrs. Morse, Lockport,	- - - -	1 00
"		" " remittance from Dr. Buck,	- - - -	175 90
"	28	" " Ladies' Association, Brandon, Vermont,	- - - -	2 00
"	29	" " Sunday School, American Pres. Ch. Montreal, pr. Rev. Mr. Strong for John Sands,	- - - -	30 00
Feb.	8	" " Mrs. Narcisse Cyr, Napierville,	- - - -	20 00
"		" " remittance from Dr. Buck,	- - - -	324 21
"	28	" " Miss M. J. Kibby, New-York, pr. Miss Stebbins for St. Pie,	- - - -	10 00
Mar.	21	" " Anonymous, pr. Dr. Davies, Montreal,	- - - -	30 00
"		" " Mr. Wm. Lunch, Lochaber, pr. Mr. Thompson,	- - - -	1 00
"	26	" " remittance from Dr. Buck,	- - - -	452 50
"		" " Mr. Hubbel, Chazy, Son's Lessons,	- - - -	3 00
April	30	" " Mr. Rogers, Montreal, do.	- - - -	10 00
"		" " Mr. Seriver, Hemmingford, C. do.	- - - -	5 00
		Amount,	- - - -	\$4601 36

GRANDE LIGNE, April 30, 1842. Signed, { LOUIS ROUSSY,  
HENRIETTE FELLER.

N. B. Mad. Feller acknowledges the receipt of two boxes direct. One from Mrs. Scovill, Glen's Falls; the other from a Ladies' Society, Brandon, Vermont.