FIRST

ANNUAL REPORT

OF THE

FOREIGN

EVANGELICAL SOCIETY;

Presented at the Annual Meeting,

HELD IN THE

MERCER-STREET CHURCH, NEW-York,

ON

TUESDAY EVENING, MAY 12, 1840.

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1840.
PROCEEDINGS AT THE FIRST ANNUAL MEETING

OF THE

FOREIGN EVANGELICAL SOCIETY,

HELD MAY 12, 1840.

The Chair was taken by the President of the Society, the Hon. Theodore Frelinghuysen, Chancellor of New-York University. The Rev. John Proudfit 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. who has acted as Treasurer during the absence of Drake Mills, Esq.

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

After an Anthem sung by the Choir, the Society was addressed by the Rev. John W. Chickering, of Portland; the Rev. George W. Bethune, D.D. of Philadelphia; and the Rev. Edward N. Kirk.

On motion of William B. Crosby, Esq., seconded by Rev. Eli Smith, Missionary to Syria, the Reports of the Treasurer and of the Executive Committee were accepted, and ordered to be printed.
The following resolutions were presented by Mr. Kirk, and unanimously adopted:—

Resolved, 1. That the Members of this Society look with Christian compassion and sympathy upon the spiritual condition of the natives of continental Europe.

2. That we desire to see the learning and power of those nations consecrated to the enterprise of the world's conversion.

3. That we derive encouragement from the many indications that God designs to crown with success our labours for the overthrow of infidelity and superstition.

4. That we cordially respond to the expressions of affectionate regard from our brethren in France and Switzerland; and that we assure them of our tender sympathy in their hopes, their sorrows, their efforts, and their prayers; and that we pledge ourselves, by God's help, to aid them in carrying out and executing their noble plans of Christian philanthropy.

5. That we regard with great interest the progress of the Grand Ligne Mission in Canada, and commend the Mission as an object peculiarly interesting to Christians of the United States, from its proximity to ourselves, as well as from the pious zeal with which it has been prosecuted.

After an anthem was sung by the Choir, the benediction was pronounced by the Rev. Mr. Meigs, Missionary to India.

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 the 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 “Drake Mills, Esq. 151 Front-street, New-York.”

* Deceased.
REPORT.

This world must become the theatre of Messiah's triumphs. Infinite Love and Truth has declared it;—the church on earth has heard, believed, and echoed it. These triumphs are now advancing; and this week, the tribes of the Lord are gathering, in their holy assemblies, to record the victories of the past year. Among them appears this little Benjamin, rejoicing in the common conquests, though made by the hands of elder brethren. We have more to say of what is to be done, and can be done, than of what has been accomplished. It is but a year since the Foreign Evangelical Society was organized on its present enlarged plan. That year has been marked by the smiles of our benignant Sovereign and Saviour.

The Executive Committee consider themselves charged with two classes of duties:—The first is to enlist the sympathies and the prayers of the American churches for those feeble bands of Christian brethren in the various countries of Europe, who are struggling, in the midst of hopes and fears, to advance the kingdom of our blessed Redeemer. This object it is now effecting, by communicating to our churches, through various channels, the information constantly reaching us from those interesting countries. This alone would be a highly important result; to secure a systematic correspondence, a sort of moral electric chain, between the sanctified hearts of Europe and the disciples of Jesus in our land; and, at present, your Committee deem it advisable, for this purpose, to continue the foreign residence of one of their Secretaries, the Rev. Mr. Baird; it being of great importance that one acquainted with our churches, and enjoying fully their confidence, should examine the whole field for us, represent us in the councils of our beloved brethren abroad, and establish the mediums of correspondence with all their important evangelical institutions. The Committee are charged also with the work of procuring and disbursing the funds.
to be expended on the foreign field. The modes of their expendi­
ture, and the encouragement to these efforts, will be stated, after we
shall have presented the following sketch, drawn up by the Secret­
tary in Paris.

THE RELIGIOUS STATE OF CONTINENTAL EUROPE.

"In taking a view of the state of things on this continent, for
the purpose of ascertaining what may be the duty of the Ameri­
can churches, we must arrange the various nations in two
grand divisions or groups, separated almost geographically from
each other; one comprising the northern and the other the
southern countries; in other words, the nations of the south,
being almost wholly Roman Catholic as to their religion, form
one grand division of the continent; whilst those in the north,
being chiefly anti-Roman Catholic, constitute the second. The
first division includes Italy, Portugal, Spain, France, Belgium, a
large part of Switzerland, the south of Germany, and the empire
of Austria; whilst the second comprehends Holland, the north­
ern half of Germany, Denmark, Sweden and Norway, and the
empire of Russia. We shall consider these grand divisions sep­
arately, inasmuch as it will be found that the different state and
character of each demand a different kind of action on the part
of our societies.

I. SOUTHERN EUROPE.

1. FRANCE. Of all the countries comprehended in the southern
or Roman Catholic half of Europe, France is obviously the most
important, from its position, its extent, its power, its population,
its commerce, its language, the avidity with which its literature
is read by the other nations of the continent, and the genius and
ardour of its inhabitants. It is the grand field on which both su­
perstition and infidelity have successively tried what they can
do. At this moment, whilst the masses of the people, taking the
nation in the entire, are Roman Catholic, the great majority of
the inhabitants of the cities and large towns are decidedly infidel,
or rather indifferent. Among the nominal ranks of both classes
there are not a few who are far from being contented with their
position, or with the state of things as it regards religion. This is seen in the attempts, abortive hitherto, on the one hand, to reform the Roman Catholic church and establish a French Catholic church; and on the other, by the vain and obsolete efforts of the followers of St. Simon, and the more potent exertions of those of Fourier, to propagate something under the name of a modification of Christianity. It is a remarkable fact, that of all the immature and absurd schemes of religion which the last few years have produced in France, whether remaining as idle speculations in books, or attempted to be carried into effect by some enthusiast, almost every one has a connexion with the gospel; as if it were confessed even by infidels to be impossible to invent any new form of religion without resting it mainly on Christianity.—Mohammed was of the same opinion, and accordingly drew as much from Christianity as he could consistently unite with the grand system of infidelity which he built up.

That the revolution of 1830 opened the door for the propagation of the pure gospel in France, more effectually than it had been at any previous time, is well known. The charter adopted on that occasion guarantees explicitly the liberty of conscience and of religious worship to every citizen. Yet it is painful to think that the government has allowed so many restrictions to be imposed on the freedom of religious worship, and interposed so many obstacles in the way of proclaiming the gospel, and even of distributing the Sacred Scriptures, within the last few years, that the state of things, in this respect, does really appear not to be as good as it was under the Restoration. Measure after measure has been adopted to limit the exertions of Protestants, and the whole desire of the government seems to be to maintain a perfect statu quo system in religion, and to prevent any change whatever in the belief of the people. But this is saying too much in favour of the government. It is decidedly more favourable to the Roman Catholic religion than to the Protestant, and has shown this in many of its acts. It is a mournful truth, that neither the government of France nor the chief men in the country have yet comprehended the doctrine of perfect religious liberty,—that sacred principle which should guarantee to the people of every village and of every neighbourhood the right to have
what sort of religious worship they please, provided in doing so they sustain the expense of it; and provided further, that they do not in its exercise violate the rights and interrupt the peace of others.

Still, whatever may be the difficulties which have been thrown in the way of the friends of pure Christianity in France, they have gone steadily forward, resisting legally where resistance was desirable, and submitting to the laws and ordonnances of the government where resistance was impossible. And God has blessed their efforts. And we may hope that although the present cabinet have inherited the “Bill for regulating Protestant worship,” that they will not be so rash as to make it a law. A large number of copies of the Holy Scriptures have been distributed during the last few years,—more than 110,000 copies last year, and more than 100,000 the year before;—and the demand for them abates not, but rather increases. Something has been done also in the Tract cause. A very respectable series of these messengers of light and peace has been published, and the number annually augments. But the most important of all the operations which have for their object the promotion of the truth in France is what is termed Evangelization, because it includes everything else, or is at least essential to the complete success of all other plans. Evangelization comprehends the employment of pious school teachers; the education of young men for preaching the gospel; the employment of colporteurs or distributors of the Scriptures, of evangelists to preach in places recently opened, and of ordained ministers to labour as stated or settled pastors in congregations or churches recently gathered, and not sustained by the state. All these various modes of advancing the truth are vastly important. Thanks be to God, the work of evangelization has made great progress within the last six or eight years. The number of the labourers employed in this good work, including those who are preparing for it, has been tripled within even five years. At this time the Paris Evangelical Society has altogether sixty persons in its service, including the students under its care. The Geneva Evangelical Society has not had less during the winter than seventy persons in its service, all labouring in France; whilst the Wesleyan Missionary Society of England has sustained six-
teen or eighteen; and the European Missionary Society (formerly called the Continental Society) supports twelve or fourteen more. So that in reality, during the winter just past, not less than 160 or 170 labourers of various descriptions were employed by those four societies. Besides, the local societies of Lyons, Bordeaux, Lille and Strasbourg, together with two other small associations at Geneva, (one connected with the National church, and the other with the Independent churches of the cantons of Geneva and Vaud,) sustain at least twenty more in all. All of these labourers are, in the judgment of charity, considered converted persons. The Paris Agency of the British and Foreign Bible Society employs a large number of colporteurs also—sometimes as many as sixty or eighty—but a large number of these are probably not truly religious men. They are employed only to sell the Scriptures. They all are supposed to be men of good moral character, and some of them at least are devoted Christians. Although the majority of the labourers employed by the Evangelical Societies above named are colporteurs, or distributers of the Scriptures, and Scripture readers and expounders; yet there is among them a considerable number of evangelists and ordained ministers who "preach the word"—not less probably than forty or fifty.

It is supposed that the gospel is now preached in one hundred places in France, where it was not preached before the revolution of 1830. But in a great majority of these cases, it is preached in rooms in private houses, which have been fitted up as chapels, and which may hold from 50 to 200 or 300 persons. This was the apostolic and primitive manner of introducing and propagating the gospel.

Certainly the view which has just been presented of the progress of truth in France during the last ten years, is encouraging. But we must keep in mind, that the population of France is now little short of 34 millions. We must also keep in mind, that the entire number of the Protestant pastors in France connected with the two national Protestant churches, (that is, the Reformed and the Lutheran, supported by the state,) is less than 630; and of these a very small minority preach the doctrines of the Reformation in the spirit which the reformers and martyrs of France pos-
sessed. In the year 1572 (the epoch of the massacre of St. Bar-
tholomew) there were 2500 ministers of the gospel in France of
the Reformed or Presbyterian church, which was then the only
Protestant church in the country. But now there are not 700,
comprising those who are in the established church, and those
who are labouring independently of it. This number would con-
stitute but a small band, even supposing them all to be devoted
and thoroughly evangelical and faithful men and able preachers
of righteousness, (a supposition, alas! which cannot be made,) to
contend for the truth as it is in Jesus amidst 34,000,000 of
people, and where there are more than 32,000 Roman Catholic
ecclesiastics labouring to propagate the doctrines of their church;
all sustained by the government.

Whilst we should be encouraged by what has been done in
France by the friends of the truth, we should not for a moment
forget that it is, after all, comparatively little. It is merely a be-
inning;—it is a beginning, however, full of hope. And in con-
templating the future, it is obvious that a great duty is to sustain,
and augment as much as possible, all the means now em-
ployed to promote a knowledge of the pure gospel. Our Bible
and Tract Societies should continue their help, and even increase
it; whilst no efforts on our part should be spared to aid in the
work of raising up and sending forth more colporteurs and evan-
gelists, teachers, &c.

At this moment few things are more worthy of encouragement
than the attempt which is making to create a religious literature
in France, of a practical sort. By individual efforts a number of
excellent religious books of edification have been published at
Paris. These works are chiefly translations from the English; a
few from the German. Though these efforts should not be de-
spised, it is obvious that they are wholly insufficient. There is
need of a society for this; accordingly, such a society has been,
within two or three years, formed at Toulouse, in the south of
France, which, though possessing very limited resources, has al-
ready published a number of excellent books on practical religion,
some of them translations, and some of them original works.
This society needs and deserves a liberal support from the Ameri-
can churches. It is establishing depositories of its publications
in the chief cities of the kingdom; and, if it possessed the means, in a few years it would publish a very considerable library of excellent books, calculated not only to profit the adult classes, but also the young. It will require long continued efforts to create, in the French language, an extensive religious literature of a practical sort. In works of science and art, of belles-lettres, and history, and discovery, the French language is rich; but of works which treat of deep, practical, experimental piety, it is exceedingly barren in comparison with the German and Dutch, and, above all, with the English. And yet there is no language on the continent, in which it is so important to have an abundance of such books. It is read by the well educated all over Europe; and, at this moment, religious books in this language are eagerly demanded in Russia, Italy, and other countries, where there is even less of the light of truth than exists in France.

As to the employment of colporteurs, evangelists, and ordained preachers, it is the duty of the American churches to furnish the means to support at least a hundred.

We do not know, indeed, what may take place in France. It may be that the powers of darkness may triumph for a while. It may be that the Roman Catholic influence, exerted by the higher clergy on the government, may drive it to trample under foot the charter and its provisions, so far as they relate to religious rights. Certainly the projet d'une ordonnance du règlement, to regulate the Protestant church, and completely break up all evangelical efforts, (submitted by the late minister of justice to the consideration of the consistories of the Protestant churches,) indicates anything else than a spirit friendly to the Protestant interests. Thanks be to God, there is hope that the spirited and decided opposition which it meets with from the Protestant churches will cause the scheme to be abandoned. Other attempts, however, may be made to accomplish the object by different means. Still, I think that there is too much of the spirit of liberty in this land to allow injustice long to prevail. One thing is certain; that the recuperative energy of the Catholic church in France was never more manifest than at present. Not only is a vast deal doing to recover the ground which that church lost by the first and second revolutions; but also a missionary spirit is becoming excited, leading to
the collections of large sums of money for missions among the heathen, and still more among the English and other heretical nations. We cannot doubt the fact, that the Roman Catholic church in France is a more important support to Popery, both as it regards funds and missionaries, than it finds in any other country, and perhaps, at this moment, than in all other countries. The importance of this fact cannot fail to be appreciated by those who feel interested in the progress of the truth there. The evangelical Christians of that country, few and feeble as they are, are showing us what may be expected from the energies of that nation when the truth shall have made glorious and extensive progress. Already they have sent some twelve or fifteen excellent missionaries to the south of Africa, whose labours have been greatly blessed, and several more are preparing to follow them. May God continue to bless this enterprise.

Before I quit France, I must be allowed to say, that the greatest of all wants in this kingdom is a spiritual, evangelical, faithful and able ministry. Unquestionably, progress has been made in this respect. Within the last ten years even, the number of such ministers in the Reformed church has visibly increased, still their number is far from being equal to those of a very different character. The Protestant clergy of France may be said to be in a transition state, becoming every year gradually more spiritual and evangelical, and, of course, more successful. How much we should pray for the effusion of the Spirit on the ministers and the churches! O that we might hear soon of revivals of religion under the preaching of the word! God will grant it in answer to the prayers of his people. One duty, in addition to prayer on this subject, is manifestly ours;—it is to aid in the education of suitable young men, at Geneva and elsewhere, for the great work of preaching the gospel in France. This forms a very serious addition to the work which the American churches ought to do, or rather, aid their brethren there in doing. May its just importance be clearly seen and deeply felt.

2. BELGIUM. This is a small kingdom, but populous, having nearly, if not quite, four millions of inhabitants. No part of Europe is more thoroughly Roman Catholic. The persecutions
of the Duke of Alva and Philip II. of Spain, winnowed that country of the seeds even of the Reformation. By the revolution of 1830, however, it obtained a Protestant king, and a constitution more thoroughly liberal, and granting religious freedom to a greater degree than that of any other country on the continent. A wide door has, therefore, been opened there, and much has been done in circulating the Scriptures, and something in the way of distributing religious tracts. Still more, an Evangelical Society has been formed within three years, which now has a number of ministers, evangelists, and colporteurs—in all, eleven or twelve. The government has allowed the ten or twelve Protestant churches, supported by the state, to form a synod lately. The churches and chapels recently formed independently of the state are not included in the synod. The most prominent of these independent chapels is that of Mr. Boucher at Brussels.

I consider Belgium a most important field. The Bible, and still more the Tract cause, needs our aid. And, most of all, we may do much by helping the friends of truth there in the work of evangelizing. Colporteurs must be instructed and employed; pious young men must be prepared to preach the gospel; and suitable evangelists and pastors must be employed as fast as they can be found. Now is the day for working for the cause of God in that benighted country. A change may come, and when, we do not know. It is our duty to do what we can whilst the day lasts.

3. Switzerland. Switzerland is peculiarly situated; bound by France, Italy, and Germany, no country has greater advantages from being a point or source of widely extended moral influences, if the causes and occasions of that influence existed. This is the fact, in a good and daily growing degree, with the western or Protestant cantons. Pure religion has been reviving in those cantons steadily during the last twenty-five years, and is making itself felt far beyond the narrow limits of the country. At the same time, efforts are making by the Evangelical Bible and Tract Societies of Geneva, Lausanne, Berne, Basle, Neuchatel, &c., to extend the light of the gospel into the obscure cantons of the east.
There is nothing that I know of at this moment, which the American churches are called to do in Switzerland, except through the societies and brethren at Geneva, and this is only to operate on France, for which Geneva is well situated. But perhaps I should say that we ought to do much to educate at Geneva, in the school of the Evangelical Society, young men for the ministry. This would be in reference to the work in France, but not exclusively. We ought, perhaps, to do something to augment the number of young men preparing at Basle for foreign missions. "Every year," says the superintendent of that institution which has furnished so many faithful men for the Church Missionary Society, and that of the city of Basle itself, "numbers of excellent applicants for entrance into our seminary are refused for the want of the means to educate them." This ought not so to be.

4. Austrian Empire. There are several millions of Protestants and members of the Greek church in the Austrian empire, which, like France, possesses a population of 34,000,000 souls. The Protestants are to be found in all the western provinces of the empire, save the Tyrol, but are most numerous in Hungary; whilst the Greek church is found almost solely in Hungary and Transylvania. We have no very authentic information respecting the state of things in the Protestant churches in that empire, though it is believed to be deplorable enough as to sound doctrine and evangelical piety. It is said that there is some life manifesting itself in Hungary, and that there are some there who feel deeply for the present want of spirituality among the churches and pastors. It is a remarkable fact, and one on which much may depend, that the emperor allows the young men of Hungary, (as there is no Protestant university in that country,) to go to Germany for their education, especially those for the ministry, but he permits them to go only to the universities of Halle and Berlin! The very two where there is most good to be anticipated from the labours of Tholuck and Hengstenberg, and other good men.

The most good which we can do for the Austrian Empire, (indeed, it is the only channel at present open, so far as we know,) is through the Bible and Tract Societies of Germany, especially
those of Berlin, which are doing considerable, particularly for the Protestants in Hungary. The recent permission of the emperor to print the Bible, in Luther's version, for the Protestants of the empire, may lead to happy efforts to supply that portion of the inhabitants with the Sacred Volume.

5. Italy. I know of only two things which can be done in Italy at the present time. The first is to aid the Protestants, who are settled in many of the chief places in that country, and who are from Switzerland, Germany, or France; in opening chapels for themselves, and maintaining the Protestant worship. This is allowed in several countries of Italy. There are now fourteen Protestant ministers in Italy, of whom eleven preach in the French, and three in the German language, without including the English. The number of such ministers ought to be increased to twenty at least. Such preachers, when evangelical, as most of those now in Italy are supposed to be, may do a great deal of good indirectly to the Italian population, as well as to the French or German emigrants, to whom they preach, and who, unlike the English population in Italy, remain many years, instead of changing almost annually.

Another way of doing good in Italy, but which would require great prudence, is the publication of religious books in the Italian language. It is possible that this would be allowed in certain parts of Italy, particularly in the Austrian possessions, provided such books contained nothing against the Roman Catholic religion. Perhaps extracts from St. Augustine, and the other Fathers of the earlier centuries, might be published without any great difficulty. But all this would require great prudence, and could only be done by pious and enlightened Catholics of that country.

6. Spain and Portugal. Very little can be done on the Peninsula. The most that I can think of is to station some good chaplains to preach to American and English seamen, at Barcelona, Malaga, and some other places. Such men, if very prudent, might do something indirectly, and promote the circulation of the Scriptures. But I think that should peace continue in Spain and Portugal, the governments of both will feel the necessity of
gaining over the Catholic priests, and will do so by every measure practicable, so that both nations will retrocede for awhile, as it relates to the question of religious liberty. Another revolution (and both countries will probably have an abundance of revolutions the next coming 50 years,) will probably advance the subject a little. It is probable that in no country where the overwhelming masses are Roman Catholics _ex animo_, or _inclinedly_, can religious liberty be established but by the agency of revolution after revolution, made to secure civil liberty.

Having taken a survey of what is the state of things in the southern, or Roman Catholic, portion of the continent, I come now to the northern, or Anti-Catholic, portion of it.

**II. NORTHERN EUROPE.**

1. **Holland, Germany, and Denmark.** As to these three countries, whatever is done to promote the gradually reviving cause of evangelical religion from the deadness of a barren orthodoxy, or the still more extended and fatal delusions of Neology, or miscalled Rationalism; so far as the American churches are concerned, must be done mainly through the American Tract Society. Something has been done in this way by the intervention of the Tract Societies of Berlin and Hamburg, and something by friends of that cause in Copenhagen. In both Holland and Denmark, there is need of an impulse in the important work of preparing and publishing and circulating religious books on the plan of the American Tract Society. This is especially needed in Denmark.

2. **Sweden, Norway, and Finland.** There is a good deal of activity in the efforts of the friends of evangelical religion in Sweden. Something is doing in Norway, and the circulation of the Scriptures is occupying the attention of the friends of evangelical piety in Finland. But I apprehend that a vigorous system of colportage and evangelization must be adopted and carried into effect in all those three countries, before the pure gospel will effectively reach the more remote and almost inaccessible parts of those extensive and thinly populated regions. In organizing and sustaining such efforts, our aid may be needed and justly claimed, as well as in the Tract and Bible cause. Many of the
inhabitants of Lapland—which comprehends the northern parts of Sweden, Norway, and Finland—are in a state of heathenism, or what is little better. Surely the lamp of life must be carried up into those frigid and dreary regions, to dispel the moral gloom that still reigns there.

3. Russia and Poland. The most which can be done for the Russian empire at this moment is to sustain well the Bible and Tract cause. This will be done by our societies. But it is far from being certain that a system of colportage and evangelization may not be perfectly practicable. Inquiries will be made on this important point. The distribution of the Bible among the Protestants of the empire, as well as among all portions of the inhabitants who do not belong to the Greek or Russian church, would meet with but few obstacles, whilst there seems to be no restrictions upon the distribution of religious tracts and books which have received the approbation of the censors.

I have now completed the survey of the two grand divisions of the continent, and given my view of what is practicable to the American churches as it regards each. From this survey it is manifest that the Bible Society can be useful in very many of the several countries which have been reviewed.

The Tract Society's aid is needed in almost every one, and can be rendered eminently useful; whilst the Foreign Evangelical Society has a vast work to do in France, Belgium, and Switzerland as acting on France, as well as something to do in Italy and Spain; and probably its help will be needed to some extent in the northern part of the continent, at least to give some impulse to the good work there."

After this full and satisfactory statement by our Secretary in Paris, of the actual religious condition of Continental Europe; it remains only to show more distinctly the particular channels through which the Society can now act with directness and efficiency on the Papal and other nominally Christian countries.
I. THE EVANGELICAL SOCIETY OF FRANCE.

We include under this title the several branches of the most important institution now operating upon that wide field. Its affairs are directed by gentlemen in Paris, of the first respectability in point of religious character and social position. During the year ending April, 1839, they had employed 16 ordained ministers, 12 evangelists, 17 teachers, 11 colporteurs; making a total of 56 labourers. They also sustained seven young men preparing for the ministry. The labours of these agents had been performed in 27 permanent stations, and in a less continuous manner in 26 of the 86 departments into which France is divided. These labours have been crowned with very animating success. On every side an increasing desire to hear the gospel in its simplicity is manifested by the people of the rural districts and the larger villages. Would the limits of this Report allow, we should delight in communicating some of the interesting details cited in the last annual report of the Evangelical Society of France. "We understand well," they say, "that, in order to satisfy your reasonable curiosity, we should give you from all the stations news like this you have just heard from a few. But it is impossible; for we should be compelled to make a volume. Doubtless there are not everywhere churches full of promising appearances; but almost everywhere there is movement, there are commencements of a revival; glory to God, there are conversions, yes, true conversions. We say movement and beginnings of a revival. Listen, and see if we have gone too far. Two colporteurs are sent into the department of the Eure. They establish themselves in the most central town in their district. At first they go from house to house in the city; then in the surrounding villages; offering the Scriptures. The people are surprised at the nature of their traffic, at their disinterestedness, and above all, their biblical conversation. The parish priest becomes alarmed, has the great bell rung; the bell which announces extraordinary ceremonies; and when his parishioners are collected around his pulpit, declaims against these two inoffensive Bible-merchants, to whose zeal he does justice in order to shame his hearers, and whom he accuses of nothing but putting within the
each of every one, the Bible un mutilated, without note or com-ment. Whilst he is thus announcing that every one can easily procure a Bible and at a low price, the colporteurs with much less noise are reading the sacred book in a neighbouring house; many are hearing with astonishment the glad tidings of salvation. Very soon the number of listeners becomes so great, that they are obliged to have regular meetings, and the committee find it necessary to change the functions of one of them, and give him the office of Evangelist. He himself thus writes: “My meetings now amount to 40 or 50 on Wednesdays; and on Sunday evenings twice as many come as my large room will hold. A man, distinguished by his talents, said to me, in coming out of the meeting, ‘You do well to keep clear of controversy; you will thus win many.’ Yesterday, a man who had been to hear me at noon, brought his wife in the evening, saying, ‘You have so moved my heart, and so well found the way to it, that I have brought my wife here too, that she may be made as happy as I.’

“I have the happiness of seeing many of my hearers not only attend the service with great interest, but also bring their friends and neighbours. No, gentlemen,” he adds, “you cannot form a true idea of the religious movement in this city and the surrounding villages. An old man, living at a considerable distance from this commune, came to get the list of our services, that he might always attend them. Never, perhaps, has a work presented a more lovely appearance. One of the villagers recently remarked to me, ‘You can scarcely believe how far your principles are spreading; wherever I go, they are talking of you. They begin to see that they are liars who represent you as an impostor. You may be sure that you will succeed, and that many will range themselves on your side.’”

But we must cease quotations—we would fain present you the picture of these colporteurs going out in companies of two like the first disciples, and like them in entire simplicity telling the Lord’s own word. On every side the people are waking up at the strange sound; for they teach like their Master, as those having a word of authority and mercy and simplicity.
This Society has expended 111,458 francs, or about $22,300. Your committee has appropriated and sent them $2,000; which has been thankfully acknowledged by our brethren in Paris.

II. The Evangelical Society of Geneva.

We allow them to speak for themselves through M. de Watteville their secretary, concerning one branch of the labours in the colportage. “We are obliged,” he says, “to be very cautious as to the character of our labourers, always intending to employ none but such as are truly pious. Our workmen have no salary, but are simply reimbursed their expenses. They go, two and two, as did the disciples of Jesus. They are capable, in general, of explaining the word of God, of praying extempore, and of conducting little meetings. In the five first years in which our society carried on the colportage, the workmen were Swiss French. Now, by the grace of God, that there is a great revival in France, we will draw more than half of our workmen thence, and a good number from the very districts which we have evangelized. The moment does not appear far removed in fact when France will be evangelized by herself. Then we may expect great things.

Our work embraces now the 12 or 13 departments nearest Switzerland. The number of our labourers which scarcely exceeded heretofore twenty, has, during the past winter, been multiplied to 48. Our expenses have been double those of former years. During many months we have experienced the embarrassment of a heavy debt. But the Lord is faithful; after sending us workmen, he has equally answered our prayers as to the funds necessary for their support. At the moment in which I am writing we are out of debt. I ought to add however that the Theological School; the churches of the Saone and Loire, or the work of evangelization properly speaking; and the colportage, are three distinct works, which has each its own responsibility. It is then to be wished that the friends of the Evangelical Society who contribute to its funds, should designate the portion which they design for each of these different works, in order that we may with certainty conform to their wishes. Here I am to speak only of the colportage.
The colportage, the last winter, thanks to our heavenly Father, has been singularly blessed. Not only has a great number of Scriptures and Tracts been distributed, but many little revivals have commenced, which promise, if God continues his work, to become centres of evangelization for the surrounding countries. It is in the cities and towns that this movement is chiefly seen. We recommended to our labourers to hold meetings for reading and instruction wherever they find persons inclined to attend them. At first the number was small, and composed of relations and neighbours. But soon they increased, and we can now count them by hundreds. There are some who go five miles to attend these services. In such places the opposition of the Roman clergy only turns against themselves. In general the influence of the clergy is much less than one would think; in the cities especially. Infidelity has undermined their influence. But it is powerful in the schools, where the brothers Ignorantins, whose number is increasing, and who are improving their methods of instruction, are endeavouring to make up in the future that which Rome has lost in the present generation. But here the Lord will direct to good that which was designed for evil. The brothers Ignorantins are teaching France to read; an art, of which the half of this nation, pretending to be at the head of civilization, is ignorant. Thus the gospel will reach the masses; and its leaven will work so much the more surely as it shall descend among those who are poor and simple in this world.

In reading the reports of our dear labourers who support the heat of the day, we are struck at seeing how by the side of the grossest and most frivolous incredulity, is manifested in France a desire for Truth and Religion, that the Papacy cannot satisfy. There are few books, for instance, which by their form and language are more repugnant to the French genius than the abominable book of Strauss, "The Life of Jesus." Well, this book, all teeming as it does with the scholasticism of Germany, is making its fortune in France. In the little city of Bourg, which swarms with priests and monks, there have been sold more than a hundred copies. We haste to add, that in this same city, our colporteurs
have sold this winter, many hundred volumes of the Word of God; that many houses are opened to their simple preaching, and that every day, more are opening to them. Every thing inclines us to believe, that this is the moment, if ever, to work with vigour in France. It is a thought, dear brethren of America, that the Lord has put in your hearts; to run across the sea, with your prayers and your money, to this great harvest, where there are so few labourers. We mark another sign of the times which shows this uneasiness produced by the want of a religious belief. Two of our labourers arrived in a large village whose inhabitants, exceedingly ignorant, were in the habit of meeting in the stables in the evening, around one only lantern. They had read, in one of these meetings, a chapter in the Bible, and insisted on the necessity of regeneration. An invisible agitation spread over this poor audience, so that on the morrow the colporteurs were invited to speak on the public square and explain what must be done to be born again, and enter into the kingdom of God. These men, for the most part, could not read. There are, then, in every class of the population, wants which incline them to demand, What must we do to be saved? What an appeal to all those who know in whom they have believed!

So long as the sale of Bibles was the principal work of the colporteurs, the work ceased in the spring, because in the fine season, the field-labour takes the people from their houses; and a large part of our labourers too, being themselves farmers or tradespeople, were called to their homes. The summer was a dead season. Now the revivals of which I have spoken, have changed the state of things. It is evident that if, during six months, these places where many are thirsting, but few of whom can say they are converted, were abandoned; if that which has been planted were not watered; it is evident, that it would be to deliver into the hands of the enemy, a work which the Lord has commenced, and the responsibility of which he has placed on us. Some experiments have already shown us that when a revival, still young, declines, it becomes very difficult to reanimate it; and ordinarily the second condition of such a place is worse than the first. The
committee has not hesitated, and it has sought to procure labourers capable of evangelizing, in order to confide to them the care of nourishing and guiding the new-born congregations. God, who is faithful, had already prepared workmen at the same time with the work itself. We have the prospect of seeing this summer, about twenty well qualified workmen actively engaged. Moreover, we shall employ, during three months of their vacation, a good number of converted teachers, who are animated by a missionary spirit. We did not doubt that the money necessary for this summer's campaign would also arrive; and, lo! our brethren of America have already announced a considerable sum. Thus God provides for our unforeseen wants by unforeseen help.

Glory to God, and thanks.

I have no occasion to add that all this work is unstable from its nature, and accomplished by labourers pertaining to the lower classes of society. It is only by them that we can penetrate into families, and avoid a great part of the prejudices and oppositions which the gospel has to meet. An English Christian who was at Rome, and who conversed with some cardinals with reference to the work of evangelization in France, heard one of them make this significant confession: “We have no fear of the Protestant ministers in France; but it is the agent in his blue frock who comes from the Bible Societies, that we dread.”

Thus, dear sir, I have given you some notice of the labours of my committee, which I have hastily thrown on paper, in drawing them simply from my poor memory. I should be disposed to give to our American friends a more detailed report, if they desired it.”

To the use of this society your committee have appropriated $1000 for the current year.

III. THE COMMISSION OF THE CHURCHES ASSOCIATED FOR EVANGELIZATION.

This institution has its seat likewise at Geneva. The Evangelical Society is composed of members of the National church; this, of members of the Independent churches in the cantons of Geneva and Vaud. Having no recent report of their proceedings,
we are unable on this occasion to give any special information concerning them.

Your committee have appropriated during the past year, $500 to aid them.

IV. The American Committee of Correspondence.

This is a committee of gentlemen mostly resident at Geneva and its vicinity, which has been organized according to instructions sent to Mr. Baird in September last. It is in part an experiment, which, if successful, will form a model for other parts of the vast field in which this Society proposes to labour. The plan originated with some of the most efficient patrons of the cause of evangelization in France and Switzerland. The specific objects of organizing such a committee, are, to furnish a more direct and intimate connection with this interesting field of evangelical labours; to exercise a salutary control over the expenditures of monies committed to us by the churches; to give to our churches a more definite sphere of operations, for which they are thus directly and solely responsible; and to secure a constant return of detailed information which may keep alive a vivid and glowing interest in the work. The committee now organized, resides partly at Geneva and partly at Lyons. They will select the South of France for their department of evangelical labours. The names of the Christian brethren who have thus kindly undertaken to direct this enterprise, are as follows:

Col. Tronchin,
Rev. Mr. Guers,
Messrs. de Loriol,
De St. George,
De La Flechere,
De Pourtales,

Messrs. Mouretton & Vaucher, of Lyons.

Lyons, next to Paris, is the most interesting spot in France, in reference to the kingdom of Christ. Its very name is interwoven
with the recollections of martyrs. It has begun to witness among its obscurer classes the same manifestation of the grace of God, as seven hundred years ago was enjoyed, when the illustrious Peter Waldo, with his Christian brethren, were styled by their enemies, the poor of Lyons. Yes, the very name of Lyons is dear to the church of God; and it is an animating spectacle to behold there now, after the lapse of ages of death, the reviving of the almost extinguished embers. Since 1832, 350 members have been admitted to its little evangelical, independent church. "Such," says the pastor, our beloved Cordez, "such is the dismay of the Popish party at the prospect of our opening a larger place of worship, that the priest of the parish in which the premises are situated, is commonly reported to have instituted what is termed a Retreat, viz. an extra communion service, for the purpose of procuring the Divine interposition against the introduction and spread of heresy in the parish. Within three months we have had thirty-five new candidates and twenty-five new communicants with the church. The meeting at V. continues so prosperous, as that last Lord's day evening I had the privilege of preaching the glad tidings of salvation to a most attentive audience of about a hundred Roman Catholics; and on Tuesday evening, about seventy assembled again to hear the heavenly message."

Lyons is thus introduced in this connection, because it will be made in a great measure the centre of the operations of our committee of correspondence.

V. THE EVANGELICAL SOCIETY OF BELGIUM.

This is in its infancy, and has not yet received aid from your funds.

VI. THE SCHOOLS.

Some of these are under the care of the Societies already mentioned, and others are maintained separately. Among the most interesting and important known to your committee, are those of Paris, Lyons, and Lille.
The testimony of our brethren in France is unanimous and strong, to the importance, nay, the indispensableness of establishing Protestant schools. Thus writes our brother Marzial, pastor at Lille, in the north of France, where an important normal school has been established through his exertions: "The religious excitement among us has not taken place without some noise, and some opposition. The Romish priests were at first fierce; now they confine their opposition to the children of the converts. When these children are in a mixed school, where Catholics and Protestants are received; the Popish priest manages to secure the driving of Protestant children from the school, or the constant persecution and annoyance which tend to disgust them with a religion they have not understood, but which they see, brings odium upon them. Besides, as Christians we must be thoroughly opposed to this mixed system, which always works in favour of Romanism. On this account we have established our normal school, not merely for training pupils, but teachers also. We have now 112 pupils.

Eighteen miles from Lille, there is a little flock of 250 Protestants, who have kept their principles through the persecution of Louis XIV., and the saturnals of our revolution. They show a great deal of zeal for attending religious services. Some families even read the Scriptures at home; nevertheless, they are without spiritual life, a few families excepted. They are so far from me, that I cannot go there more than once every three weeks. But this is very little indeed. They should have some one residing there, to explain the gospel in a plain, searching way. I have been thinking what could be done, to do good to that part of my district. I believe the best plan would be to establish a school, and place there a pious school-master, who could, every Sunday, as an evangelist, expound to them the Holy Scriptures. We want for this 5000 francs. I propose to give him 200 francs myself. Could not your committee give him 400 or 500 francs to complete his salary?

M. Morache, of Tours, says, "We must organize schools to be placed under evangelical teachers. Without them there is no security for permanence to our work."
REPORT.

VII. THE SEAPORTS.

It was stated in the last Report, that it might be found advisable to establish American preachers at the most important seaports, who should preach the gospel to such as speak the English language there, whether English or Americans, whether residents or travellers, seamen or landsmen. Your committee have just determined on the commencement of this department of their work; and have secured the services of our esteemed brother, Rev. John W. Chickering, of Portland, who will embark for Marseilles in the course of a few months. His direct labours will be among those who speak our tongue; but many occasions will doubtless be furnished him for strengthening the hands of his evangelical brethren there, and for furnishing the word of God to the seamen who visit that port from all the Mediterranean shore, and from England and America, to the number of several thousands annually.

VIII. THE FRENCH CHAPEL IN PARIS.

The former "French Committee," and the "Association" which gave origin to our Society, have for some time sustained in part the expenses of an interesting French and German service in the same room, in the Rue St. Anne, which was occupied last year as the American Chapel. Collections and subscriptions were made for them in the chapel, while the American service was held there. And in December last, your committee contributed in addition $250.

IX. THE AMERICAN CHAPEL IN PARIS.

This interesting service was continued until Mr. Kirk returned to the United States in September last. Your committee are fully convinced of the importance of such a service; but are persuaded that it should not be undertaken again, unless a suitable person can be found who shall deem it his duty and privilege to make a sufficiently protracted residence there, to allow him to establish a church on some permanent basis. Mr. Baird will of course labour while in Paris, for the good of his countrymen transiently or permanently there. But his duties are of so general a character, and pertain to
so extensive a field, that they cannot calculate on his permanent residence there.

X. The Book Society at Toulouse.

This important institution we mention here; rather because it is among the great agencies which God is pleased to employ for evangelizing France, than because your committee will have occasion specially to aid it. Our brethren of the American Tract Society see fully, with us, the great importance of these labours, and consider it as entirely within their province to be the channel of American sympathy and aid to this enterprise.

XI. The Canada Mission.

This interesting mission we did not found, nor has your committee the entire responsibility of it. It is the result of the zeal of our friends in Switzerland. It has been steadily advancing. The confidence of the people in the superstitions of Papacy is decreasing. Two schools are now carried on with encouraging success. A new mission house has been erected, which is giving to the inhabitants increased confidence in the permanence of the mission. The expense of this building has been met in part by donations, made by friends to the mission in Switzerland, in New-York, and partly by our brethren in Montreal.

The building and land are held in trust for the mission by gentlemen in Canada and New-York; and your committee contribute $800 per annum to meet the current expenses of the mission.

Conclusion.

From these statements, and from the Treasurer’s report it will be seen that the Society has contributed upwards of $8,000 during the past year, to sustain the cause of Christ in France and in Canada. And in concluding their report, the executive committee cannot dismiss the subject without referring distinctly and summarily to the encouragements and inducements which should animate the church of Christ to contribute liberally their prayers and
their property to this holy enterprise. Our object is dearer than any on earth to our exalted Saviour. Our work is the employment of those very agencies which he has determined to make efficacious in the establishment of his empire, and in his gracious providence he is now affording us many striking tokens that the day of the world's redemption is hastening to appear. We find on every side, obstacles, once insurmountable, now disappearing or diminishing. We are ourselves surprised at every step, to find how the hand of the Lord has gone before us.

It is true, our attacks upon the enemy of God and of souls, are made in a distant field, and in foreign tongues. But God has raised up there the very instruments by which we can work most effectually. It is not indeed befitting worms of the dust to praise each other in the Lord's presence; but we may acknowledge his goodness in all that he has done for the cause of human salvation. He has called us to co-operate with men of faith, of pure zeal, and of great simplicity of character and purpose. Some of the noblest hearts of Europe, the Lord's elect, are with us, and rejoice in our sympathy and aid. They, from the midst of the conflict, cry to us—“Courage, brothers, courage; the battle is the Lord's; and he will give the victory to his Son. The captive must be delivered, the prey must be taken from the hand of the spoiler.” “When I contrast,” says our beloved brother Baird, “what is now doing in France, by the various agencies which are at work to promote the dissemination of evangelical truth, with what was doing five years ago, at my first arrival in this country, I feel that there is great room for encouragement. I think that nearly, if not quite, three times as many agents of various kinds are now at work, as were then employed.

In all France, the number of persons employed by all the native and foreign missionary societies cannot be less than 160 or 170. Besides these are 70 or 80 colporteurs employed by the British and Foreign Bible Society. The demand for the Bible seems in no way to abate except in those places which have already been pretty well supplied with the blessed volume. On the contrary, it evidently augments. It seems to me, that with care, the number
of colporteurs, evangelists, and pastors and teachers, may be increased to any extent to which suitable persons can be found, if the means to employ them be only furnished. The word of God cannot be distributed too fast in this land, which has so much need of its hallowed influence to strengthen the bonds of society, and pour oil on the troubled waters. The training up of colporteurs and preachers in France, as well as the sending of them forth, is a work of primary importance, and ought to claim much of the Society’s attention. The number of faithful ministers of the gospel in this kingdom, is not near as great as that of the evangelical pastors to be found in some of our smallest states. Upon the whole, every thing invites us to go forward with faith and prudence, trusting in God that our labour may not be in vain.”

These sentiments are in full accordance with those of your committee. They are aware of the desperate efforts which Rome is now making to recover her lost dominion; they are aware too of the immense advantages she possesses in a worldly point of view. But they are likewise aware that we are contending against a church awfully marked by the finger of prophecy, and labouring under the maledictions of the Eternal. The souls of the martyrs beneath the altar are uttering their solemn petitions against her. Thousands are becoming weary of her vain superstitions and her ghostly tyranny. Her very opposition is becoming more feeble. Fire and faggot have failed. Her military and her diplomatic power are gone. She no longer stands up in the presence of kings thirsting for the blood of the saints. She is now trying a more humble competition for the favour of the people. But in that competition her power is diminishing with the advance of knowledge, education and civil freedom. It is a day of Bible-printing, Bible-circulating, and Bible-reading; terrible forerunners of ruin to the systems and the works of darkness. Before this advancing light that beams with increased splendour from the oracles of God, Rome is stripped of her meretricious charms. Her 30,000 gods and mediators fall like Dagon before the majesty of the one God our Father and his Son, the alone glorious High Priest and Mediator for men. Rome is still opposing; but she is coming to a new battle-
field, and using untried weapons. She is attempting free discussion because she must. She is with one hand pointing and appealing to the Bible; and with the other forbidding the approaching eager multitudes to read it. She, the infallible, unchanging church, appears in every country under new phases; at Rome forbidding discussion, and almost independent thinking; in America, stooping to the vulgar bar of popular opinion, and there pleading her cause. Yes, she that once roared, and the nations trembled; she who frowned, and kings grew pale; she is now seen in the pulpit, on the platform, in the Sunday school, by the cottage fire-side, humbly contesting her claims;—a new attitude this; a new warfare for the proud mistress of the world!—a warfare too in which she is unskilled, and for which her weapons and tactics are as unsuitable as the missiles of ancient warriors for the modern battle-field. Your committee are inspired with the most animating hopes. They rejoice to be called to this work. They magnify their office. They rejoice to rekindle the fires which were lighted in the days of the glorious Reformation; to carry on to its consummation that work so auspiciously begun; to be an integral part of that stone unproduced by human art, misshapen in human sight, which shall dash in pieces the huge, hideous, heterogeneous image of anti-Christian power; to be a part of that "folly and weakness and nothingness," which shall confound and bring to naught the wisdom and strength of Satan's kingdom.
APPENDIX.

SWISS MISSION IN LOWER CANADA.

The following very interesting letter from Rev. Louis Ronssy, gives a view of the progress and present prospects of this Mission, which the Lord continues to bless in a remarkable manner. It will be seen that the completion of the Mission Building, already far advanced, and delayed only for the want of funds, would enable the Missionaries to give much greater extension to their work in all its departments.

(TRANSLATION.)

Grand Ligne, Lower Canada, April 20, 1840.

My Dear Brother,—

We often regret that our occupations render it impossible for us to write as frequently as we would desire, to make you acquainted with many daily occurrences which would rejoice your heart. We hope in future to have more time, and not be obliged to restrict ourselves to the most prominent facts.

Since the end of last summer we have been cheered by the conversion of six persons, of whom I will now give you some account. The first is the mother of a family quite advanced in age, living eight leagues from here. I visited her regularly for several years once a fortnight, though I observed nothing more than a desire to have the gospel read. She lived in a marshy wood, and her countenance, expressive of nothing but stupidity, seemed in perfect harmony with her rude and miserable dwelling. Often the thought suggested itself to me to stop my visits to her, so impossible did it appear to me that she would ever be able to understand the gospel. By degrees, however, the word of the Lord
dissipated the darkness of her understanding. The heart so long shut, seemed to open and perceive that the gospel alone is the truth. This revived my courage. The world now began to despise her and all the family, and even to persecute them. One night the door of their little cabin was broken in with stones. Opposition, far from making her look back, which I considered almost inevitable, only served to urge her forward, and make her love the gospel more. She listened to it with greater attention, saw her need of being born again, was deeply distressed on account of her sins, and sought from Christ, the friend of the poor and needy, the pardon of all her offences. From that time she seemed indeed transformed; her expression of stupidity was changed for one of joy, peace, and confidence in Christ; to cold indifference has succeeded a fervent and profound attachment to the Saviour and his word. She is literally one of the poor in spirit, of whom is the kingdom of heaven. She has such hunger and thirst for the word, that even in the dead of winter she came regularly twice a month on Saturday to pass the Sabbath with us, always accompanied by some one of her family; her husband or one of her children. This dear woman burns with zeal for their salvation; morning and evening she collects them around her, and entreats the Lord to change and pardon them. We have sometimes heard her pray in our house, and have been edified by the fervour and clearness of her petitions. The love of Christ is all her joy and the desire of her heart. Her husband is much less advanced in the spiritual life, though he is very intelligent; he is a man who made his family suffer considerably before he was influenced by the gospel; he was proud, intemperate, cruel, and hated by all; a bad father, a bad husband, and a bad neighbour; but in all these respects he is now greatly changed. The gospel has triumphed over many of his vices. He tells us he earnestly beseeches the Lord to pardon and convert him. O that his prayer may be granted! He has withdrawn from the Romish church, and openly professes to have done so in obedience to the truth. The family consists of eleven children: only the eldest son can read. He and two of his brothers have been away from home for a long time. To enable this family to enjoy the daily reading of the word of God, we have taken one of their daughters, fourteen
years old, to be educated, that she may teach her brothers and sisters when she returns home.

She has now been with us nine months; and, though less intelligent than many of the other children, we think she may be useful to her family. We begin to hope that she has given her heart to the Saviour, though we rejoice with trembling. Another of the converted women was one of those that abandoned the Romish church with her husband when I began to preach at Grand Ligne, but neither of them embraced the gospel; however, they continued steadfast in their attachment, and shared with courage the reproach and persecutions to which we were exposed. At different times in the course of the three years and a half, the gospel made lively, though transient, impressions on her heart, which remained obdurate. She still cherished feelings of resentment and hatred towards a family that had offended her. On hearing of a sad accident that happened to them she rejoiced openly; and when she called to see us the next day, betrayed the depth of her malice as she exclaimed, "That's good, that's good; God has punished them." Madame Feller warned her, as she had often done before, to take care, for God had rods to punish her with too. She returned home with her youngest boy, a favourite child, only fifteen months old, in fine health and spirits. On reaching the house he was seized with convulsions, and died in a few hours. The moment the child was taken sick, she was deeply impressed with the conviction that it was the rebuke of the Lord. She at once bowed under his mighty hand, humbled herself for all her sins, and after great distress and fear received the sweet and firm assurance of pardon through faith in Jesus. From that time the grace of God has abounded towards her, and we are refreshed by her holy walk and conversation. Her husband, though less intelligent, and occasionally intemperate, has also been deeply impressed by the death of his child, and the change in his wife's character. He appears now to be anxiously concerned for the salvation of his soul.

The third person who has been brought to the feet of the Saviour, is the wife of brother B., the carpenter, who was himself converted two years and a half ago. Considering the change in her husband a dreadful calamity, and being of violent temper, she
assailed him with angry abuse in order to draw him back to his former religion. Several times she threatened his life. All this her husband bore with a meek and prayerful spirit, which was approved and blessed by the Lord.

After passing a year in this angry turmoil, she confessed herself subdued by her husband's conduct towards her, and begged pardon for all the injuries she had inflicted on him. Convinced that the religion which had such an influence on her husband was the best, she abandoned popery to embrace the gospel; was gradually enlightened, convinced of her sins, and through faith received pardon and peace. Since Christ has imparted his Spirit to her, she has become a new creature; indeed the wolf has changed into the lamb. We are edified by her piety, gentleness, and patience. She is a striking monument of the grace of God.

I will say nothing of the case of M. F., as Madame Feller has already given you an account of it. It gives me pleasure to inform you, that her piety and discretion continue to afford us pleasure. You remember, perhaps, P. D., the man who turned his wife out of doors last year, in the month of February, an account of which Mrs. Feller gave you at the time. Since then he has given himself more to the study of the Scriptures, though before in the habit of reading them considerably. They gradually triumphed over his guilty propensities. He was humbled under the conviction of having passed his life in sin and without God. He spent several anxious months, unwilling to avow the cause of his sadness, or to inquire what he must do to be saved. The fear of the world increased his sufferings, and he dreaded the reproach that a separation from the Romish church would bring upon him. On Sunday, while reading the Tract, "The Great Question Answered," he was much surprised to learn that our sins are gratuitously blotted out by the blood of Christ, shed once for all, on the cross.

One or two evenings after he came to see us, and opened his heart without reserve, showing his fears and anxiety. We explained the nature of the gospel, and then urged him to throw himself on the Saviour, and accept the offers of mercy made through his blood. Our conversation lasted till a late hour, and we had the pleasure of parting in the love and peace of the Saviour.
On leaving, he said, "I ought to love much, for I have been forgiven much." The rest of the night he spent in giving his wife an account of the change that had taken place, of the wonderful grace he had received. In the morning he proclaimed to all his religious companions that in Christ, and in him alone, are to be found pardon, peace, and eternal life. Then his friends and neighbours came in to flatter him, but not succeeding, they employed threats to compel him to abandon his new principles. But he loved Christ more than all, and bore cheerfully their reproaches. The change that has taken place in his conduct compels even the wicked to glorify the grace of God. He is very intelligent, well acquainted with the Scriptures, and converses on religious subjects with facility.

His wife, though she bears testimony to his being a new man, and says she has no longer reason to complain of him, has been almost in despair because he has changed his religion. With all her tears and entreaties she cannot persuade him to retrace his steps. When she is calm and willing to listen to the gospel she receives us with pleasure, and shows that she understands the true way, and that nothing but the love of the world, or fear of its reproaches, prevents her from choosing it. Notwithstanding, we do not despair. We persevere in our prayers for her.

The last person whose conversion has greatly cheered us is the head mason who has been at work on the house. He is an Englishman by birth, but came to this country at a very early age. His parents were of the Episcopal church, but he never belonged to any denomination; when he attended church, which was rarely, it was the Catholic. When he first came to work for us, he was addicted to the most intemperate and vicious habits, and avoided all religious conversation. Even meeting a serious person was offensive to him. It was very difficult to approach him for several weeks. Sunday especially he avoided us for the purpose of giving himself up to his favourite indulgence, to which he was so addicted, that for two years he had rarely gone to bed sober. After he had been at work four or five weeks, he was prevailed on to attend our evening meeting; so strong an impression was made that he said he would not fail to be present in future. From that time we date a change in his character. He
began to read the Scriptures and discontinued his visits to the
tavern. We had frequent conversations, in which he admitted
his unhappy state of open rebellion against God. At this crisis
he was obliged to leave us to work a few weeks elsewhere, and
at parting, promised he would lead such a miserable life no longer.
But unable to resist temptation, he yielded again to his propensi-
ties. A few weeks afterward he had a fall which broke his arm.
He was at once convinced that the Lord, who was still watching
over him, had visited him for his backsliding, and he resolved that
he would serve Him with sincerity. He was very anxious to go to
Grand Ligne to be near us during his recovery. From that time he
was constantly engaged in reading the Scriptures and attending
meetings. Completely convinced of his polluted state and entire
depravity before God, and filled with horror, he cried to the Lord
to enlighten his soul and grant him grace. For several weeks
he was in the deepest anguish, but at length was enabled, by faith,
to trust in a crucified Saviour, and found by experience that with
him was plenteous redemption even for the chief of sinners. By
faith he was relieved from the heavy chains of sin, and the de-
grading bondage to which he had been reduced. When his
former companions in sin perceived the change, they tried every
means to induce him to return. Naturally of a mild and gentle
disposition, these lovely traits, sanctified by the grace of God,
render his life very happy. In childlike simplicity he has a peace-
ful enjoyment of all the privileges which Christ has purchased,
and desires to be devoted to the glory of his God and Saviour
alone. Before his conversion he lived a wandering life without
any fixed home, but he has now purchased a piece of land and
settled at Grand Ligne, desiring to establish his residence where
God has blessed his soul, and become a member of the church in
which he obtained spiritual life. He was thirty-five years of age
when he partook of the Lord's Supper for the first time, and join-
ed the little flock that the Saviour has collected here. I have
now given you an account of the individuals who have been added
to our church. There are several other Canadians who have
abandoned the Romish church and appear to us very near to the
kingdom of heaven. We hope soon to be able to inform you
that they have entered into the ark of safety.
Two workmen in the new building have learned to prize that word in which they had formerly no interest. Speaking of the new building, I believe I have already remarked, that its construction has contributed to establish the work of the Lord in this country. All summer the Bible was read a great deal by our brethren, who collected to hear it at their leisure moments. This gave frequent opportunity for conversation on the subject of religion. If the Lord please we shall yet see the accomplishment of the promise, that his word shall not return unto him void. Many fears and prejudices have been removed by this building. The enemies of the gospel constantly asserted that we were mere strangers, going to establish ourselves a short time in the country, and would soon be persecuted away, or leave of our own accord, and all who had followed us would then be obliged to return in disgrace to the church they had deserted. These and similar remarks are no longer heard. The new building is a pledge that we are determined to persevere in the work which the Lord has permitted us to begin. How important it is that this building should be completed without delay; not only on account of the mission family, which suffers a good deal in the small house they are now allowed to occupy, and which they will soon be obliged to give up, but especially so for the accomplishment of our respective duties. We are constantly embarrassed in whatever we have to do—and in this way many things must either be left undone or performed imperfectly. Though no outbuildings have yet commenced we shall make an effort to get into the house by the end of May; and if it please the Lord he will provide the means of paying the workmen, who must be employed to get it ready by that time. We anticipate that the opening of our new place of worship will attract many from curiosity, and if it be the Lord's will, we design to hold meetings several days in succession for this purpose. We wish very much to have Mr. Kirk with us. His first visit makes us desire another longer one, not only for ourselves but for those who have heard him spoken of, and would like to hear an American preacher. May God bring him to us, and bless his preaching for the awakening of a great many souls that still slumber around us.

When we get into the new building, we shall take several
children into the family, who are excluded at present for want of room. We have now two girls that we have already spoken of, and little Joseph, of whom Madame Feller has given you an account, in a letter addressed to the scholars belonging to the Sunday school under the superintendence of Mr. Charles Scudder, in Boston, of which the following is a translation.

GRAND LIGNE, March 21, 1840.

To the children of the Sunday school under the superintendence of Mr. Charles Scudder, Boston.

My Dear Children,—Notwithstanding we have so little correspondence, I retain a very pleasant remembrance of you. It is because I have not forgotten all the interest you have taken in the poor children of Canada that I write you this letter, to interest you in behalf of a poor little orphan that the good Lord has sent me. I will give you his history. He is nine or ten years old, and has no name but Joseph. The only recollection he has of his parents is, that his father died on the road, (of the cholera, he believes,) and his mother, who had other children, gave him to a family, who gave him away to another family, in pretty good circumstances, where he lived several years. He was treated there very badly, suffering constantly under their cuffs and blows. He never tasted the delight that the heart of a child enjoys in the love and tenderness of its father and mother. He was not only beaten very often, but several times his master turned him out of doors; and this poor child, who had no other asylum, and called this man his father, begged him to take him back again. At the end of last autumn, the poor little orphan was finally driven from the house, and told to go somewhere else to get his living. He left, and wandered about, asking if any one wanted a little boy; but he found everywhere cold and impenetrable hearts. The weather began to be very severe, and our little wanderer's head and feet were bare, the miserable rags that covered his body were no protection from the cold. After passing three days in this way, he came to the door of the house next to ours, where a family lives that fears the Lord. Here he repeated his demand, "Are you in want of a little boy?" They had compassion on him, and told him to stay till the next day.
They came and told us the situation of the child; and as soon as I saw him, it appeared to me that the Lord had sent him to us, and I brought him to our house. Poor boy! he had been so badly treated, so wretched. How surprised he was to find himself an object of compassion, and to receive marks of affection for the first time in his life! for he had no recollection of his father and mother. A few days after he came to us, he was taken very sick with the small-pox, so that it seemed as if God had only sent him to us to die. His sickness was long and severe; but thanks to the Lord, he has quite recovered from it; but all winter his health has been very delicate, in consequence, I suppose, of the privations he endured. I am in hopes that his new situation will be blessed to the health of his body. I am sure, my dear children, you are interested in this account of my little Joseph, and want to know if he is intelligent, and how he behaves at the mission house at Grand Ligne. I will tell you. He is very intelligent. The first day he heard us pray, he said the people he lived with did not pray in that way, or teach him to do so. After a few weeks he left off the vain repetitions of the Catholic church, and prayed aloud and from the heart, according to his necessities. From the first he has been particularly attentive to the Bible lesson that is given every day at school, and he understands clearly the doctrines of the gospel. If God pleases, his heart will soon feel their powerful efficacy. He did not know a letter when he came; now he can read quite fluently; he is learning to write and cipher too. You would expect a child brought up so badly as Joseph to have a good many faults. Among the worst were obstinacy and anger; besides, he used to lie, disobey, swear, and quarrel. He had been taught nothing better where he had been living; he saw nothing else; blows were all the lessons he received. Blessed be God, a great change has been wrought in him already, and he often fills our hearts with joy. When he happens to commit a fault, (he is still fickle,) he confesses it, humbles himself, and prays God for pardon. I am sure your hearts would be touched to hear the prayers of this dear little boy, who was a mere heathen a few months ago; now humbling himself before God for his sins, he implores the influences of the Holy Spirit, a new heart, and grace to become a Christian. He
often asks the pious children and other persons in the house to pray with him. He is affectionate, grateful for any kindness shown him, and delighted with our love to him. He says, "I am not an orphan now." And when the children tell him, "You don't know who you are, you hav'nt any name but Joseph," he answers, "Yes, I have, now I have got a mamma, my name is Joseph Feller."

I could write a good many more things about my little Joseph that would please you, but I will save them for another letter. Let me close this by asking you, my dear children, if you will help me bring him up? He is not the only child that God has given me. He has made me the mother of several others, who were in a wretched state like him, and were in want of a mother. I know that the friends of the Lord can provide for the support of my numerous family, but I will tell you that my eyes and heart are particularly directed towards you for my little Joseph. I think you, my dear children, crowned with so many favours, rejoicing in so many privileges, will be pleased to contribute to the education of a poor little Canadian orphan. But while I say so, my young friends, understand I don't wish to impose a tax on you. I make my request in the name of the Lord, and you will reply according as the Lord shall incline your hearts. I commend you to God, my dear friends, beseeching him to give you grace to profit by all the instructions you receive, and that you all, like the child Jesus, may grow in wisdom, stature and grace, in the eyes of God and man. Though I don't know your names and faces, my love extends to you all in Jesus Christ.

Your friend, H. Feller.

This dear child continues to give us much encouragement and hope. His mind expands, he reads very well in the Testament, and begins to comprehend its instructions.

I will now speak of our schools. Brother Cellier (who came out last September from Switzerland) opened his in the beginning of November. For several days he was alone, the curate having proclaimed from the pulpit that those who sent
their children should not be permitted to celebrate the Easter festival.

This threat excited some fears; no one dared to be the first to brave him. At length the most courageous sent three of his children, who were the only ones for several days. The number, however, gradually increased to twenty-three. When the curate, with his train, made his customary new-year’s visit to his parishioners, some parents who sent their children to the interdicted school, asked him to go and see the master, and judge if he was competent to instruct their children. He said he would do no such thing, but at length went with them. He treated brother C. with politeness, and approved of what he taught excepting the religion, which he considered not at all his business. He was exceedingly trifling on the subject, which he treated more as a jester than a priest. He knew that brother Cellier would not teach the children the Catechism, yet he urged him to do it, saying at the same time, “I now extend to you the hand of a friend, but if you instruct them in the Catechism, I will give you the hand of a brother.” Notwithstanding their difference of opinion, he took leave, saying to the parents they might continue to send their children to the school, that he had nothing to say against the teacher; on the contrary, he found him very learned and competent. After this it will be very difficult to retract and again interdict the school, particularly now that brother Cellier has won in a great degree the affections of the children, and the esteem and confidence of the parents. As the spring advances the number of scholars will increase. During the winter he has also had an evening school for adults, and from six to twelve persons have attended. Though he does not yet observe any special results from the daily religious instructions imparted, he has good reason to hope there will be some fruit.

Madame Feller’s school continues to be blessed. She cannot rely entirely on the two assistants who came out to her aid, as the health of one of them is such as to prevent her very often from attending to her duties. Several of the children give us great encouragement. We have indulged the hope for some time that two of the little girls have heartily accepted the Saviour.

The extreme poverty of their parents prevents many from at-
tending school; they are completely destitute of clothing. We aid according to our ability in all cases where we think it will not encourage neglect or idleness; but we are far from being able to relieve even the most pressing wants.

We have been grieved by the absence of several of our best scholars all winter, merely from the want of suitable clothes. Brother Cellier has had some bare-footed all winter, or with nothing but a miserable jacket or pair of pantaloons.

I have given you, my dear brother, a rapid, and of course imperfect sketch of the various blessings which the Lord has showered upon Grand Ligne. His work will not remain stationary; no, the influence of Popery decreases every day, and we ardently hope that it will be replaced by the glorious gospel of Jesus Christ our Lord. There is a secret mistrust lurking in every heart which manifests itself by a willingness to hear the gospel. They all think on the subject, converse with one another, and openly confess that they see abuses, errors, and positive lies in their own religion.

An incident that occurred last February appears to me worthy of remark. One of the greatest devices of the priests to prevent the Canadians from listening to us, is a constant assertion that our Bibles are mutilated and false; and this imposition extends much farther than their direct influence. A Canadian, a very intelligent man, who had often conversed with us about the Scriptures, and generally disputed with a good deal of warmth whatever we advanced, because, as he said, he was not sure that our Scriptures were like those of the Romish church; having learned that an old man who lived several leagues from us had been for forty years in possession of a New Testament that was approved by the priests, he went in search of it, with the hope of being able to confound us. He appointed the next evening after his return to meet us at the house of one of his friends with our New Testament, for the purpose of comparing it with the one he had brought. He gave notice of the meeting, and a long time before the hour appointed there were fifty people or more collected to hear the two Testaments read. We read a long time alternately, first in one, then in the other, explaining and unfolding the design of the Lord, and the conclusion that every one came to
was, that our gospels were the same as the priests, and that we
had told the truth. The poor Canadian who had hoped to close
our lips with his hook was filled with shame and confusion to find
himself silenced by ours. So large a collection of persons, entire
strangers to the love of Christ, coming together with the sole ob­
ject of learning what the truth is, shows very plainly the state of
the people, and what effect the word of God is producing among
them. A Canadian who was present, and who has since listened
more attentively to the gospel, assured us that from that time he
did not believe there was a single family in Grand Ligne that
was sincere in its profession of Popery. All entertain more or
less doubt concerning the instructions of their priests.

It is not at Grand Ligne alone that the influence of the priests
is decreasing, it is generally throughout the country. Ever since
the late troubles the Canadians have had no fear of speaking
openly about the errors and abuses of their religion; of the cu­
pidity, hypocrisy, and antichristian conduct of the clergy, which
before they only dared to mention in whispers. But there is too
much reason to fear that this people will fall into infidelity after
rejecting the disgusting errors of Popery, unless the glorious
gospel of Christ is speedily proclaimed to them. May God, in
his infinite mercy, send forth many messengers of glad tidings,
that a great light may arise upon this poor people, seated in the
region of the shadow of death.

All the priests in the neighbourhood employ their thunders
against us and our hearers. They have been announcing for some
time their intention of uttering a sweeping excommunication
against all who have forsaken their holy mother, the Romish
church, and of transforming them into mad wolves and long­
tailed beasts, which formerly was enough to strike terror in the
heart of any Canadian. A few days after a report was in circula­
tion that all our men were transfigured in this style, and the most
stupid, as well as the knavish, repeated the story even after they
had seen them in human shape.

These absurdities, which are now hardly believed by old wo­
men, aid the progress of the gospel more than the priests are
willing to believe. Wretched men! they are exhausting all their
efforts to prevent the spread of the kingdom of Christ; they have
reason to be afraid of the light. But they can never succeed. The truth, the word of the Lord, sharper than a two-edged sword, will make the monstrous and rotten edifice that Rome has constructed, tremble to its base. The triumph of the gospel in Grand Ligne is a settled question even in the eyes of the most careless, who say, "It is the right way, and we ought to walk in it."

To despatch my letter this week, I shall be obliged to stop here, commending all our concerns to your prayers. We have great need of the aid afforded by the love and prayers of our Christian brethren, for we are very weak and helpless. Be pleased, my dear sir, to remember us at the throne of grace, and we will beseech the Lord to reward you for all your kindness to us, by bestowing upon you his grace, mercy, and peace.

Your very affectionate and grateful brother,

LOUIS ROUSSY.

Since the reading of their Report at the annual meeting, the Executive Committee have received the following interesting communication from

THE EVANGELICAL SOCIETY OF GENEVA.

Oratoire, April 14, 1840.

To the members of the Executive Committee of the Foreign Evangelical Society of the United States.

Honoured Sirs and Dear Brethren in Jesus Christ our Lord,—

An important communication, which filled our hearts with joy and gratitude, has been transmitted from you to our Committee, by Rev. Mr. Baird.

Our first act, on receiving this communication, was, of course, to look to our Heavenly Father, and offer him our fervent thanks; and then to turn to these our new brethren, who, from beyond the ocean, offer us so generous a competition in benevolence, and who extend to us a hand of cordial co-operation. We hasten to accept it; we seize it with love and gratitude; and we rejoice at
the thought that this mutual union which they propose, and of which they have already given us so liberal a pledge, will establish henceforward, between our two Societies, permanent and increasingly intimate relations; and which, by the Divine blessing, may tend to the advancement of the kingdom of Christ.

We desire to express to you the strong impression made on us by the proof of your fraternal confidence, in committing to our hands a considerable sum, without imposing on us any conditions or directions. We shall earnestly endeavour to justify this confidence, by God's help; but at the same time, we shall consider ourselves bound to give you a detailed account of our operations, keeping our labours continually in your view, and making you acquainted with our failures and our success; that you may follow us step by step, and restore and rectify us as we may need.

You are probably not ignorant, gentlemen, and honoured brethren, of the serious circumstances connected with the formation of our Society, ten years since. The principles on which it is based, the objects at which it aims, and the means of their accomplishment, are not unknown by you. You need not then a repetition of them, but rather an exposition of our actual state.

The four principal branches of our work are,—the Theological School; the Bible, Tract and Religious Book circulation; the Evangelization; the chapel in Geneva. Each of these departments is directed by a special committee, superintended by a central committee, which directs the whole work.

The funds sent to us from abroad, and not designated by the donors to any particular department, are divided among the three first, either in equal portions, or according to the existing relative necessities of each. The last department being exclusively local, is supported by funds raised in the churches of our city. We would say but a few words to you concerning this branch; and you cannot hear, we trust, but with joy, that the preaching, full of life, unction, and fidelity, which we hear regularly four times a week in the Oratory which we have built, has seemed powerfully to revive and establish those hearts among us which have already been led to the truth; and has succeeded, also, by the grace of our God, to detach, from time to time, some souls from the com.
pact mass of this population, who have suffered themselves to be turned away from the gospel path by the very men whose duty it was to lead them in it. The evil is profoundly inveterate, blindness general, and the obstacles seem insurmountable; and the advance too appears slow to our impatient hearts; but the experience of the few years past permits us to hope that God is doing his work among us, and that Geneva will yet one day be blessed for its fathers' sakes.

One of the principal ends of the erection of our chapel, has also been to furnish to our students destined to the gospel ministry, a model and an opportunity of engaging in the exercise of their ministerial gifts. This brings us to speak of our beloved Theological School.

After having had to contend with difficulties more than once renewed, our school, supported by the Rock of Ages, has stood, rather established than shaken by these conflicts; and we have now the joy of seeing a constantly increasing number of young Christians, from Holland, Belgium, Germany, France, the Swiss Cantons, the valleys of Vaudois and Italy, coming to pursue with assiduity, application and devotedness, the solid and truly evangelical instructions afforded them. The regularity of their life, the simplicity of their faith, their zeal for knowledge, their disinterestedness, form a striking contrast with the spirit manifested in most other Theological Seminaries, where the conduct of the students, on the contrary, is frequently an occasion of scandal.

One serious circumstance, which should secure to our school the attention and interest of the faithful disciples of the holy doctrines of the gospel, such as it was professed in the early days of the Reformation, and such as the Spirit of God reveals it to us, is, to see, in almost all the schools of the continent, this truth rejected entirely, or at least obscured by a sad mixture of errors and falsehoods.

An immoveable fidelity to the Holy Word of God, our Sun and our Shield, is that which makes our strength, and by God's help, we will not depart from it; that is also our first claim to the interest and confidence of Christians, and in this respect we believe that we merit it.

We have already received, in this respect, very encouraging
testimonies, and it is not without true satisfaction, that we have learnt that many of our young people, after having left, had been preserved, by the solid foundations of instruction which they had received from among us, from the sad contagion of errors, so much more dangerous as they are professed by men eminent for their science and often distinguished for their piety. The German Universities, remarkable in so many respects, present on this point such dangerous rocks to young Theologians.

Thus there are found in presence of each other, and in the same city, two theological schools, which present the most entire disparity; that of our Society, and that which was formerly founded by Calvin, now exclusively taught by Arian, Socinian and Rationalist professors.

The expenses of this institution are already considerable, and must, we trust, still increase. They are principally composed of the salaries of the professors of the higher school, and of the masters of the lower school, and of the expenses of pupils for the most part deprived of other means of support.

Some American Christians proposed some years ago, to support the expense of a certain number of these young men. This plan has not yet been executed.

We believe that you have been minutely informed concerning the work of our colportage, by our friends who direct it; we therefore have no occasion to speak of it. Yet we would remark, that we consider this work is one of those which gives the most life to our Society, which gives us the strongest hopes, and which is actually the most directly adapted to the necessities everywhere presenting themselves. In the campaign just closed, particularly, our workmen, more numerous than formerly, have made us rejoice, less perhaps by the abundance of their sales, than in confirming to us the wants which the people everywhere are feeling of hearing this gospel of Jesus, which is the power of God for salvation to those who believe.

It is admirable to see souls thirsting for the truth, without knowing it, and who receive it with avidity as soon as it is presented. Never have we been able to say with more confidence that the harvest is ripe, and the crop all ready.

The labours of our colporteurs, and the Bibles which they scat-
ter on their way, which, in opening the doors of the hearts, and in awakening in them the desire of being still further instructed, furnish to our department the field of its labour. We desire to unite these new Christians, to furnish them a nourishment, which cherishes their new-born faith, in procuring them the means of consolidating the work already begun.

Providential circumstances have very recently led us to modify the system we had adopted. We ought to have seen that we had given to our movement a fixedness and a permanence which we could not sustain. We cannot believe ourselves called to furnish indefinitely each one of the stations to which we send preachers, pastors, schools, instructers, &c., even if we had the means; for it would be unwise for the spiritual interests of these young Christians, who ought to have in view to seek for themselves a provision for their own religious wants, and who cannot expect permanently to subsist upon a distant society. It is not only one portion of the 84 departments which ought to occupy our attention, but entire France, which, according to the Divine word, must be covered by the gospel, as the ocean, which separates us, is covered with the waters of the sea. We ought then to give to our labourers an impulse more free and more extended; and our task shall henceforth be to meet the first necessities of the stations, which call for our aid, in order to enable them to sustain themselves.

Already many pastors placed by us at the head of the churches which we have founded in the department Saone and Loire, have seen the propriety of this principle, and have expressed to us the desire of being emancipated from a guardianship which was a mutual burden to us.

After having been exposed a few months since, to an alarming state of financial distress, which threw us into great anxiety and discouragement, we have been greatly relieved by a striking manifestation of the faithfulness and protection of our God. He has given us evident manifestations that our work is his work. Not the least joyful of these testimonies of his goodness, nor the least calculated to encourage us, is that which came to us from you, very dear brethren, and the thought which he has placed in your heart, of associating yourselves with our labours, and of
being workers with us in the field which he has given us to cultivate.

It is then with lively interest that we have noticed the resolutions which you sent us. We fall in with them most cordially, and once more we bless the Lord for having raised us up new friends at the very moment in which the extension of our work, and the growing wants which it created, rendered the assistance most opportune and indispensable.

We should be happy to see in the midst of our annual meeting on the 18th of June, some member of your committee. If that be impossible, we would at least request you to unite with us in asking the blessing of the Lord our God upon us on that occasion.

We pray you, gentlemen, and honoured brethren, to accept the sincere and respectful expression of our devotion and of our cordial affection in Christ our Saviour.

On behalf of the General Committee of the Evangelical Society,

CHARLES GAUTIER, President.

To this we add two interesting letters from Rev. Mr. Cordes, pastor of the church at Lyons.

Dear Brother Kirk,—

Having at length seen our good friend and brother, Baird, whose expected and long promised visit had prevented my writing to you before, I am anxious to remind you of the cause at Lyons. Not that I accuse or suspect you of forgetfulness—what you have seen and felt among us, aye, and done too, stifles every such thought—but because it is at once my duty and privilege to be the organ of reporting to you the things which concern the advancement of our great and good Master's kingdom in this be-nighted city and neighbourhood. We have had to encounter, since the period you were present here, fresh difficulties, and of a threatening character. A few new families having been attracted by the gospel in one of our most populous suburbs, a considerable distance from the chapel in the city, a little meeting was arranged in their own parish, and grew within a week or two
beyond the limits (20) sanctioned by law for any non-registered meeting. I therefore gave notice of the existence of the meeting to the proper authorities, and a very few days afterwards was served with an invitation to appear before the Prefect, who, on my waiting upon him, expressed himself in a way which evidently proved that prejudicial reports had been made to him on the subject of the meeting in question, the merits of which he was desirous of ascertaining, and wished me in the mean time to suspend the assembly. A fortnight elapsed before the magistrate's answer was received, and you may imagine what were our feelings, our anxieties, our strivings with God on this emergency. It was one of those momentous periods when the believer, tormented by fear and distress of mind, at once painfully and happily acquires an accession to his faith and his confidence in him who is the Lord that reigneth, and will cause all things to work together for good to them that love him. Having therefore afforded to the authorities on earth all the information, and explanation, and assurance of peaceable and Christian conduct both towards rulers and equals, which it was my duty to offer, I was enabled to leave and commit the case to him without whose knowledge and sovereignty not a sparrow falls to the ground, and to wait upon the Prefect in peace. The magistrate received me, and listened to the further remarks elicited by a fresh conversation on the subject, with kindness; and although he refused to give any authorization for the meeting in question, yet he at the same time pronounced no interdict neither, but declined interfering, and thus left the affair to take it own course. In consequence of this decision, I had the great satisfaction to re-open the assembly the very next day, being the Lord's day, and to announce the glad tidings of salvation with a thankful heart to upwards of seventy persons who listened attentively and peaceably to the message of the Lord. The meeting now, through mercy, continues twice a week, and has already increased to the number of 110, six of whom, heads of families, have come forward as candidates for the communion, heedless of the threats and the calumnies of the priests and the parish in general, among whom the most absurd calumnies are circulating, such as the new converts receiving money, which is the usual story invented by the Papists here, in
order to account for the conversion of those who quit their ranks. Indeed the other day a person called at my house for the express purpose of expressing his readiness of changing his religion if I would give him three francs. The above named religious movement, as connected with what we are at the same time witnessing at Lyons itself, is of the most gratifying character, and fills our hearts with joy and gratitude. It scarcely dates more than two months back, and within the same period the number of fresh members added to the church amounts to twenty, besides twelve new candidates. You will, I am very sure, praise God with us, for these tokens of his signal favour to his poor at Lyons, a title by which the followers of the Lamb were anathematized, together with Peter Waldo our illustrious townsman, nearly seven hundred years ago, and which, as to the great majority, it has been the Lord's pleasure they should practically sustain down to the present day. The total number of resident members admitted since the formation of the church in 1832, is upwards of 350. The Lord be for ever praised! Such is the dismay of the Popish party at the prospect of our opening a larger place of worship, that the Priest of the parish in which the premises are situated, is commonly reported to have instituted what is termed "a Retreat," viz., an extra communion service, for the purpose of procuring the Divine interposition against the introduction and spread of heresy in the parish! Such proceedings remind us painfully of Acts 1: 38, 39. A new Archbishop has just been appointed to the See of Lyons, in the room of Cardinal Fesch, deceased; a change which is certainly not calculated to facilitate the progress of the gospel, and calls for prayer that the great work may not be hindered. A new R. C. Fraternity has already been formed for the purpose of visiting the people, warning them against heresy, inviting to return to the church such as have embraced the gospel, and employing both promises and threats. One of the hearers at the new meeting mentioned in the former part of this letter, was visited a fortnight ago, and most strenuously urged to throw himself again into the arms of that charitable mother the church, who was yet willing to receive him, and a significant intimation was given, that he might, if he chose, have the sum of three thousand francs! He nobly and indignantly rejected the proposal: he de-
clares he is willing to lay down his life rather than deny the truth. He is a man in very humble circumstances, and earns his bread in a dock-yard by the sweat of his brow; but his zeal for the gospel amongst hundreds of fellow labourers on the river side has caused him to be looked upon as a formidable enemy by the Papists. He has already been the means of turning some of his former companions in blasphemy to a new way of living; and induced a greater number still to attend the preaching of the gospel. Another of our poor friends being out of work, and in great distress, was visited on behalf of the same party and for the same purpose; he was assured if he would leave the Evangelical Chapel and turn Roman Catholic, an influential friend would make very powerful interest to secure for him the then vacant appointment of Suisse (Beadle) at one of the principal churches in the city, worth with its emoluments about 3000 francs a year, and the man refused it without the least hesitation, and with the most cordial concurrence of his wife, although she is a great sufferer from a rheumatic complaint, which operates almost constantly as a hinderance to her helping to gain their bread by washing and ironing. Among the 42 fresh resident members admitted at the Lord’s table last year, three-fourths were Roman Catholics, one a priest, who, after having been curé in a country parish for eight years, has now renounced all for Christ, and is endeavouring by visiting families in the town and neighbourhood, to rescue others from the danger of that perdition from which he has been so mercifully saved himself. He has been endeavouring with the remains of his former earnings to maintain himself as a student at arithmetic, geography, grammar, and other rudiments of learning, of which he was most lamentably ignorant. His parents are loading him with dreadful imprecations, and his father, whom he went 100 miles to see, did not offer him a cup of cold water to drink; whilst the priest of the parish declared, that if he were to meet the apostate on the road, he would "blow his brains out!" A young Israelite too, "become obedient to the faith," has been cruelly persecuted by his parents, and was indeed one day tempted to renounce his Christian profession, but not being willing to form a resolution without taking counsel, the words which were addressed to him on the occasion were made a blessing to-
him, and he is now a steady and edifying Christian—nay, what fills our hearts with exceeding great joy is, that the youth's mother, formerly his bitterest persecutor, is at present manifesting some symptoms of a hopeful change. Should this be realized, what a blessed fulfilment would it be of the last verse of the last chapter of the last of the Old Testament prophets!—Besides these, we have witnessed most joyful conversions among the military. What a delightful spectacle is that of beholding a hero of war formed into a herald of peace! You will easily perceive how deeply the increasing necessity of a new place of worship is felt in these circumstances. Could American Christians raise 20 or 25,000 of the 40,000 francs, yet needed to complete the work for which we have raised nearly 60,000 in Europe by private gifts? for we have no aid from government nor from any society, or public fund whatever. Nearly 45,000 francs have been expended already in brick and mortar,* purchase tax and notary bills, &c., and it would be an immense blessing if the architectural distribution of the premises into a chapel and school-rooms could be begun in spring, and accomplished by autumn, which we certainly cannot expect, if left to the resources, which are exhausted by the aforementioned collection. May the present state of the case, so near completion, and so far from it if aid cannot be obtained, meet a favourable consideration from our Trans-Atlantic brethren.—And may they glorify God, and enable us to glorify him.

Believe me, my dear brother, most affectionately and gratefully,

Yours in Christ,

C. A. CORDES.

P. S. Our schoolmaster, last Sunday, went to V——, where you have preached.—The meeting was attended by only fifteen or eighteen persons, but very many more would probably be gained in that ancient town, (whose streets, like those of Lyons, have drunk the blood of martyrs, in the second century,) if we could extend our means of usefulness, which we trust the help of the new ——— formed at Geneva will, with the Divine blessing, enable us to do.

* That is, part of the purchase money of the premises you have seen.
My dear Brother in the Lord,—

I wrote you last month, and trust you have received my letter. We are anxiously awaiting the result of your labours and pleadings for us. Spring is approaching fast; and midsummer, you know, was the period at which we were expecting to enter upon the masonry work. We still trust we may be enabled to do so, but we expect help for this very purpose; because, after spending about 45,000 francs in first term of purchase money and preliminary charges, we have a nearly empty treasury-chest to look at. In the mean time God is carrying forward his greater work, in building up the spiritual temple, in the midst of this great city and in the surrounding neighbourhood. Within three months we have had thirty-five new candidates and twenty-five new communicants with the church. The meeting at V—continues so prosperously as that, last Lord's day evening, I had the privilege of preaching the glad tidings of salvation to a most attentive audience of about one hundred Roman Catholics; and on Tuesday evening, about seventy assembled again to listen to the heavenly message. Yesterday (Wednesday) I had to commit to the grave the mortal remains of one of the dear children of a new-born Christian in the same parish, and was enabled to improve the opportunity to about fifty auditors young and old who assembled around the tomb. A most remarkable incident connected with this interment was that a Roman Catholic funeral procession entered the burying ground whilst I was speaking; and although the spot allotted to the dust of Protestants in that domain of the dead is only a very small portion of ground in a remote corner, and in part concealed by a wall, yet numbers of persons, induced probably by curiosity, came over from the grave in the centre to that in the corner, and exchanged the sight of the crucifix for a sermon on the cross. The progress of the gospel at V—is such that the room hired in the poor carpenter's dwelling is already too small, and we are now adding an adjoining one to it, by taking down the partition wall. Glory to God! At V,—a township in the neighbourhood, we have preaching, in consequence of an urgent call uttered by a number of persons, who have received the word of God from the hands of colporteurs.
recently. Forty were last Lord's day assembled in a room allotted for that purpose, whilst at B——— and at B———, where the New Testament has been distributed lately, the strongest desire for preaching is expressed. In the last named village resides the mother of a newly converted female, (herself the mother of a family,) respecting whom I believe I mentioned something in my last letter. The young Christian has received a fresh letter from her mother confirming the former one, in which she was disowned as a *motherless monster*, and adding new reproaches to the previous imprecations. The poor woman is accused of having sold herself for money like a beast in the market, and exhorted to return to the bosom of the mother church, or else to flee as far from her native home as possible. Notwithstanding the fresh dagger plunged into the poor young woman's bosom, (for she loves her mother most tenderly,) she is not shaken, but regards the inheritance of Christ and the blessing of her heavenly Father as her better portion. She is most mercifully upheld, although not yet four months in the pure Christian faith! Indeed, in this country Christian progress has generally been marked by Roman Catholic persecution; formerly public and sanguinary, now domestic and refined. Last Sunday but one, after service, but before I had left the vestry room, the door of the latter was suddenly burst open, and a young man rushed in, requesting, in hurried accents, permission to pass out that way, as some of his friends were at the other door, waiting with an intention to beat him. Another young person (a female) has been forced from her home, because she attended divine service at the chapel and read the New Testament. At the hospital our sick are tormented until death by the *nuns* (sœurs) appointed to act as nurses to them. A few weeks since a young woman was anointed with the extreme unction against her will, as she herself related to a friend the following morning in presence of the nuns a few hours before her death, in consequence of which, notwithstanding the awfully sacred character of such a moment, she was insulted!! Our schools are prospering. Most of the Israelites who had left for the new Jews' school, lately established, have come back again. At the girls' school a Roman Catholic priest called lately with two ladies collecting for the poor. On learning that the school was evan-
gelical, the priest began to question the children. "I hope you say your prayers, my dear children." "We love to pray," was the reply by a little girl ten years old. "And do you frequently pray to the Holy Virgin?" "Never, sir." "But why not pray to the Holy Virgin?" "Scripture teaches us that we must pray to God only, and not to his creatures that have no power." "What! the Holy Virgin no power, and yet she is the mother of God!" "We learn from the Bible, the blessed Virgin Mary was the mother of our Lord Jesus Christ in his human nature, (according to the flesh,) but God can have no mother, he is the Creator of all." These simple and scriptural replies so baffled the priest that he left the room without bidding farewell to any one.

We have had the pleasure of seeing the Rev. Mr. Taylor from Montreal, and of learning from him that your labours are continuing to be crowned with success. May they unceasingly prosper! You will be distressed to hear how very poorly our dear brother Baird continues in Paris. This is a severe trial both for the man, for the family, and for the church. May Christians remember this excellent servant of God in prayer! I conclude as I began, begging for help in behalf of Lyons. Make known the cause, make known the wants everywhere, in the pulpit and out of it. The cause was never more prosperous, the wants were never more pressing, than at this period. Help here will bear good interest.

I am, and remain, my dear brother, yours most affectionately in Christ.

C. A. CORDES.
Dr. The **FOREIGN EVANGELICAL SOCIETY**,

*(From May 30, 1839, to May 12, 1840.)*

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>To paid for printing Report</td>
<td>$169.91</td>
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<tr>
<td>&quot; &quot; Discount on Southern money, book postages, &amp;c. &amp;c.</td>
<td>257.75</td>
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<tr>
<td>&quot; &quot; Salaries of Agents, viz:</td>
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<tr>
<td>Rev. E. N. Kirk, three qrs.</td>
<td>$1125.00</td>
</tr>
<tr>
<td>Travelling expenses</td>
<td>186.25</td>
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<tr>
<td>Rev. Robert Baird</td>
<td>1511.71</td>
</tr>
<tr>
<td>Travelling expenses to Paris</td>
<td>563.00</td>
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<tr>
<td>&quot; &quot; to Holland</td>
<td>150.00</td>
</tr>
<tr>
<td>&quot; &quot; in America</td>
<td>230.00</td>
</tr>
<tr>
<td>Rev. J. W. Chickering</td>
<td>60.00</td>
</tr>
<tr>
<td>Travelling expenses to Canada Mission</td>
<td>73.62</td>
</tr>
<tr>
<td>&quot; &quot; Repairing and replacing furniture at Paris</td>
<td>210.00</td>
</tr>
<tr>
<td>&quot; &quot; Balance of H. Edwards &amp; Co.'s ac't.</td>
<td>290.00</td>
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<td>&quot; &quot; Evangelical Missionary Society, Paris</td>
<td>2000.00</td>
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<tr>
<td>&quot; &quot; &quot; &quot; Geneva</td>
<td>1000.00</td>
</tr>
<tr>
<td>&quot; &quot; Society of Associated Churches, Switzerland</td>
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<tr>
<td>&quot; &quot; Chapel at Paris</td>
<td>250.00</td>
</tr>
<tr>
<td>&quot; &quot; Printing &quot;Address to Mothers&quot;</td>
<td>50.00</td>
</tr>
<tr>
<td>&quot; &quot; Various Societies in France, by Mr. Baird</td>
<td>50.00</td>
</tr>
<tr>
<td>&quot; &quot; M. Mourton, in Lyons</td>
<td>150.00</td>
</tr>
<tr>
<td>&quot; &quot; Mission in Grande Ligne, Canada</td>
<td>750.00</td>
</tr>
<tr>
<td>Balance to new account</td>
<td>632.50</td>
</tr>
</tbody>
</table>

**Total**: $10,210.14

Examined, GURDON BUCK, Jr.
in account with their Treasurer, DRACE MILLS.

(From May 30, 1839, to May 12, 1840.)

By balance from last year, as rec'd from the Treasurer of the Association, per Mr. Baird's statement ........................................... $153 77

New-York City.—Brick Church, Gentlemen, $565; Ladies, to support a col-

lporer, 153 ........................................................................ 715 00

Providenoe, R. I.—A Lady .................................................. 10 00

Portland, Me.—Collected by Mr. Chickering .................................................. 50 00

New-York City.—Collegiate Reformed Church—Gentlemen, $165; Ladies,

296; Market-street, 71 23 ................................................................ 522 23

Newark, N. J.—Rev. Mr. Hoover's Church .......................................................... 49 17

Lenox, Mass.—Mr. Hotchkies's Academy ............................................................. 30 00

Wheating.—Dr. Weed's Church ........................................................................... 40 00

Newburyport.—Dr. Stetin's Church, $70; Rev. Mr. Campbell's Church, 29 37; Rev. Mr. March's ditto, 50 .......................................................... 149 37

Boston.—Ladies, Essex-street Church ................................................................ 60 00

Brunswick, Me.—Ladies, at public meeting ......................................................... 61 00

Stam, Mass.—Collections, $35 50, and 150 ............................................................ 188 50

Portland, Maine.—Collections, $49 35; Ladies, Rev. Mr. Condit's Church,

54 81; ditto Mr. Chickering's, 70 ................................................................ 178 16

Springfield, Mass.—Rev. Mr. Clark's Church ...................................................... 23 00

Cabinetville.—Rev. Mr. Clapp's Church ................................................................ 75 00

" Dr. Osgood's ditto, collections, $105 40; Ladies, 75 10 ................................... 180 50

Norwich, Conn.—Collections in Churches ............................................................ 202 00

New-London, Conn.—Thomas W. Williams and others $242; Young La-

dies, Miss North's School 30 ........................................................................... 272 00

New-Haven, Conn.—Young Ladies, at public meeting ........................................ 170 00

Pokeepsie, N. Y.—Reformed Dutch Church, $75; Congregational ditto, 5;

Presbyterian ditto, 102; Scholars of Mr. Bartlett's institution, 31 ................................ 213 00

Hudson, N. Y.—Mr. Waterbury's Church ................................................................ 67 08

Boston, Mass.—Ladies, Park-st. Church, in addition ............................................. 40 00

Belchertown and neighborhood.—Ladies, to trans. "Address to Mothers," .................. 50 00

Berkshire Association.—Pittsfield, $105; Stockbridge, 57; Hinsdale, 12 50 .................. 174 50

Auburn .............................................................................................................. 6 00

New-York City.—Ladies, Reformed Dutch Church, Murray-street ........ 80 00

Philadelphia.—Ladies, Rev. Mr. Bethune's Church ................................................ 105 00

New-York City.—Ladies, by hands of Dr. Spring .............................................. 6 50

Amboy, N. J.—Collection .................................................................................. 169 27

Brooklyn.—Rev. Mr. Spencer's Church ................................................................ 179 50

Worcester, Mass.—Misses E. S. and R. Wald, $100; Daniel Wald, 100; Bequest of Fanny W. Williams, 100 ................................................................. 300 00

Springfield, Mass.—In addition .............................................................................. 7 50

Northampton, Mass.—Collections by Mr. Chickering .............................................. 170 00

Hatfield, Mass. Ditto ............................................................................................. 45 08

Greenfield, Mass. Ditto ......................................................................................... 35 00

Pokeepsie, N. Y.—Mr. Felton .............................................................................. 5 00

Worcester, Mass.—Mrs. E. Salisbury, $50; a friend, and with a French

Bible ..................................................................................................................... 6 00

Rome, N. Y.—By Mr. Chickering ....................................................................... 38 31

Phillipston, Mass.—By Mr. Chickering, 810; a friend, by ditto, 20 .................. 30 00

Burlington, Vt.—A Lady, by Mr. Kirk .................................................................. 5 00

Montpelier, Vt. Ditto .............................................................................................. 41 72

Hanover, N. H. Ditto ditto ................................................................................... 15 50

Claremont, N. H. Ditto ditto ............................................................................... 11 41

Richmond, Va.—Rev. B. B. Bassell ........................................................................ 20 00

Portsmouth, N. H.—Collection in North Church .................................................. 42 33

Baltimore.—Collection in Fifth Presb. Church, by Mr. Kirk ....................... 1,065 25

Springfield, Mass.—Class of Ladies ...................................................................... 25 00

New-Haven, Conn.—By Mrs. Whitney .................................................................. 200 00

Portland, Me.—Third Church .............................................................................. 12 00

Amount carried ...................................................................................................... $6,360 95

APPENDIX. 63
The Foreign Evangelical Society, in account, &c.

(From May 30, 1839, to May 12, 1840.)

<table>
<thead>
<tr>
<th>Amount brought,</th>
<th>Cr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Philadelphia.—</td>
<td>$6,380 95</td>
</tr>
<tr>
<td>First Presbyterian Church, by Mr. Kirk</td>
<td>609 13</td>
</tr>
<tr>
<td>&quot; John A. Brown, $100 ; G. W. Fobes, 20</td>
<td>120 00</td>
</tr>
<tr>
<td>&quot; Third Presbyterian Church, by Mr. Kirk</td>
<td>357 13</td>
</tr>
<tr>
<td>&quot; Fifth do do do do do do</td>
<td>581 26</td>
</tr>
<tr>
<td>&quot; First Congregational do do do do do</td>
<td>554 00</td>
</tr>
<tr>
<td>&quot; Mr. Rood's do do do</td>
<td>79 05</td>
</tr>
<tr>
<td>&quot; Dr. Carroll's Church do do do</td>
<td>100 05</td>
</tr>
<tr>
<td>&quot; A friend, $10 ; R. Neilson, 10 do do</td>
<td>20 00</td>
</tr>
<tr>
<td>&quot; Ladies, for Canada Mission do do</td>
<td>115 00</td>
</tr>
<tr>
<td>&quot; Two friends, $25 50 ; W. T. Donaldson, 50 do do</td>
<td>75 50</td>
</tr>
<tr>
<td>&quot; Collections by Mrs. Howe do do</td>
<td>100 00</td>
</tr>
<tr>
<td>&quot; Mrs. Elizabeth Stott do do</td>
<td>50 00</td>
</tr>
<tr>
<td>&quot; City Temperance Society, given Mr. Kirk, after an Address,</td>
<td>50 00</td>
</tr>
<tr>
<td>Greenfield, Mass.—A friend</td>
<td>5 00</td>
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<tr>
<td>New-York City.—Mercer-street Church, collection, $313 75 ; subscriptions collected, 215</td>
<td>528 75</td>
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<tr>
<td>&quot; Broadway Tabernacle</td>
<td>156 16</td>
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<tr>
<td>&quot; New South Dutch Church</td>
<td>114 06</td>
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<tr>
<td>Hadley, Mass.—Mrs. Charlotte Porter</td>
<td>10 00</td>
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<tr>
<td>Friends</td>
<td>4 00</td>
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</tbody>
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$110,210 04

1840—May 12, By Balance | 632 80

Examined, \{Anson G. Phelps,\} \{Gurdon Buck, Jr.\}
### Receipts and Disbursements on account of the Mission Building at Grande Ligne, Lower Canada.

<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>1839</td>
<td></td>
<td>$16.00</td>
</tr>
<tr>
<td>May 4</td>
<td>Balance</td>
<td>$16.00</td>
</tr>
<tr>
<td>June 1</td>
<td>Remittance from Lau­ssanne, Switzerland</td>
<td>$267.69</td>
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<tr>
<td>Contributions receiv'd from June 12, 1839, to May 6, 1840:— Of C. Buckley, Wethersfield, Conn.</td>
<td>$50</td>
<td></td>
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<tr>
<td>Miss H. M., Ditto</td>
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<td>$5.00</td>
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<tr>
<td>J. N. Cobb</td>
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<tr>
<td>Wm. M. Halsted</td>
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<td>Mrs. Slosson</td>
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<tr>
<td>H. W. Olcott</td>
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<td>$10.00</td>
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<td>Drake Mills</td>
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<td>A. C. Post, M. D.</td>
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<td>Mrs. Varick</td>
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<td>Mrs. E. H. Biatchford</td>
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<td>$6.00</td>
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<tr>
<td>Through Mrs. Buell</td>
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<td>$9.00</td>
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<tr>
<td>Cash</td>
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<td>Mrs. Osmer, Hartford, Conn.</td>
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<td>Rev. G. W. Perkins</td>
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<td>George Douglass, L. I.</td>
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<tr>
<td>Miss Almy Hicks</td>
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<td>$3.00</td>
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<td>Cash—E. H.</td>
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<tr>
<td>F. Dupuy</td>
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<tr>
<td>Mrs. Wm. Walker</td>
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<tr>
<td>E. A. Tatem, John C.</td>
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<td>$3.00</td>
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<td>Mercier $3,— thro' Mrs. Doremus</td>
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<td>$6.00</td>
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<td>Sept. 18. Collections made in New Orleans by Mr. Roup</td>
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<td>$479.00</td>
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<tr>
<td>Proceeds of sales of fancy articles sent out by ladies in Switzerland</td>
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<td>$123.33</td>
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<td>Oct. 23. Remittance from Geneva, Switzerland</td>
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<td>$133.69</td>
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<td>Dec. 23. Rec'd from Switzerland</td>
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<tr>
<td>May 6</td>
<td>Remittance from Mr. Oliver, Lau­ssanne</td>
<td>$132.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>$1,207.97</td>
</tr>
</tbody>
</table>

### Errors excepted.

New-York, May 5th, 1840.

GURDON BUCK, Jr.
### APPENDIX.

**COLLECTIONS IN AID OF THE GRANDE LIGNE MISSION HOUSE,**

*Taken up in the American Presbyterian Church, 21st October, 1839.*

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Dougall</td>
<td>$37.10</td>
</tr>
<tr>
<td>Jacob De Witt</td>
<td>$25.00</td>
</tr>
<tr>
<td>Wm. Brewster</td>
<td>$25.00</td>
</tr>
<tr>
<td>Rev. J. Thompson</td>
<td>$5.00</td>
</tr>
<tr>
<td>N. Shaw</td>
<td>$2.10</td>
</tr>
<tr>
<td>James Wait</td>
<td>$2.10</td>
</tr>
<tr>
<td>Wm. Lyman</td>
<td>$2.10</td>
</tr>
<tr>
<td>W. S. Phillips</td>
<td>$2.00</td>
</tr>
<tr>
<td>T. J. Greene</td>
<td>$1.50</td>
</tr>
<tr>
<td>E. Atwater</td>
<td>$1.00</td>
</tr>
<tr>
<td>H. Stephens</td>
<td>$1.50</td>
</tr>
<tr>
<td>Rev. H. Wilkes</td>
<td>$1.00</td>
</tr>
<tr>
<td>Received in bonds and cash</td>
<td>$33.79</td>
</tr>
</tbody>
</table>

**Subscriptions and Donations subsequently received.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hon. Peter M'Gill</td>
<td>$12.10</td>
</tr>
<tr>
<td>John Frothingham</td>
<td>$2.10</td>
</tr>
<tr>
<td>J. Redpath</td>
<td>$5.00</td>
</tr>
<tr>
<td>John Matthewson</td>
<td>$2.10</td>
</tr>
<tr>
<td>W. G. Blanchard, St. Andrews</td>
<td>$1.00</td>
</tr>
<tr>
<td>S. Milligan</td>
<td>$1.50</td>
</tr>
<tr>
<td>J. Henderson</td>
<td>$1.50</td>
</tr>
<tr>
<td>Cash</td>
<td>$0.10</td>
</tr>
<tr>
<td>Cash</td>
<td>$0.10</td>
</tr>
<tr>
<td>W. Ritchie</td>
<td>$2.10</td>
</tr>
<tr>
<td>Robt. Capbell</td>
<td>$1.50</td>
</tr>
<tr>
<td>Qr. Master Murray, 24th Regmt.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Mrs. Munn, Quebec</td>
<td>$0.10</td>
</tr>
</tbody>
</table>

**Carried forward**

**Total**

| L174 12 9 | $192 0 3 |

---

**Montreal, May 1st, 1740.**

(Signed) E. C. TUTTLE.

---

**COLLECTIONS made by REV. A. D. BRINCKERHOFF, Presbyterian Minister at Champlain, in the months of October and November, 1839, for the Mission Building at Grande Ligne, Lower Canada.**

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plattsburgh</td>
<td>$32.00</td>
</tr>
<tr>
<td>Keessville</td>
<td>$51.00</td>
</tr>
<tr>
<td>Essex</td>
<td>$26.85</td>
</tr>
<tr>
<td>Champlain</td>
<td>$66.95</td>
</tr>
</tbody>
</table>

**Total**

$166 83

Paid to Madame Feller

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>$96.00</td>
</tr>
</tbody>
</table>

**Total**

$166 83
TRANSLATION.

Receipts and Disbursements on account of the Mission House at Grande Ligne, Lower Canada.

<table>
<thead>
<tr>
<th>Date</th>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 1</td>
<td>Balance per Account</td>
<td>$250.27</td>
</tr>
<tr>
<td>8</td>
<td>Remittance from New York</td>
<td>250.00</td>
</tr>
<tr>
<td>June 19</td>
<td>Ditto</td>
<td>100.00</td>
</tr>
<tr>
<td>July 22</td>
<td>Received of Mr. Fife, at Napierville</td>
<td>100.00</td>
</tr>
<tr>
<td>Aug. 2</td>
<td>Draft from Mr. R. Haldam, Edinburgh</td>
<td>98.25</td>
</tr>
<tr>
<td>Sept. 3</td>
<td>Remittance from New York</td>
<td>88.00</td>
</tr>
<tr>
<td>Oct. 5</td>
<td>Ditto</td>
<td>20.00</td>
</tr>
<tr>
<td>Nov. 7</td>
<td>Received from Rev. Mr. Brinckerhoff of Champlain</td>
<td>96.00</td>
</tr>
<tr>
<td>Dec. 2</td>
<td>Ditto of Mr. E.C. Tuttle of Montreal</td>
<td>50.00</td>
</tr>
<tr>
<td>Jan. 14</td>
<td>Remittance from New York</td>
<td>106.22</td>
</tr>
<tr>
<td>23</td>
<td>Received of Rev. Mr. Brinckerhoff</td>
<td>19.10</td>
</tr>
<tr>
<td>23</td>
<td>Ditto of a Pastor at Champlain</td>
<td>1.00</td>
</tr>
<tr>
<td>23</td>
<td>Balance due different persons</td>
<td>726.32</td>
</tr>
</tbody>
</table>

La Grande Ligne, de l'Acadie, 31st April, 1840.

(Approved)

REV. HENRY WILKES,
A. F. HOLMES, M. D.,
WILLIAM LYMAN,
SAMUEL S. WARD,
JAMES R. O'BRIEN,
GORDON BUCK, J. M. D., New-York,
L. ROUSSY, Minister, Grande Ligne,

$3,016.69

Signed, LOUIS ROUSSY,
HENRIETTE FELLER.

APPENDIX.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paid drawing stone</td>
<td>$814.75</td>
</tr>
<tr>
<td>Cutting and squaring timber</td>
<td>63.73</td>
</tr>
<tr>
<td>Mason-work, stone, lime, sand, brick, &amp;c.</td>
<td>41.62</td>
</tr>
<tr>
<td>Framed timber, floors, and shingling roof</td>
<td>230.19</td>
</tr>
<tr>
<td>Carpenter's work inside</td>
<td>664.40</td>
</tr>
<tr>
<td>Framed timber, floors, and shingling roof</td>
<td>440.24</td>
</tr>
<tr>
<td>Plastering walls, &amp;c.</td>
<td>535.20</td>
</tr>
<tr>
<td>Various kinds iron work</td>
<td>452.63</td>
</tr>
<tr>
<td>Painting windows, roof and cornice, and glazing</td>
<td>70.63</td>
</tr>
<tr>
<td>Last installment for land</td>
<td>138.00</td>
</tr>
<tr>
<td>Insurance on house at Etna Office</td>
<td>24.00</td>
</tr>
<tr>
<td>Sundry expenses, as digging well, cartage, Notary's fee, warming house in winter, wages of man to tend the stoves, stove-pipe, &amp;c. &amp;c.</td>
<td>195.20</td>
</tr>
</tbody>
</table>

Total $3,016.69