FOURTH

ANNUAL REPORT

OF THE

FOREIGN

EVANGELICAL SOCIETY;

PRESENTED AT THE ANNUAL MEETING,

HELD IN THE

REFORMED DUTCH CHURCH, WASHINGTON SQUARE,
NEW-YORK;

ON

TUESDAY EVENING, MAY 9, 1843.

PUBLISHED FOR THE SOCIETY,
BY JOHN S. TAYLOR & CO.
145 Nassau-Street.
1843.
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1843.
THE Chair was taken by the President of the Society, Hon. Theodore Frelinghuysen, Chancellor of the University of New-York. The Rev. Dr. Yale, of Kingsboro', N. Y., opened the meeting with prayer.

The Treasurer's Report was read by W. W. Chester, Esq.

The Annual Report of the Executive Committee was read by the Rev. Robert Baird, Corresponding Secretary.

After the singing of a Hymn by the Choir, the Rev. Dr. Bacon, of New-Haven, Conn., proposed the following resolution:

Resolved, That the Report, of which an abstract has just been read, be adopted, and published under the direction of the Executive Committee.

The Rev. E. N. Kirk, of Boston, then proposed the following resolutions:

1. Resolved, That this Society continues to cherish the most cordial and fraternal affection for their brethren and fellow-labourers of the evangelical organi-
ANNUAL MEETING.

Zations at Geneva, Paris, Bordeaux, Toulouse, Lyons, Lille, Strasburgh, Brus­
sels and Montreal; and bids them God-speed, with the assurance of our constant
sympathies and fervent prayers for their prosperity and success.
2. That in view of the manifest tokens of the Divine blessing on the efforts of
our Evangelical Protestant brethren in the Roman Catholic countries of Europe,
and the French portions of Canada, during the past year, this Society has in­
creased encouragement to aid them in distributing the Word of Life and evan­
gelical truth in those benighted lands, confident that the day of the Gospel's
triumph over the "Man of Sin" and infidelity in nominal Christendom, draweth
nigh.

The Rev. Dr. ADAMS, of New-York, seconded
these resolutions.

Addresses were delivered by the Rev. Dr. BACON,
the Rev. Mr. KIRK, and the Rev. Dr. ADAMS.

The Benediction was pronounced by the Rev.
REUBEN SMITH, of Waterford, N. Y.

The Members of the Society then met, at the in­
vitation of the President, and proceeded to the elec­
tion of Directors. After their election, the Directors
proceeded to the election of the Executive Commit­
tee and the Officers of the Society.

The Society, at this meeting, besides making
one or two verbal alterations in the Constitution,
enlarged the Executive Committee, making it to
consist henceforth of nine members, instead of seven;
and also enlarged the Board, making it consist of
thirty-six, instead of thirty members.

The gentlemen whose names follow, compose the
Board of Directors and Officers of the Society for
the ensuing year.
OFFICERS.

President.

Hon. A. BRUYN HASBROUCK,
President of Rutgers's College, New Brunswick, N. J.

Vice Presidents.

Hon. THEODORE FRELINGHUYSEN, New-York.
Rev. ARCHIBALD ALEXANDER, D.D. Princeton, N. J.
JAMES BOORMAN, Esq. New-York.
Rev. SAMUEL H. COX, D.D. Brooklyn, L. I.
GEORGE DOUGLASS, Esq. Douglass Farms, L. I.
Rev. CHAUNCEY A. GOODRICH, D.D. New Haven, Conn.
Hon. SAMUEL HUBBARD, Boston, Mass.
Rev. JOEL HAWES, D.D. Hartford, Conn.
Hon. WILLIAM JAY, Bedford, N. Y.
WILLIAM A. LEAVY, Esq. Lexington, Ky.
J. A. MAYBIN, Esq. New-Orleans.
Rev. JOHN MACLEAN, D.D. Princeton, N. J.
WILLIAM MAXWELL, Esq. President of Hampden Sydney College, Va.
Rev. JAMES RICHARDS, D.D. Auburn, N. Y.
Rev. WILLIAM B. SPRAGUE, Albany, N. Y.
Rev. ALBERT BARNES, Philadelphia.
Rev. THOMAS CURTIS, D.D. Charleston, S. C.
Rev. S. J. CASSEILS, Norfolk, Va.
Rev. DAVID MAGIE, D.D. Elizabethtown, N. J.
Rev. J. G. HAMNER, Baltimore, Md.
Rev. TRYON EDWARDS, Rochester, N. Y.
OFFICERS.

Directors.

Rev. LEONARD BACON, D.D. New-Haven, Conn.
Rev. H. N. BRINSMADE, D.D. Newark, N. J.
JAMES BROWN, Esq. New-York.
GURDON BUCK, M.D.
W. W. CHESTER, Esq.
Rev. J. W. CHICKERING, Portland, Me.
Rev. PARSONS COOK, Lynn, Mass.
STEPHEN COLWELL, Esq. Philadelphia.
HARVEY ELY, Esq. Rochester, N. Y.
Rev. WILLIAM A. HALLOCK, New-York.
MICAH BALDWIN, Esq.
Rev. GEORGE B. CHEEVER, Esq.
Rev. W. H. BIDWELL, Brooklyn, N. Y.
E. P. HASTINGS, Esq. Detroit, Michigan.
Rev. E. N. KIRK, Boston, Mass.
S. F. B. MORSE, Esq.
PELATIAH PERIT, Esq.
ANSON G. PHELPS, Esq.
Rev. ISAAC N. WYCKOFF, D.D. Albany, N. Y.
Rev. JOHN PROUDFIT, D.D. New-Brunswick, N. J.
Rev. REUBEN SMITH, Waterford, N. Y.
Rev. CALEB STRONG, Montreal, L. C.
Rev. COURTLAND VAN RENSSELAER, Burlington, N. J.
Rev. WILLIAM S. POTTS, D.D. St. Louis, Missouri.
Rev. SAMUEL J. PRIME, Newark, N. J.
OFFICERS.

Executive Committee.

Hon. THEO. FRELINGHUYSEN.
Rev. JOHN C. BRIGHAM. Rev. WM. A. HALLOCK.
W. W. CHESTER, Esq. RICHARD T. HAINES, Esq.
GURDON BUCK, M.D. MICAH BALDWIN, Esq.

Secretaries.

Rev. ROBERT BAIRD, Corresponding Secretary.
Rev. ELI N. SAWTELL, Financial Secretary.
GURDON BUCK, M.D., Recording Secretary.

Treasurer.

WILLIAM W. CHESTER, Esq.

American Swiss Committee,

IN GENEVA, SWITZERLAND.

COL. TRONCHIN, President.
M. DE LORIOL, Member of the Grand Council of the Canton of Vaud, Vice-
President.
M. DE LA HARPE, Professor of Theology, Secretary.
COUNT ALEXANDER ST. GEORGE, Prof. of Theology, Secretary.
M. VIEUSSEUX-COLLADON, Treasurer.
M. GUERS, Pastor.
CESAR MALAN, D.D., Pastor.
M. DE MESTRAL.
M. DE LA FLECHERE,
M. VAUCHER-VEYROSSAT,
M. ADOLPHUS DE POURTALIS,
M. MOURETON, Agent in France.

REV ROBERT BAIRD, D.D. Delegate from the American Foreign Evangelical
Society.
CONSTITUTION

OF THE

FOREIGN EVANGELICAL SOCIETY.

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ARTICLE I. This Society shall be styled the FOREIGN EVANGELICAL SOCIETY OF THE UNITED STATES.

ARTICLE II. The object of this institution shall be, by means of preaching, schools, useful books, and other lawful instrumentalities, to promote the moral and religious welfare of our fellow-men in foreign Christian countries which stand in need of our aid.

ARTICLE III. All persons contributing to the funds of the Society shall be members for one year; those contributing Fifty Dollars at one time shall be members for life, and those paying One Hundred Dollars in one or two instalments, shall be Directors for life.

ARTICLE IV. The government of the Society shall be as follows: At the annual meeting the members present shall elect a Board of thirty-six Directors, to which number shall be added such persons as have become Life Directors by paying the sum required; the President, Vice-Presidents, Secretaries and Treasurer, shall also be members of the Board while in office.

ARTICLE V. The Board of Directors (ten forming a quorum) shall meet as early as practicable at a time designated by the person presiding at the annual meeting, and elect a President, Vice-Presidents, Treasurer, and Secretaries, and also an Executive Committee of nine, to be taken from the Board of Directors.

ARTICLE VI. To the Executive Committee shall be entrusted the general management of the Society for one year, or until a new Committee is chosen; they shall regulate their own time of meeting and mode of transacting business, aided always by the presence and advice of the Secretaries and Treasurer, and shall be authorized to convene the entire Board when in their judgment the interests of the Society require their united counsel.
DIRECTORS FOR LIFE.

ARTICLE VII. It shall be the duty of the Executive Committee to maintain a correspondence with benevolent societies and individuals in all those countries where they contemplate operations, and so far as they may judge proper, to publish sketches of said correspondence, from time to time, for the use of the Directors and contributors.

ARTICLE VIII. There shall be an Annual Meeting of the Society during the second week of May, when the Executive Committee shall make a full report of their operations, accompanied by such other exercises as they may deem proper.

ARTICLE IX. This Constitution may be altered at any Annual Meeting, seven members specifying, in writing, the alteration contemplated, and two thirds of those present approving of the same.

Directors for Life.

Made so by the payment of $100, or upwards.

Moses Allen, New-York.
Mrs. S. E. Austin, Brooklyn.
Matthew L. Bevan, Philadelphia.
Richard Bigelow, Hartford.
James Boorman, New-York.
James Brown, "
John A. Brown, Philadelphia.
Alexander Brown, Baltimore.
Rev. S. J. Cassels, Norfolk.
W. W. Chester, New-York.
Joseph Crosby, Baltimore.
Thomas C. Doremus, New-York.
G. Douglass, Douglass Farms, L. I.
Henry Edwards, Boston.
Thomas Elmes, Philadelphia.
Thomas Fleming, "
Daniel A. Hall, Baltimore.
L. Harwood, Philadelphia.
Alexander Henry, "
Hon. Samuel Hubbard, Boston.

James Lenox, New-York.
R. C. Morse, New-Haven.
Edmund Monroe, Boston.
Matthew Newkirk, Philadelphia.
John Packer, New-York.
Pelatiah Perit, "
A. G. Phelps, "
Rev. Lotic Pierce," Columbus.
Charles Rockwell, Norwich.
James Roosevelt, New-York.
Mrs. E. Stott, Philadelphia.
Miss Seely, New-Haven.
John Stoddard, Savannah.
Charles Stoddard, Boston.
John Tappan, "
Hon. S. Van Rensselaer," Albany.
Rev. Courtland Van Rensselaer,
Burlington, N. J.
D. Wadsworth, Hartford, Conn.
John Warburton, Hartford.
S. V. S. Wilder, Boston, Mass.
Hon. T. S. Williams, Hartford.
J. P. Williston, Northampton.

* Deceased.
MEMBERS FOR LIFE.

MADE SO BY THE PAYMENT OF $50, OR UPWARDS.

<table>
<thead>
<tr>
<th>Name</th>
<th>City/Location</th>
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<tr>
<td>T. Allen</td>
<td>New-York</td>
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<tr>
<td>Mrs. Banter</td>
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<td>Mrs. A. C. Baldwin</td>
<td>Macon, Ga.</td>
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<td>Rev. S. B. Bassett</td>
<td>Greenwich, Ct.</td>
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<td>James Bunce</td>
<td>Hartford, Ct.</td>
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<td>Mrs. Oliver Bronson</td>
<td>Hudson</td>
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<td>Chester Buckley</td>
<td>Wethersfield, Ct.</td>
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<td>John P. Crossby</td>
<td>New-York</td>
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<td>Calvin Day</td>
<td>Hartford, Ct.</td>
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<td>E. Dwight</td>
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<td>Joseph H. Dulles</td>
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<td>J. Emerson</td>
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<td>Miss E. Grant</td>
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<td>Josiah L. Hale</td>
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<td>David Leavitt</td>
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<td>R. L. Nevins</td>
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<td>Rev. Mr. March</td>
<td>Newburyport</td>
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<td>R. H. McCordy</td>
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<td>Wm. McKee</td>
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<td>R. G. Rankin</td>
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<td>Wm. Rankin</td>
<td>Newark, N. J.</td>
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<td>Mrs. Wm. Reed</td>
<td>Marblehead, Mass.</td>
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<td>D. F. Robinson</td>
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<td>Wm. G. Bull</td>
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<td>Josiah Chapin</td>
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<td>Prof. N. M. Crawford</td>
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<td>Oglethorpe University, Ga.</td>
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<td>D. Safford</td>
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<td>Mrs. Salesbury</td>
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<td>Rev. E. Salesbury</td>
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<td>J. Squire</td>
<td>Radway, N. J.</td>
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<td>Rev. S. Sweitzer</td>
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<td>Mrs. Thompson</td>
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<td>Mrs. C. Thorndye</td>
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<td>John Van Doren</td>
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<td>Misses Waldo</td>
<td>Worcester, Mass.</td>
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<td>Deborah Washburn</td>
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<td>Charles S. Werts</td>
<td>Philadelphia</td>
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<td>W. Werts</td>
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N. B. All letters and communications, not containing money, may be addressed to "Rev. Robert Baird, Cor. Sec., New-York," all letters on the pecuniary affairs of the Society, to "W. W. Chester, Esq., New-York."

*Deceased.
REPORT.

THREE centuries and a quarter have rolled away since the morning of the Reformation dawned upon the world. That wonderful moral movement, which commenced at the epoch to which we have referred, and whose continued influence has ever since rested on so many portions of Christendom, was destined to emancipate the human soul from the thraldom in which it had been so long and so cruelly held.

During the ages which preceded the advent of the Friend and Saviour of mankind, the world had groaned under the despotism of the prince. With the exception of that heaven-favoured people the Jews, and those nations around them whose laws and institutions, it may be said, were a feeble reflection of those which God himself gave to Palestine; there was nothing that could be called even the shadow of a written and well-defined constitution or compact, in any country, by which the boundaries of the authority of the ruler and the submission of the ruled, were clearly ascertained and established. The patriarchal state of society had given place to the national, and the whole human race, with few exceptions, were arranged in two classes; the one composed of despots, the other of slaves.

At length the Son of God came, not only to teach, but also to exemplify those principles of benevolence and love which were destined to lead all men to regard and treat each other as brethren. The holy religion of which he was the illustrious Founder, surpassing the limits of the country in which it had its birth, went forth to conquer the world. In its career of peace and of love, it softened the heart of the rulers and of the people. And though it did not at once, and everywhere, secure protection for the masses against the despotism of the civil magistrate, yet it ultimately mitigated the insolence and injustice of proconsular and praetorian power throughout
REPORT.

the Roman Empire; and even extended its genial and humanizing influences far into barbarous lands.

A few centuries passed away, and Christianity, which was designed to free the world from every species of tyranny, was itself converted into an instrument of the most dreadful despotism which has ever insulted and crushed humanity. The Bishops of Rome arrogated to themselves not only the supreme authority in the universal Church as the pretended successors of Peter, but also paramount dominion in the kingdoms of the world as the pretended successors of the Caesars. Nor did they only assert their claims; they established them. And mankind, for almost a thousand years, groaned beneath a double despotism,—that of the Princes under whose sway they lived, and that of the Pope, which controlled both them and their princes. And though the "Patrimony of St. Peter" was never any thing but a small territory, and the glories of the Eternal City had greatly faded, yet Rome still remained the proud capital of the civilized world; for the thunders of the Vatican were heard to its remotest bounds, and struck dumb the affrighted and enslaved nations. And everywhere mankind now groaned in bondage to both prince and priest.

But at length He who did not behold unmoved the slavery of his ancient people when in the land of Egypt, but raised up a deliverer for them, had compassion on suffering humanity. He called forth Luther, and those great men who became his coadjutors in the work of breaking the yoke of spiritual oppression under which the nations were lying. These heaven-inspired men, who won for themselves an undying fame, brought forth from the darkness and the dust of ages the Book which God intended should be the People's Book, and gave it to them; and asserted and vindicated the right of every human being to possess and read it. They claimed for God's Word a sovereign and sole arbitrament in questions of religion, and maintained the right of every man to enjoy the freedom of his own conscience, and liberty to worship and serve his Maker according to the dictates of that conscience.

But though the Reformation which Luther, and the great men who laboured with him in the same glorious cause, aimed at accomplishing was wholly spiritual in its commencement, it did not and could not, from the nature of the case, long continue to be exclusively
such. For no sooner was the spiritual despotism under which men were groaning successfully attacked, and their spiritual emancipation demanded, than they began to think of their political grievances, and to seek deliverance from them. Indeed, it was soon found that there was little security for religious liberty without the attainment of some measure of political or civil freedom.

Hence it was that the movement which Luther and the other Reformers commenced, soon began to be composed of two elements, so different in their objects, yet so nearly identical in their nature. Hence it was that the Reformation was early espoused by two very dissimilar classes of persons, the friends of a spiritual emancipation, and the advocates of political freedom. Hence, too, the reason why it encountered a double opposition, that of the priest and of the prince.

It was the Reformation which called into existence that third power whose influence is beginning to be so widely felt in the civilized world, and which is destined to agitate it to the centre — that of the people. A power which may be more terrible in its effects than any other, unless restrained and guided by that true spirit of Christianity which called it into existence. The world has seen the despotism of the monarch, and the despotism of the priest; it has yet to see what the power of the people may do when it has thrown off the salutary influence of pure Christianity. Or rather, we should say, the world has already seen in the first Revolution in France, what a democratic despotism may effect; nor need a second vision of the sort be desired. But Christianity can control and regulate even popular liberty, and by its hallowed restraints keep it within proper and safe bounds.

The Reformation accomplished a great work, as a spiritual movement, in many portions of Germany and Switzerland, in Holland, in Denmark and Norway, in Sweden and Finland, in England and Scotland; and its benign influences pervade our own country. Not that it has fulfilled all its spiritual mission in the countries just named, nor even in our own. But it has accomplished a glorious work in this respect; while as a political movement it has exerted a great though not equal influence in those countries. Where it did not place the liberties of the people on the basis of written compacts, adopted and solemnly ratified by both the prince and the people,
it has rendered absolute government more paternal, and therefore more tolerable. In England, as well as in Sweden and Holland, it secured a large portion of Constitutional freedom. There may be much to achieve yet in most Protestant countries for the interests of a spiritual Christianity, as well as for those of humanity in general; yet it is undeniable that the Reformation has accomplished great things in them, in both these respects.

The progress of these two great movements, if we may so call them, the spiritual and the political, to which the Reformation gave origin, has been far from being equal. For whilst the former has been almost stationary, if not, at least in some portions of the Continent, retrograde, the latter has made great advances. For a long time pent up, as it were, in Great Britain, it gradually broke down the barriers of ages, and enlarged and rendered permanent the liberties of the people of that country. It developed itself in a still more striking manner in the achievement of the independence of these United States. And a few years later, it displayed its energies to an astonished world, in that series of revolutions in countries where Romanism held its undivided sway and a spiritual and political despotism had been united to exclude the doctrines of the Reformation, which then commenced and of which France was the first theatre. In the old world, France, Belgium, Spain and Portugal, have undergone revolutions, and received constitutional forms of government; while our own Continent, from our southwestern borders almost to Cape Horn, has undergone similar changes, and obtained, however imperfect its present action, Constitutional liberty. And although it cannot be said that these revolutions have given to the inhabitants of the countries referred to, the full measure of either political or religious freedom, it is undeniable that several of them have a vast deal more of both than they had a half century ago. In fact, only Austria and Italy, of all Roman Catholic countries, remain, in which political changes have not taken place within a comparatively short period, of a nature favourable, in a greater or less degree, to the diffusion of a pure Christianity.

These facts indicate that God is preparing the way for that spiritual regeneration of those countries which they so greatly need, and for their being blessed with primitive Christianity, instead of the corruption of it which has so long prevailed in them.
How astonishing have been the events of the last fifty years! But great as have been the political changes which have taken place, those which have occurred in the moral world have not been less remarkable.

It is just half a century since the Infidels of France, having gained the ascendancy in the middle scenes of the great drama of the First Revolution, undertook to abolish Christianity throughout that powerful nation. And beneath their blows, well-directed and rapidly repeated, it seemed as if every vestige of the religion of Christ must be speedily and utterly destroyed.* The churches were shut up, or desecrated by being converted to secular uses; the clergy, chiefly Roman Catholic, (for there were few Protestant ministers of the gospel in France at that day,) were put to death, or compelled to fly from the country; the Sabbath was abolished from the calendar, and the Decade appointed in its place; the very names of the months and days were changed, in order that nothing ancient should remain; death was declared by an act of the Con-

* The first attack of the Infidels, headed by Marat, Robespierre and Danton, was directed against the Sabbath, which was abolished in 1793, but a little while before the death of the first named of these three monsters. With the abolition of the Sabbath and the substitution of the Decade, was connected the entire change of the year, and all its component months. The year was made to commence on the 22d of September, and the months were made equal, and new names assigned to them.

It was in the month of November, however, of that year, that the work of destroying Christianity was carried to its acme. On or about the 7th of that month, Christianity was openly abjured by the Municipality of Paris, the apostate constitutional bishops and clergy of the Assembly, with few exceptions, joining in the measure, headed by the infamous Gobet. On the 10th the churches were plundered, and their valuable silver ornaments and utensils carried to the Mint to be converted into coin. Soon afterwards, a Madame Momoro, the wife of a painter, celebrated for her beauty and her want of chastity, was introduced, veiled, into the Assembly, to personify the Goddess of Reason, and was thence carried to Notre Dame, to take the place of the Deity, and there located on the high altar. Shocking scenes of debauchery took place on that occasion in that celebrated church. Soon after this, the services of religion were universally abandoned. In their place the licentious fêtes of the new worship were substituted. Harangues were delivered in the churches every tenth day by Revolutionary leaders; Marat was Deified; God himself was defied in the most blasphemous manner by the comedian Monort, and impiety reigned everywhere.—(See Thiers' and Mignet's History of the Revolution in France.)
vention to be an eternal sleep; the existence of God himself was denied by the same authority; and the adoration of Reason was authorized by a legislative enactment.

Thus the sun and the moon and the stars were blotted out from the moral firmament of that great country, and the Prince of Darkness seemed to have established his throne there on an immovable basis. Great was the shout that went up to heaven, from the enemies of Christianity, as they beheld her fall! Never since the days of the Emperor and Apostate Julian, had the world witnessed such a powerful effort to accomplish her overthrow. The enemies of Christianity in every land united in peans of victory over what they were pleased to call her destruction. Boundless was their exultation, and confident were the prophecies which were uttered by those who rejected all Divine prophecy, that Christianity would never more awake from the sleep of death into which they rejoiced to believe that she had fallen.

Vain expectation! They little knew the power which is inherent in Truth, or the promise and the grace of Him who sitteth "King in Zion." A half century has passed away, and what has the world seen? First in the order of religious and moral movement was the revival of the Spirit of Missions, which has led to the establishment of Missionary Societies, and the sending forth into Pagan lands heralds of the Gospel, of whom not fewer than one thousand ordained ministers are proclaiming in our day the unsearchable riches of Christ among the heathen. Next arose the Societies for promoting the Gospel at home as well as abroad; and amongst them stand pre-eminent those which have been formed to disseminate the Sacred Scriptures, and other religious books. In their train have followed others, of various character, so that in almost every possible way combined and extended efforts are made to promote the salvation of the entire world. Christianity, instead of becoming extinct, has revived with renewed energy, and goes forth with a vigour unknown since the primitive ages, to her universal conquest.

Even in France, what have we seen? After a reign of seven months of blood, Atheism gave place to Theism, (Deism;) and after a reign of less than nine years, Theism was compelled, by the resistless will of the Man of Destiny, as he has been called, to give
place to restored Christianity. Both the Roman Catholic and Protestant worship, as well as that of the Israelites, became established by law. Gradually spiritual life began to return to the Protestant churches which had arisen, Phoenix-like, from their own ashes. The first Bible Society was formed in France in 1815; it was that of Strasburg, and was intended for the benefit of the Germans in Alsace. The next was the Protestant Bible Society, formed at Paris in 1819, for the benefit of the Protestants throughout the entire kingdom. As life increased in the Protestant churches, Tract Societies, Foreign Missionary Societies, and Evangelical Societies, were formed for the further extension of the work of God in that country, as well as abroad. The French and Foreign Bible Society was formed in 1833, for the diffusion of the Sacred Scriptures not only among Frenchmen of all classes, but also for their dispersion in foreign lands. Seven hundred ministers of the Gospel have been raised up among the Protestants, the greater number of whom are in national Protestant churches, and the rest are supported upon the voluntary principle, either by societies or churches; and between two and three hundred of them are faithful men.

And although the combined energies of all the Religious Societies among the Protestants in France are still feeble in comparison with those of our own land, yet they are accomplishing much for a country in which superstition reigned undisputed from the revocation of the Edict of Nantes, until infidelity, its own legitimate offspring, arose to share the domain with it. In a land where, fifty years ago, Christianity was abolished, and the Bible openly condemned to every indignity and then to be burned, more than two millions of copies of the sacred volume, in whole or in part, have been distributed within the last few years. And in a country where this blessed book could with the greatest difficulty be found in the great book-stores of the capital twenty-five years ago, it is now to be seen in almost every book-stall in the streets of that city. Truly we may well exclaim, “What hath God wrought?” and demand, with the Prophet-King of Israel, “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed, saying, let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: The Lord shall have them in derision.”
It is with feelings of grateful joy that your Committee proceed to review the labours and successes of the Society during another year. Though these labours are humble in comparison with those of other Societies which we rejoice to recognise as our elder sisters, yet they justify the Committee in adopting the devout exclamation of Holy Writ, "Let the Lord be magnified, who hath pleasure in the prosperity of his servants."

In the month of May last, and soon after the last Annual Meeting, the Rev. Mr. Kirk relinquished the office of Corresponding Secretary and General Agent, which he had held, almost from the formation of the Society, so advantageously to its interests and so acceptably to the churches friendly to its operations, to take charge of a newly organized church in Boston. However deeply they have regretted to part with a coadjutor whom they have had so much reason to love and esteem, and however much they have felt that this resignation is a loss to the Society which it is not easy to repair, the Committee have no reason to doubt that in this measure he had the guidance of the Master; still less, that, in taking this step, he pursued what appeared to his mind the path of duty. It is their earnest prayer that he may be eminently useful in the important post to which he has thus been called, and the instrument in God's hand of "turning many to righteousness," and share the lot of those who shall "shine as the stars forever and ever."

Upon Mr. Kirk's quitting the service of the Society, it was left without the advocacy of any agent, (save that of the Rev. Mr. Washburn for a few months, and that of the Rev. Mr. Center for a still shorter period,) until the return of the other Secretary from his field in Europe; which occurred in the latter part of December. Under these circumstances, in connexion with the unparalleled distress of the times, it could not be expected that the finances of the Society should be in a very flourishing state. Yet it is a matter which calls for grateful thanksgiving to the Author of every blessing, that the receipts of the Society, during the past year, including the donations to the Canada mission, have been $15,239. That the state of our treasury is as good as it is this day, is owing to the fact that in many cases our friends have, of their own accord, come forward with their contributions without waiting to be called upon by an agent.

And here the Committee would express their thanks to the several
Associations of ladies and gentlemen, as well as to a number of individual friends, who have kindly and liberally undertaken to support colporteurs and evangelists in France and Canada, for the promptitude with which they have in so many cases responded to the appeal of the Society. It is greatly owing to their zeal and liberality that the Committee have been enabled to accomplish as much as they have done, amid many discouraging circumstances, during the year. May "the blessing of many ready to perish," as well as the approbation of Him who is "Head over all things to his Church," be their happy reward. And may their hearts be inclined by His grace to continue their aid to the cause in which we are engaged.

The Committee are encouraged to hope that the auxiliary Associations which are springing up to aid them in their enterprise, will give greater permanence to the Society's operations, from the fact, that so many of those which were formed two years ago persevere in their kind and benevolent course. Among those which have done so, they would mention the Ladies' Societies in the Old South, Bowdoin-street, Park-street, and Essex-street Churches in Boston; Mercer-street, Brick, Bleecker-street, and the Reformed Dutch in Murray-street, New-York; and the Central and First Presbyterian Churches, Philadelphia. Some of these Associations have supported each a colporteur during the entire year, and for this purpose raised from one hundred and fifty to one hundred and seventy-five dollars. Others have supported colporteurs for the campaign, or five winter months, and have raised seventy-five or eighty dollars.

The Ladies' Association of Baltimore, is the Society's most powerful auxiliary. It is composed of ladies belonging to almost every evangelical church in that city; a fact which it gives us great pleasure to signalize — and, with the aid of some gentlemen in the Rev. Mr. Hamner's Church, and perhaps a few others, it now sustains the Rev. Mr. Laught, one of the excellent preachers in the Chapel at Lyons.

The Ladies' Association of New-Haven have, for several years, with great promptitude and liberality, supported one of our best labourers in France — M. Moureton, one of the brave Life-Guards of Napoleon, but now engaged in a nobler warfare than when following the fortunes of that wonderful man.
An Association of Teachers and Children in the Sunday School of the Beneficent Congregational Church in Providence, R. I. supports one of the best colporteurs in France. And a Society among the Students in the Theological Seminary at Princeton, N. J. sustains one of our most interesting colporteur-evangelists, who is now about to give himself up to the work of preparing for the Holy Ministry. Both of the excellent men just referred to, have been labouring in and around Havre, under the direction of the Rev. Mr. Sawtell.

An Association in a Female Boarding School in Elizabethtown, N. J. (Miss Spaulding's) has supported a colporteur during two campaigns. A family circle in Baltimore, consisting of a mother, son and daughter, support a colporteur for the campaign. Another family circle at Worcester, Mass. composed of a brother and two sisters, support two colporteurs for the campaign; and a gentleman and a lady in the same town support, each, a colporteur for the same period, and expect to do so as long as they live, if God continue to them the means.

A Ladies' Association in New-Bedford supports a colporteur for the campaign.

A gentleman in Providence, R. I., and two or three small Associations, composed each of four gentlemen in the same city, have their respective colporteurs for the campaign.

The Ladies' Associations in New-London and Norwich, Conn., have supported each a colporteur for the year; and one gentleman in the last named place, supported last year a colporteur for the campaign and a converted ex-curate or Roman Catholic parish-priest (who is now an ordained Protestant preacher,) for the whole year.

Two ladies in Philadelphia support a colporteur during the campaign; and a gentleman in the same city does likewise.

A German Reformed Church in that city (the Rev. Mr. Berg's) is willing to support a colporteur, and has found the man, a converted ex-monk, now in this country, whom they propose to send back to France, where he spent six years in a monastery of Trappists. A lady in one of our cities, a descendant of the Huguenots, does still more; for she offers to give up her son, whom God has recently brought to the knowledge of himself, as we trust, to preach Christ
in the land whence one of his ancestors was exiled, at the revoca­
tion of the Edict of Nantes. Hence, it would seem, that God is
about to raise up labourers here as well as funds, to aid in carrying
on His work in France.

An Association of Ladies in Andover, Mass., has supported a
colporteur for two years. A Society of Ladies in Richmond, Va.,
and one in Newburyport, Mass., has sustained a colporteur, the
former during the year, and the latter during the campaign.

An Association of Ladies in Springfield, Mass., supported a col­
porteur last year during the campaign, and two gentlemen in Balti­
more, and a lady and a gentleman in Brooklyn, N. Y., supported,
each, a colporteur during the entire year.

A Society of young men and young women in one of the
churches in this city, (N. Y. the Rev. Mr. Hatfield's,) sustains
an evangelist, who labours in a town of ten thousand inhabitants,
not far distant from Lyons.

There is something peculiar and highly interesting in the organi­
zation of this Association. Its members meet frequently for the
double purpose of making their collections, and of gaining informa­
tion, from discussions, lectures, and written essays read by some of
its number, on the Reformation, the errors and dangers of Ro­
manism, &c. It would be difficult to say how an hour or two each
month could be more profitably spent, by intelligent young people,
than in such an occupation. The reading of the History of the
Reformation, by Dr. Merle d'Aubigne, would itself be a rich and
most instructive source of enjoyment at such meetings.

Finally, the Committee are happy to be able to say, that several
new auxiliaries have been organized during the last few months,
which promise to be effective coadjutors in the good work. One of
these, (that in the 3d Ref. Dutch Church in Philadelphia, Rev. Dr.
Bethune's,) will be able, without doubt, to sustain an evangelist, or
ordained minister.

In reviewing the past year, the Committee have abundant reason
for thanksgiving to Almighty God, for the confidence which he has
been inspiring towards the Society in the hearts of his people.*

* Some delightful proofs of this could be cited if it were proper. A lady in
St. Louis, an entire stranger to the Committee, has been kind enough to raise
more than $60, and send it on to our Treasurer. Another, residing in the interior
The Committee would now proceed to give some notices of their operations in the several fields to which they have directed their labours. Before they do so they would state, by way of summary, that they have sustained, (and in most cases wholly,) fifty-two labourers in France and Belgium; two in Sweden; and have also contributed to sustain fourteen in Canada, besides fourteen young persons who are in the Seminary at Grande-Ligne, preparing to be school-teachers, colporteurs, etc. Thus the personnel, as the French would say, of our operations includes between eighty and ninety individuals.

France and Belgium.

We class these two countries together, the one containing thirty-four millions of inhabitants, and the other four, and embracing almost the entire mass of the Gallican people, who are at once the most accessible and the most important portion of the Roman Catholic world.

Committee of Correspondence at Geneva.

The experience of every successive year has shown the wisdom and utility of having a Committee of Correspondence at Geneva, to whose superintendence our work in France may, in a great measure, be entrusted, and whose co-operation and advice may be of essential importance to our efforts at home. One benefit has most abundantly flowed from this arrangement, that of the Committee’s having ample means at their disposal for interesting the Churches in their operations, through the medium of their Quarterly Paper, and the common religious journals of the country. Indeed, so ample and so interesting are the details of the labours of those whom our Society sustains in France and Belgium, that the Quarterly Paper is not sufficient to contain them. This is a point of great importance.

of Pennsylvania, has lately sent us $100, having been led to do so by reading one of the Annual Reports of the Society. A gentleman in Philadelphia recently brought to the knowledge of the Saviour, after having heard one of the sermons preached in that city by the Secretary of the Society, a few weeks ago, sent by the hand of a third person, a very valuable diamond ring and breast-pin, which he desired should be sold in London or Paris, and the proceeds appropriated to the promotion of the cause of truth in France. A very lovely young Christian, of Brooklyn, N. Y., requested, on her dying bed, that $100 should be paid by her family, in her name, to aid this cause, and it has been done.
in our operations. It was not possible to continue the interest which our Churches take in this work, without spreading before them abundance of facts.

Besides, it has been found that, having such a Committee, composed of wise and independent men, at Geneva,—a city situated favourably for acting upon France, Switzerland and Italy, and which is not so remote from Spain and Belgium as to be incapable of exerting an influence even in those countries — has a tendency to give unity and consequently, harmony to all our operations in the South-western part of the Continent.

Of the fifty-two persons whom the Committee has employed during the whole or a portion of last year, forty-nine have been under the direction of the Agency just referred to. Of these forty-nine labourers, thirty-one were colporteurs; three were teachers of schools, (though two of them act as evangelists also ;) two are pursuing studies to fit them for the sacred ministry; five have been evangelists, and eight ordained ministers. Some interesting particulars respecting some of these persons, as well as the work in general, are contained in the following extracts from the last Quarterly Report of the Committee, written by its excellent Chairman, and addressed to the Secretary of the Society.

"According to promise I send you some details respecting the operations of the American Swiss Committee. I have the pleasure of informing you that the labours of your Society seem to be singularly blessed of God.

"France.—The Committee of colportage of the Evangelical Society of Geneva, thirty of whose labourers you support, have been enabled, by these means, to extend their operations; and after engaging upwards of 50 colporteurs, we have embraced in our field of labour the following departments: Bas Rhin, Moselle, Meurthe, Vosges, Haut-Rhin, Haute Saône, Doubs, Jura, Saône and Loire, Ain, Rhône, Loire, Puy de Dôme, Haute Loire, Ardèche, Tarn, Hérault, Gard, Bruches du Rhône, Var, Vaucluse, Basses Alpes, Drome and Isère; in all 24 departments. The sales of Bibles are not everywhere equally extensive. In those places where the Roman clergy still exert a great influence, we must fight our way step by step; and it is only through the distribution of controversial
Tracts, that we can open a way for the Word of life. We might point out to you a place, of which the soil was so stony that it was impossible, a few years ago, to introduce the word of God there, and which, now that the eyes of the people are opened, presents great facilities for the sale of Bibles. In the department of Haute Saône for instance, five colporteurs have sold in a single week, upwards of 350 Testaments, and Bibles in proportion; without counting a large quantity of Tracts. Some priests, seeing that their people desire to obtain the word of God, not only make no opposition, but have even the appearance of being pleased with it; but God alone sees the recesses of the heart. The superior ecclesiastical authorities are not friendly; and the mandate of the Archbishop of Lyons gives incontestable proof, that in their eyes the worship of Mary is superior to that of Christ. All this obliges us to scatter Tracts designed, by the aid of the Holy Spirit, to open the eyes of the blind, and to show that those who wish to serve the Lord must leave the Church of Rome.

Conformably to the decision of the Committee, at their meeting on the 7th Nov., at which you were present, M. de Louel is employed in furnishing the conscripts or soldiers of the valleys of Piedmont with copies of the word of God.

Evangelization.—The American Swiss Committee have reason to be satisfied with the missionary tour of our M. Prause. This distinguished labourer preaches with feeling and originality; and the audiences addressed by him at Geneva and Lausanne have not been indifferent to his style of preaching. In the last of these cities he has been allowed to preach, four days in succession, to a very numerous audience, and we know that many souls have been brought to Christ by the force of his appeals. If we sent for him to spend a few days in Switzerland, it was that we might be able to appreciate his gifts as a missionary, and we now think we ought to recommend him as a powerful and faithful labourer. In the department of Haute Loire in France, he preached, as we have already informed you, before very large assemblies, and in the open air, and a great blessing has attended him. But this has excited the hatred of the infidel clergy in the National Church of France, and it appears very probable that the minister for public worship may refuse him a place in that Church. This circumstance does not seem to frighten
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him; he considers it as a sign that he is called to preach as an Itinerant. During this winter he will visit all the different churches in the south of France, to endeavour, by the help of God, to awaken them to salvation.

"M. Bettex has returned to his post at St. Etienne, and labours in the midst of the Beguins. His simple and faithful preaching edifies all who hear him; and, notwithstanding the efforts of the sectaries of Plymouth to dissuade men from going to hear him, he has been able, with few exceptions, to retain the confidence of the whole parish.

"M. Fivaz arrived at Thiers in Auvergne about ten days ago, and we cannot but hope that his presence there will exert a happy influence upon the departments of Puy de Dome and L. 'Allier.

"M. Fabre, ex-curate, is now actually pastor of the awakened church of the Vastres. Your Committee may congratulate themselves upon having maintained this faithful servant, who is now, by the grace of God, a useful labourer; for, although threatened by his former associates, his ancient title of curate cannot but excite attention and open to him many doors of usefulness among the Catholics. The Committee, therefore, deem it important to leave him for the present at the post which he occupies. He is forming by degrees, under the direction of the excellent Pastor Chabol of St. Agrève, a simple and homiletic style, which is entirely different from the mode of preaching of the Catholic priests.

"M. Bruitte, formerly a curate, begins to win the esteem and confidence of those who know him. He possesses an upright, active, ardent soul, and may become very useful in the great harvest. I have thought it well to ask M. Monod to add to our communications to-day a second letter from the family of this ex-curate, because I felt sure that it would be valuable to you in forming an Association for the support of this servant of God. The American Swiss Committee have requested me to devise means of placing him with some faithful pastor in France, as soon as he shall have ended the few studies he is now pursuing with Messrs. Merle and Gaussen. After spending some time with a pastor in France, we have reason to think that he may be sent back with prospects of usefulness to his former parish, where he is still remembered with esteem and affection. Or, perhaps it may be better to send him out of his own country into Belgium. I have no doubt that the Lord will direct us. It is well,
however, for the priests who leave the church of Rome, to see that Christians will not forsake them, if they are assured that they have taken the step from conscientious and honourable motives. It is for this reason that I must entreat you, independently of the funds sent to the Committee, to endeavour to procure in your American churches a patron either for M. Fabre or M. Bruitte.

"At Lyons the work is going on in a very satisfactory manner. The four agents maintained by America, M. M. Laught, Moureton and the brethren Lange and Barbezat, are each, in their sphere, distinguished labourers.

"M. Laught will send you his report in a few days. Mr. Moureton's I shall enclose in this package. You will see, from the report of this excellent man, that the admissions to the church in the city of Lyons during the last year, (1842,) were 79; and that this number would have been much larger if the greatest prudence had not been used in these admissions. Brother Lange has met with delightful success among the German population of this manufacturing town. Barbezat is principally occupied with the towns and villages that border the Saône from Lyons to Macon. Moureton, independently of the work of colportage, to which he devotes considerable time, continues to visit Vienna, Givors, Rive-de-Gier, and the neighbourhood of Lyons.

"Charbonnet and Nicolet, who also rank among the agents of the American Swiss Committee, continue to labour to our entire satisfaction. These two excellent labourers do not relax their efforts; and as God has blessed them with bodily as well as spiritual health, they are able to bear great fatigues.

"The ex-curate Descombes, who is at Vienna, is a good man. Though possessing very moderate talents he has been able to persevere in a humble and unostentatious work; but I believe, if we may judge by the violent animosity of the priests and of the civil authorities under the influence of the clergy, that he has been more useful in the vineyard of the Lord than we had supposed. As he is very poor, I think you would perform an act pleasing to God in obtaining some patron for him. We must devise some plan for sending him elsewhere, that he may enjoy a little peace, for his life is a bitter one. As we have incurred a debt besides exhausting our funds, I have thought it my duty to advance the sum necessary to
maintain our agents. I have also thought it best to profit by the
good will of the Rev. François Olivier, a brother of the one who was
in Canada, but who, without any disparagement to the latter, is
much superior to him in point of science, and talents for preaching;
and have engaged this first-rate labourer for three months. He is
going from Lyons, where he is at present, to the different churches
of Loire, Saône et Loire, Haute Loire, Ardèche, Gard and Herault,
to arouse sleeping souls, and to enlighten them upon the errors of
Plymouthism, the proud spirit of which has done great injury in de­
preciating the ministry, and disturbing the awakened churches. I
have no doubt that you will approve of this mission.

"Belgium.—We transmitted to you on the 7th of November last,
a circumstantial Report of the work now going on in Belgium. I
shall not therefore recur to it. You have already received the first
part of Dr. Malan's Missionary tour; the rest will reach you soon;
but you will be interested in hearing, (and this point ought to make a
strong impression upon the honourable members of the New-York
Committee,) that our private correspondence confirms the accounts
given by M. Malan. It appears that his presence and pungent
preaching have produced a remarkable effect in the different cities
of Holland where he has been;—the dry bones have been shaken.
A letter from my excellent and respectable friend M. ***** , and also
from M. ***** , inform us, that conversions are still going on; and
that divisions, naturally to be expected in the bosom of churches in­
fected with Rationalism, are beginning to manifest themselves. But
it will give you still more pleasure to know that the love of Christ
has trampled under foot national animosity, so that at the Hague
there is a strong desire expressed for the evangelization of Bel­
gium. How unfathomable are the ways of God! If we return to
Brussels, the greatest encouragement meets us. I will add to this
letter a fragment of correspondence from the Rev. Mr. Anet, a la­
bourer trained at Geneva and now numbered among the evangel­
ists of the Evangelical agency of Brussels. The hunger and
thirst manifested in Belgium,—that land watered with the blood of
so many glorious martyrs, and covered, as it were, with the ashes of
of so many faithful churches,—have induced the American Swiss
Committee to vote to send thither immediately (that is, after his
consecration to the Holy Ministry, which will take place in a few
days) M. Sumichrast, a converted Roman Catholic of Hungarian origin, speaking, equally well, French and German, and gifted with a facility for learning other languages. He was formerly a zealous Evangelist of the Wesleyan Society, and has lately finished some studies in the Theological School of the Evangelical Society. M. Sumichrast will go to Brussels and be placed under the supervision of the minister, Panchaud. He is an active man and may be extremely useful, and his wife (the sister of the Rev M. Roussy, now in Canada) will, I think, be employed in a religious Book-store. Mr. Tiddy, agent of the British and Foreign Bible Society, has offered the sum of 1500 francs to begin the Book-store. I have no doubt that you will approve of our determination with regard to Mr. Sumichrast and his wife, and we shall be happy to hear that our honourable brethren of the New-York Committee are with us in heart.

"I will now close with this question: What would your Committee think of the plan of sending an evangelist and a school-master to Rio Janeiro? We have been informed, that there is there only one minister of the Church of England. We have also heard that there are there from 20,000 to 30,000 Europeans of different nations—of course, they would require a man who could speak several languages. If our American brethren approve the idea and will co-operate with us, we hope to find the necessary labourers and secure to them the support of the Consuls. Will you answer me upon this subject? We must at any cost improve the present moment; and I am of the same opinion as my colleagues, that France, Italy and Belgium, are the finest field of labour that could be selected by the New-York Committee. It is the centre of Europe, and the most important point for an attack upon Popery. Now, may God give you a mouth, a wisdom, and a perseverance, which will enable you to promote this great work; and may He, in his goodness, fill you and all the members of your Society with joy and peace."

Letters from the same gentleman, (Col. Tronchin,) bearing the dates of the 21st of February and the 20th of March, contain some additional information of great interest. Two or three extracts are all that our limits will admit.

"There is," says he, in one of these letters, "a converted young Belgian Roman Catholic, aged twenty years, a native of B*****,
who seems to be endowed with excellent talents for the acquisition of knowledge, and who desires to devote himself to the Holy Ministry. His relatives, all zealous Roman Catholics, will, of course, not give a sous to aid him. If it should fall in your way to find a friend in America, who would be willing to be his patron, I believe that he would in due time, and after having pursued the requisite studies in the School of Theology at Geneva, become a capable and faithful servant of the Lord, and eminently useful in his vineyard."

In his letter of March, 20th, Col. T. refers again to the remarkable fact, that an unusual number of the Roman Catholic priests have manifested a desire to possess and read the Sacred Scriptures.

"You will see," he remarks, "from the letters enclosed, that we have every reason to be greatly encouraged by the victories of the gospel over the Prince of darkness; and that to-day, as in ages past, it is by particles of clay the Saviour opens the eyes of the blind. The distribution of Bibles and Tracts is making a breach in the fortress of the Papacy and Infidelity. In particular, we would indicate to you the fact—which one of the letters will also make known to you—so extraordinary and, I might say, unique in its kind, that a portion (small, it is true) of the Roman clergy manifest an interest in the work of distributing the Scriptures; and, what is still more extraordinary, several priests have commenced buying both Bibles and Tracts. In my next letter I will give you more ample details in relation to this matter, for in the greater part of the journals of our colporteurs we have similar cases. What can be the meaning of this, but that the Lord is going to perform a work of mercy in relation to these priests? There is no doubt, however, that what are called the New clergy, who are complete fanatics in the worship of the Virgin Mary, do, by their idolatrous excesses, excite a profound disgust in the minds of those who, with all their errors, have preserved something of the doctrine of the Saviour Jesus."

The journals of the school-teachers, colporteurs, evangelists and ordained ministers, whom this Society supports either directly or indirectly; and the Reports and Bulletins of the various Societies in France, as well as those in Switzerland and England which operate in France and Belgium, are filled with most interesting details.
relative to the work of God in those countries. These details refer sometimes to the avidity with which the priests receive the Scriptures, but oftener to the violent opposition which they make to their distribution. Sometimes they describe the hostility of the Mayors of the villages and towns, but oftener the willingness which they manifest to receive the Word of God themselves and to protect those who distribute them. Often they relate how the Lord has prepared the way, in his mysterious providence, in some parts of the country, for unexpected success in the distribution of the Bible, as well as for the opening of chapels in places where no Protestant worship had ever been celebrated. And often they detail, also, instances of the conversion of souls by the reading of the Scriptures.

A converted monk, an ex-Trappist, sold, from the 20th of May last until the end of October, 637 New Testaments, many Bibles, and thousands of religious Tracts. In one village a colporteur sold a Bible to a priest who had none of his own, but had depended on borrowing from his neighbour, who had been so fortunate as to obtain one from a colporteur two years before. A curate also, in the same place, who had no Bible, willingly bought one. A colporteur met with a poor woman who desired to have a copy of the New Testament. She had but eight sous; and failing in her attempt to borrow four more to make up the price of the book, she sat down and wept at the thought of not obtaining the precious boon. And great was her joy when the holy volume was offered to her for the sum she was able to give. A colporteur going into a city in Italy to look after some Bibles and Testaments which he had sent to that place to the care of a poor man who loves the Saviour, was put in prison. A day or two afterwards he was brought out, and told that he must return as quickly as possible to his own country. Both of the two magistrates who had examined him took him aside privately, without the knowledge of each other, just as he was about to leave the place, and requested him to procure for them a Bible. For one, he immediately procured an Italian Bible; and to the other he gave up his elegant little French Bible, (one of Bagster's edition,) and both paid cheerfully the full value of the books, and rejoiced in the kind Providence which thus put them in the way of possessing the Scriptures.

A colporteur, on entering a house, found a young married woman
reading a New Testament, who, as she had no money, proposed to give him a book of novels in exchange for some tracts. He supplied her readily, but informed her that the book which she gave him in exchange he should commit to the flames. A poor woman and her daughter, greatly desiring to have a New Testament, but having no money, begged the colporteur to give them one in barter for some pears; which he did, though he felt no little embarrassment to know what to do with so large a quantity of fruit as they offered him. A Mayor of a village where, last year, the priest had denounced the colporteur and threatened to excommunicate all who bought his books, when he heard that the seller of good books had come back again a few months ago, sent to him to purchase a Bible of him, which he paid for, and told him that he was disgusted with the Roman Catholic religion, and was determined to seek a better one. A Catholic priest, who had carefully compared the three Roman Catholic versions of De Sacy, Amelot, and Genoude, pronounced the first named, (which is one of those circulated by the Bible Societies in France,) to be the most faithful and correct. "Sell as many of them as you can," said he to the colporteur; "it is an excellent book." "The curate of a village," says another colporteur, "invited all his parishioners to buy our New Testaments, and bought one for himself and another for his mother." One of our colporteurs in the south of France writes, that in a small town he and his companion sold fourteen New Testaments and one Bible in one day, to the priests. One of these priests expressed his happiness at possessing the sacred volume in French, and said to the colporteurs: "May the Lord bless you! He will reward you abundantly for distributing his Word among the people." "These are silent but real triumphs of the Lord," says the excellent Chairman of our Committee at Geneva, "over Rome, which may give us reason to hope that the day of her fall is drawing near." "I had a long discussion," says one of the colporteurs, "with a school-master, who pretended that my New Testaments were not correct. I said to him: Do you believe the New Testament must be purified by the Pope, in order to be correct? He immediately bought nine copies."

For further details of this nature the Committee must refer to the Society's Periodical, where they will be given more fully and minutely.
Besides the forty-nine labourers whom the Society has aided in supporting, under the direction of the Committee of Correspondence at Geneva, the Committee have to report that they have sent the sum of two hundred dollars to the Rev. Mr. Marzials at Lille, for the support of an ordained minister, the Rev. Mr. Kruger, who labours in that city and its vicinity. They have also supported two excellent labourers in Havre and its vicinity, who are under the direction of the Rev. Mr. Sawtell. One of these men is simply a colporteur; the other is both an evangelist and colporteur. Both have been eminently successful in their work, and are spoken of in the highest terms by that brother.

In reviewing the labours of the fifty-two agents in France and Belgium, towards whose support the Society has contributed during the last year, the Committee find abundant occasion for thanksgiving and encouragement. Never has the work which they have attempted to aid in those countries been more prospered. Never has the call for increased assistance on their part been so urgent. And they have only to regret that it has not been in their power to accomplish twice as much as they have done.

Before dismissing this subject it may not be amiss to mention the chief centres of the operations of the Society during the last year in France, Switzerland, and Belgium:

1. As the seat of the American Swiss Committee, Geneva is the most important point in these operations.

2. Lyons stands next, as being the city in which four of our agents reside. One of them, the Rev. Mr. Laüght, is one of the pastors of the Evangelical chapel in that important emporium of trade and manufactures. God has poured out his Spirit in a rich manner upon that chapel. The other three agents labour in that city and its immediate vicinity. In addition to these, there is an evangelist-school-teacher at Vienna, fifteen miles south of Lyons; an ordained minister, an evangelist, and a school-master at St. Etienne, distant about 35 miles South-west from that city; an ordained minister at Thiers, about 100 miles west from Lyons; an ordained minister at Vastres, in the same direction; and a teacher in a village between Lyons and Thiers. So that Lyons is, in a sense, a centre to the operations of no less than eleven of the Society's labourers.
3. Havre is the centre of the operations of two agents, to whom the Committee probably will soon add a third.

4. Lille is an important point of influence, to which the Committee have been earnestly invited to direct their attention. They now support one agent in that city and will probably add another soon, as well as aid a school which has been established there lately for the education of poor Protestant children.

5. Brussels must be the chief centre of operations in Belgium. In the vicinity of that city, the Rev. M. Sumicrau has been stationed, as has been mentioned in the Report of our Geneva Committee.

As to the colporteurs, whom the Society has employed, they labour chiefly in the eastern part of France.

On the other hand, several of the ordained ministers whom the Committee have sustained, through the intervention of the Committee in Geneva, such as Messrs. Puaux, Olivier, Malan, etc., have itinerated, and have not confined their labours to any one place for a long time. And yet the Districts which they have gone over, have not generally been very extensive; for a very wide dispersion would render them comparatively unprofitable.

**DR. MALAN’S TOUR IN BELGIUM AND HOLLAND.**

Our American-Swiss Committee, at the request of several excellent brethren in Belgium, sent Dr. Malan on a Missionary tour into that country last autumn. After labouring a considerable period in that Kingdom, he extended his mission into Holland, and preached in a number of the most important Walloon churches in that country. This tour seems to have been signalized by the Head of the Church, as a means of giving greater life to these churches which Dr. M. visited, as well as of converting a goodly number of souls to the Saviour.

The following letter from the Rev. Mr. Panchaud, Secretary of the Belgian Evangelical Society, fully confirms what we have just said, and gives some interesting notices of Dr. M.'s labours:

"Our beloved brother, M. Malan, has closed to-day his Missionary tour in Belgium. As you have borne the expense of it, we owe you, together with our gratitude, some details in relation to the labour accomplished."
"It will not be in our power to relate every thing that has been done in Belgium for the cause of the Lord, by your Missionary, during a stay of four weeks. He who has been the principal actor in this Mission could alone write it with a perfect knowledge of the facts. I will only make a few remarks to show that God directed you by his Holy Spirit in calling M. Malan to undertake it.

And first, gentlemen, the time selected was peculiarly favourable to this object. One or two years ago, neither a suitable location nor an assembly could have been found to furnish M. Malan with such an opportunity of preaching the gospel. At Liège nearly 500 persons listened for three hours to speeches in behalf of the Bible Society—last year there was only one place capable of containing 80 persons. At Brussels, eighteen months ago, the Evangelical chapel was not in existence. Besides this, it is easy to perceive now in Belgium, a greater earnestness in searching the Scriptures, or, at least, in inquiring about religious things. In one city, the citizens ran eagerly to hear M. Malan; in another, military men of all ranks; in a third, men of the labouring classes filled the hall; and all manifested the greatest respect. One pulpit alone was refused to M. Malan.

We must bear testimony to the manner in which M. Malan profited by the opportunities which the Lord presented him. He preached two or three times on Sunday, besides every day in the week; and the intervals between preaching were filled up with no less zeal for the work of the Lord. He has been a real evangelist to travellers of every class in the Inns, the Diligence, &c. He has proclaimed, with power and unction, the grace of God in Christ; and he has shown great skill in controversy.

As for the results, we cannot help presenting some proofs of the divine blessing which has accompanied this mission. 1st. His sermons have been heard with a degree of attention which he had himself never seen equalled. 2d. After having heard him once, his hearers, converted or unconverted, have wished to hear him again. At Brussels, after preaching once in the Evangelical Church of M. P., he was invited several times to fill the pulpit, and preached the gospel sometimes in French, sometimes in English. The eagerness to hear him was the same at Mr. B.'s chapel and at the National church. At Mons, the first meeting he held was very numerous.
attended, and the second still more so. In another town the pastor of the National church came, after a service held in the Evangelical chapel, to offer his pulpit to M. Malan.

"We have heard from Labourverie, Charlevoy, Mons, and Liège, that divine worship is much better attended since the Missionary visit. 3dly. A great blessing has attended the conversations held by our brother with different persons. Many christians have derived new light from them.

"You see, gentlemen, how the earthen vessel has scattered here and there the sweet savour of the knowledge of Jesus Christ. You have been, in the hands of the Lord, on the part of our American brethren, instruments to bless unenlightened Belgium, Brussels, Mons, Liège, Charlevoy, Louvain, Dour, Pâturage, Labourverie, Tournay, etc., have shared more or less abundantly in the spiritual assistance furnished by the visit of your Missionary, and we act but as the interpreters of the christians of these different localities in expressing to you their gratitude before God.

"And we can assure you that this Missionary visit has been, to the brethren entrusted with the direction of Biblical and Evangelical operations, a time of refreshing and of great consolation. Blessed be the Lord, the Father of Mercies, that in authorizing M. Malan's visit, you have made us see, more clearly than ever, the extent of the harvest. We now entreat that you will not forsake us.

"This Missionary excursion, from its very success, has given rise to new wants, demanding an increased expenditure.

"The interest manifested in behalf of these different flocks, has flattered them with the hope that their several localities would be furnished with the necessary means of instruction.

"M. Malan himself, and all the friends who have accompanied him, entertain the opinion that this present moment is the most favourable for action. We must not wait till the progress of Popery takes away liberty of action.

"Our Society, with its present resources, finds itself incapable of meeting actual wants. It is now in debt; and if this debt be not soon extinguished, our regulations oblige us to diminish the number of our labourers. We acknowledge that this deficiency is owing, in part, to the hope we have entertained from Mr. Baird's Letters, of
receiving from your Committee the aid of 5 or 600 dollars. One Society supports, however, at this time, only twelve labourers.

"Do not think, dear brethren, that we wish to put upon you alone the burden of our expenses. We have already knocked at several doors, and they have answered us in a more satisfactory manner than we had dared to hope, in the present state of commerce. Our last appeal is made to you."

The Committee would close the portion of their Report which relates to France and Belgium, with a brief notice of the societies in those countries with which they hold more immediate relations.

1. THE EVANGELICAL SOCIETY OF GENEVA. This Society may with propriety be ranked with the Societies in France and Belgium; for although it stands without their limits, it was formed specially for their benefit. This Society is the oldest of all the Evangelical organizations in Europe, with which ours has any connection, having been formed in the year 1831. It gives the Committee great pleasure to be able to say that it advances steadily in its career of beneficence. Its colporteurs, evangelists, and ordained missionaries, are more than seventy in number, this year; whilst there are forty students in the Theological School which it sustains, and who have the benefit of the excellent institutions of Merle d'Aubigné, Gaussen, La Harpe, and Pilet. Never was this Society in a more prosperous state. Thirty of the colporteurs whom it employs are, in a great measure, sustained by our Society. This fact binds us most intimately to that excellent Society with which, it gives us pleasure to say, we have ever held the most perfectly amicable relations.

2. THE EVANGELICAL SOCIETY OF FRANCE. The engagements which your Committee had made with other Societies, did not allow them, amid the embarrassments of the past year, to give any aid to this; a circumstance which the Committee greatly regretted. Gladly would they have prevented, if they could have done it, the dismissal of twenty-seven of its labourers in the course of the last winter. We are happy to believe that the depression through which this excellent Society is passing, will be only temporary; and we look forward with impatience to the time when we shall be able to aid it again. It is gratifying to know that it was enabled to support, (including fifteen or twenty young men in its seminary at Paris, who are preparing to be teachers,) no less than sixty labourers, during the past year.
3. The Society for the Publication of Religious Books, at Toulouse. This excellent Society has been liberally aided by the American Tract Society. But your Committee have thought proper to make a grant, recently, of $200, to enable the Committee of that Society to employ a suitable editor for the superintendence and improvement of its publications; a measure of great importance. In no country can the religious press do more good than in France.

4. The Evangelical Society of Belgium. The Committee regret that though they have been able to do something for Belgium, they have not had it in their power to extend to the Evangelical Society of that country, the aid which they have derived. The door is open in Belgium for doing much good; and the Committee earnestly long to possess the means of aiding the work of the Lord there in a measure commensurate with the facilities which exist. The following letter from a promising young minister of the gospel, who went from Geneva to that country last summer, or autumn, will show that the harvest there is ripe for the sickle.

* * * * "Thousands of persons now have heard the gospel in Belgium, though most of them have not yet received it into their hearts. Some hundreds, in this part of the country, are seeking the truth; and among these many have found it. Within a few months the life of God is manifesting itself more and more, and the Spirit seems to be at work. Christians have not increased, perhaps, in number, but they do increase in faith. I frequently shed tears of joy and thankfulness. About five weeks ago, I began to preach in a small town near Charlevoy. The effect of it was highly gratifying. Since the first moment they heard the gospel, there has hardly been any other subject of conversation in the shops, coffee-houses, taverns, market-places, etc. . . . Many of those who have heard it, go about and gather people around them to repeat to them what they have heard. I visit this town every Monday evening; and if the place where I preach could contain six hundred persons, it would not be too large, at least until the force of curiosity and enthusiasm had abated. I have seen nothing similar to this excitement; and I should be afraid of it, if I did not frequently see eyes full of tears. I have been invited to preach in several new places, but I am not able to comply
with these requests, as I already preach six times in the week, besides having two catechetical services and one public Bible lesson. Indeed, my task exceeds my strength, and the agency of the Evangelical Society at Brussels intends to send me aid. We need men and money. Belgium is a ripe harvest. If I could have at my disposal two preachers for a year, I would engage to procure them opportunities of preaching every week to two or three hundred persons. Belgium calls aloud for help. Poor Belgium! Four millions of souls under the sway of some thousands of the emissaries of Rome!"

Spain and Italy.

Of these countries we may not speak much at present, except to say, that your Committee are not indifferent nor idle on their behalf: nor are they without encouragement in relation to this portion of the great field of their labours. They will, however, truly rejoice when they can more freely speak of what is doing for the benefit of these countries, and when they shall have more to report.

Sweden.

Your Committee regret to say that the excellent Mr. Scott, the memory of whose visit to this country, two years ago, is so kindly and affectionately cherished by many hearts among us, is not yet permitted to return to his former post in Stockholm. They rejoice, however, to learn from a letter recently received from him, and from which we give the following extracts, that he is so situated in England as to be able to do much for Sweden; and that the faithful Rosenius and Tellström, whom this Society supports, the former at Stockholm, (in some respects filling the place which Mr. Scott formerly occupied,) the latter in Lapland, are both in good health, and faithfully and successfully engaged in their work.

Extracts from Mr. Scott’s Letter, bearing date of March 2d, 1843.

"Be it first observed, then, that the things which have happened to me in Sweden have not in any wise affected the progress of vital godliness, either in the capital, or throughout the kingdom. In Stockholm, my friend Rosenius writes me, that there never were more persons converted than at this moment. And although, in consequence of the chapel’s being closed,
no general meetings can be held; although having to meet in smaller rooms the company of believers is divided, and the same persons are not allowed to meet at more than one place; although threatenings from the Police authorities that these meetings will be broken in upon and put an end to, are constantly fulminated to the terror of the half-decided, yet the crowds attending Rosenius' daily and nightly Scripture expositions increase continually, and many are brought to experience the life of God in their souls. From other sources, (for hosts of letters from the pious reach me) I learn that the devoted labours of Rosenius are greatly blessed of the Lord. In the country north and south, a great work is going forward. South of Stockholm, in Smaland, the "preaching sickness," (a name given by the authorities to this wonderful movement,) has produced great excitement, led to many awakenings, and occasioned a great outcry for copies of the Holy Scriptures.

"And now, my dear brother, you must not grow weary in your efforts for Sweden. Your Society must liberally support Rosenius as a city Missionary. He is doing a noble work at Stockholm, holding meetings every night, editing the Pietist* and the Missionary Journal, and forming really the only spiritual shepherd the awakened have in the capital. Do keep him on your list, with at least $100, I should rather say, $120 a year. Do something, too, for Lapland. Tellström is restored, and again labouring there. Brother Hallock must not forget Sweden."

**Canada.**

Never was the Mission in Canada in a more prosperous state than at present. But our limits forbid us to do more than give a single extract from the annual statement which your Committee have received, within a few days, from those who are there engaged in the good work of the Lord.

"We close here, dear brother, this history of the work which the Lord has deigned to accomplish this winter amongst us, by inviting you to join us in praising His holy name. You know well what efforts the Jesuits made to injure the different stations of the Mission during the last summer and autumn. Never had their hatred against the Bible and Christians shown itself so violent before; but all their efforts have not hindered God's purposes; for fifty persons at least

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*The name of a religious journal or newspaper.*
have, as we hope, given their hearts to Jesus during the past winter. Although this number may appear small to those who see souls converted by hundreds around them, yet to us who dwell where Satan reigns, this wonderful work of God towards our poor Canadians, is matter of grateful thanksgiving and praise. Never has His power been so strikingly exhibited to our eyes. Never has the truth of the Lord gained so noble a victory. Never has the Sun of Righteousness shone so brightly on these dark regions. And if we recur to the origin of this Mission, not only have we abundant subjects for gratitude and praise, but still more of hope for the future. Within seven years and a half since we entered this country, we have had the joy of seeing several stations established, already prospering, and rich in promise; an establishment for education (or Normal school,) with fourteen pupils, all pious and all devoted to the service of God; a corps of thirty labourers engaged in teaching, preaching the Word, instructing the youth, and distributing religious books. About sixteen hundred copies of the Sacred Scriptures have been circulated; about eighty families have withdrawn from the Papacy, and now love the truth. But what specially calls for humble gratitude to God is, that in this space of time, one hundred and fifty-five immortal souls have received and believed to their salvation, the blessed Gospel of our Lord Jesus Christ. Nine of this number are already in glory, six in churches at a distance, and one hundred and forty at the different stations. Have we not cause to praise the name of the Lord, and celebrate his manifold mercies?"

The Rev. Mr. Sawtell.

The Committee have felt the importance of having Mr. Kirk's place filled as soon as possible. And in casting their eyes around for a suitable person, they believed that Mr. Sawtell was the man pre-eminently fitted for that post. In addition to his well known qualifications for the work of an agent, — (qualifications which have been tested by experience,) — a residence of seven years in France, and a very considerable acquaintance with the state of things in that country and the Continent generally, which that residence has secured to him, are recommendations in his case which meet in that of no other man of whom the Committee have any knowledge. His
advantages will be further augmented, in case he accept the appointment which they have ventured to tender him, by some months' travel in France, Switzerland, Italy and Belgium.

And though the Committee have not been ignorant of the pain which it would give many hearts at Havre among the French and English population, as well as the Americans, to part with him, they have not hesitated to lay their call before him, in humble submission to the Divine will. For they feel deeply the need of his aid, inasmuch as their other Secretary cannot yet wholly abandon his work in Europe; and even if he could, he would not be able to do all for this Society which ought to be done, to spread its cause before the churches throughout our country, as well as to advance its interests in other respects. And they have been consoled, in this attempt to induce Mr. S. to enter into their service, by the fact that God seems to have raised up just the man who is needed to take his place at Havre; and in whose hands, under the Divine blessing, there is every reason to believe, no interests of Christ's kingdom involved in this measure will be likely to suffer. They have, therefore, not hesitated to lay their request before Mr. S., invoking the guidance of God's Spirit, that whatever may be the decision in the case, it may be for his glory and the advancement of his kingdom on the earth; which after all is but one, and the prosperity of which, in France as well as in our country, should be most earnestly desired.

Quarterly Paper.

The Committee have continued this publication, and have abundant reason to believe that it has been useful to the cause, though it has been a source of some pecuniary loss. They hope that the number of subscribers to it will so increase, that it will not be long until it will at least pay its way. As the price is a mere pittance, they cannot but expect that steps will be taken by our pastors generally, as has been done by the Ladies' Auxiliary in Baltimore, to give it a wide circulation. By a little effort, and for a small sum, entire churches, or at least the most reading portion of them, might be supplied with it.
REPORT.

ANNUAL SERMON.

The Committee having reason to believe that a series of sermons, preached in this city on some Sabbath day or evening, about the time of the Anniversary of the Society, would be highly advantageous as a means of making its object better known and more highly appreciated, invited the Rev. Dr. Sprague of Albany, to commence it this year. With this request he had the kindness to comply; and executed the task in such a manner that the Committee are confident that among those who heard his eloquent, appropriate and able discourse, there can be but one opinion respecting the wisdom of the measure, or the qualifications of the individual who was selected to introduce it.

CONCLUSION.

Such is the brief and imperfect outline of the operations of the Society which the Committee are permitted to present on this occasion. They cannot bring it to a close without calling upon the Society and its friends to render thanksgiving to God, that he has deigned to bless their humble efforts. It is now four years since this Society was organized. Its formation was preceded by three or four years of careful inquiry, both as to the need of such a Society, and the manner in which it should be conducted. It began with nothing but the favour of a few friends; and now it has between eighty and ninety labourers who look to it for the greater part of their support. And though its income is but a few thousand dollars, (chiefly because it has not been presented in a formal manner to more than one hundred of our churches,) yet its influence has been felt in Europe and in Canada, "strengthening the things which remain." In France and Belgium, it aided last year 52 labourers; and might have found almost as many more, if it had had the means of supporting them. On every hand the work is growing; and the door is opening. In France more than three hundred pious labourers of all descriptions are now at work, sustained by societies in that country, or in other countries; while, eight years ago, there were not more than seventy. In Belgium, there was not one native Protestant to be found, it is
said, in 1815; now there are not less than twenty or twenty-five Protestant churches and chapels, and as many ministers and evangelists. And within seven or eight years, more than one hundred thousand copies of the Scriptures, chiefly the New Testament, have been distributed there, besides hundreds of thousands of religious Tracts.

Not only is there a great work for this Society to do, or rather to aid in doing, in France and Belgium, but also in other countries on the continent of Europe; as we have shown in our former Reports. And not only has it a great work to do in Canada, for which God has wonderfully prepared the way, but in other portions of this continent. Our Committee at Geneva are longing for the opportunity of sending from France and Switzerland, labourers (similar to those who are now so successfully prosecuting the work in Canada) to St. Domingo, and, as you have heard, to Rio Janeiro. But hitherto the means have been wanting, which are necessary to sustain such undertakings; and we have still to mourn over the fact that Christians of this land are doing almost nothing at all for those portions of our American continent which lie buried in the darkness of Romish superstitions.

Ours is that noble work in which the Reformers of the sixteenth century were engaged, that of restoring pure Christianity to Christendom. God is opening the way for it; the same instrumentality, substantially and almost identically, must be employed now which was employed then. They had their colporteurs and their Bible and Tract Associations; not so formally, but as really, as we have. They saw the importance of training up and sending forth capable men, to preach and expound the Word of God, and some of them (as Luther and Calvin) devoted themselves mainly to this work, and to that of writing and publishing books. They did not dream that the Reformation could commence and go on in any country without the employment of appropriate means; nor did they hesitate to employ all proper measures to carry the truth into all the countries around them, as far as God had put it in their power. They never thought of being restrained by the objection that these nations were "civilized;" that they "possessed wealth and commerce;" that they "might do their own work." No; it was enough for them to know that they were ignorant of the true gospel, and bowing their necks to the iron yoke of Rome.
And shall not we, who owe everything to the glorious Reformation; shall not we labour and pray that every nation may attain to the blessed privileges which we enjoy? A brighter day dawns upon the world. Extensive indeed is the work which is to be done; great are the obstacles which are to be overcome. But He who caused the truth to triumph over greater obstacles in the sixteenth century, can render it illustriously successful in the nineteenth. Good men are awaking in every land; many hands are now employed in the work of God; many hearts bleed in sympathy for the sufferings of humanity; and from a great multitude in every clime, and among all nations, ascends the prayer so sweetly expressed in the language of England's religious bard:

"Come then, and, added to thy many crowns,
Receive yet one as radiant as the rest,
Due to thy last and most effectual work,
Thy word fulfilled, the conquest of a world,—
Thou who alone art worthy!"
APPENDIX.

No. I.

ANNUAL STATEMENT FROM THE CANADA MISSION.

Dear Sir:

In our last Report we informed you that our friend Cotè was on the eve of starting for Milton, to preach the gospel to the dwellers in those woods, whose lives were very profligate. He was accompanied by our dear brother, Baudin, who had laboured with them as a colporteur for a year past, with great zeal and fidelity. They were two days in reaching the school-house, a distance which, in the winter, can be walked in three hours. The autumn rains had rendered the paths through these woods so difficult, that nothing but the zeal of our brethren could have surmounted the obstacles in their way. Though exhausted with fatigue on their arrival, they made no delay in applying themselves with vigour to their work. After kindling a fire, they cut down a tree to serve at once for a table, and seats for their audience; put up a temporary bed in one corner of their school-room; and commenced their protracted meeting. For the first few days there were no visible effects, though they held two meetings daily. All the people, men, women, and even small children, readily assembled; no one remained at home. The intervals between the meetings were employed in reconciling quarrels; for these families, who had lived in continual strife and hatred towards each other, perceived the necessity of first harmonizing their differences, in order to obtain the blessing of Heaven. Our dear brother Cotè, who performed the office of peace-maker, had the pleasure of seeing them acknowledge their faults one to another, and interchange the language of forgiveness. On Sunday each one came to the meeting with feelings of penitence, and in expectation of the Divine blessing. The exposition of the Scriptures was listened to with marked solemnity; and when those who wished were invited to speak, a female, naturally timid and retiring, rose and spoke of the wants of her
APPENDIX.

soul, of the love of God, and of the duty of repentance, with such animation, freedom and energy, that each one grew pale and trembled. After addressing them in most impressive language, she fell on her knees, and, weeping, poured out her heart in fervent prayer for herself and all present. The whole assembly melted into tears, and, believing that she spoke and prayed under the teachings of God's Spirit, bowed their knees and successively offered their earnest supplications to God for pardon. Our friends, Côté and Baudin, were filled with sacred awe, and inexpressible emotions of gratitude, at the sight of this little company of Canadians humbled and weeping before the throne of the heavenly grace. This meeting, which continued almost until night, was followed by another in the evening; which was still more blessed than the first. The text, "Come now and let us reason together, saith the Lord," (Isa. i. 18,) was attended with power to their hearts; the love of God subdued them; tears flowed in abundance; and most of them, in anguish for their sins, cried, with the Publican, "God be merciful to me a sinner;" and with the Jailer, "What must I do to be saved?" How delightful was it to present to these souls, anxious for salvation, "the Lamb of God, which taketh away the sins of the world." They separated at a late hour; and many, in the deep distress of their hearts, spent the whole night wrestling, like Jacob, with the Lord until he had blessed them. And, God be praised, he was found of many, who came in the morning with lively joy to declare the boundless grace which they had experienced.

This happy Sabbath was the commencement of a happy week, devoted to the reading of the Word of God, to prayer and to praise. No one could apply himself to any work, for the Spirit of the Lord visited these Cabins. Every day some soul was relieved of the burden of sin by trusting in Christ. Twenty-five persons, as we hope, obtained pardon and peace at this time, making, with the first converts, the number of twenty-nine worshippers and followers of Christ in this forest. Among the converts were some exceedingly abandoned, and capable of any atrocities; and who, at the commencement of the meetings, offered gross insults to our brother Baudin, but whom he had disarmed and conquered by patience and forbearance. One of them hated him so violently, that he had resolved to beat him in such a manner that he should have no wish to return to these woods; but not daring to do it in cold blood, he followed him, with insults, for the purpose of provoking him to say or do something which might excite his anger, and make it easy to execute his design. But as he only replied to him in mild language, or kept silent, he was, at every attempt, entirely defeated. His wife, who was one of the first to embrace the gospel, urged him to listen to reading and change his course; but, wearied with the repetition of a subject which he detested, and vexed because his
wife had become a Christian, he determined to abandon his family and depart to the States, that he might shun these annoyances. He had not proceeded two leagues when, stricken in conscience, he retraced his steps, came and acknowledged his sins, and besought them to pray for him. In a few days after, he found joy and peace in believing.

To this account we might add many beautiful incidents respecting the children. Accustomed to hear their parents curse and swear, they did the same; but when they saw them abandon their profaneness and begin to sing the praises of God, they imitated them in this also, and met together to sing hymns. When they heard their parents confess their sins in the meetings, and weep and entreat for pardon, they also were led to the reflection that they had sinned; and frequently some of them, from six to twelve years of age, rose in our assemblies, and confessed they were great sinners, and entreated those present to pray for them that, to use their own expression, they “might become the children of God.” Some who were careless and trifling, ridiculed such, but they were immediately reproved in a decided manner by their little companions. One of them, in a moment of self-examination, recollected that six months previous, he had purloined a fishing-line from one of his companions: he set out at once to restore it to him, and to ask his forgiveness. One little boy, named Cyprian, six years of age, who had already acquired the wretched habit of swearing and playing cards daily with his brothers, having heard from M. Coté that “cards” were a fruitful source of sin, brought his pack to him, saying, “Take them, sir; I do not wish to play cards any more, but to learn to read the Bible and to sing good hymns.” M. C. was much affected at this, as a striking illustration of that passage of Scripture “Out of the mouth of babes and sucklings thou hast perfected praise.”

An orphan, named Julia, twelve years of age, meeting, two or three years since, after the death of her father, a man who knew how to read but imperfectly, begged him to teach her the alphabet. He did so; and the child, without any further assistance, learned to spell and read intelligibly in one winter. The first time she heard brother Baudin speak of the gospel, her mind and heart were opened to receive it in love. She procured and carefully read the New Testament; and for a long time she was the only reader among several of the families occupying one of the groups of cabins in these woods: The neighbours met at her mother’s cabin to hear her read the gospel, which she explained, as far as she understood it, and related to them what God had done for her soul. Last summer a priest, having heard of what was going on there, came into the woods and spent some days, to discourage or intimidate those who desired to know and obey the word of God. Julia followed him from cabin to cabin, opposed him in his efforts, and repeated to the inmates many of the
texts of Scripture which expose and condemn the errors of Popery. Her mother, who doated on her child, and was delighted with her pious reading and conversation, became alarmed at the menaces which the curate pronounced against her. She restrained her in her course, and wished to destroy her New Testament; but Julia persisted in keeping it, until, some months after, she had the happiness of seeing her mother undeceived, and brought by grace to the Saviour's cross. Her daughter has taught her to read, and she now praises God for the blessing he has bestowed on her in her child. Julia is strongly attached to the school; and, that she might be able to attend it during the winter, she has laboured all summer in raising buckwheat for her own sustenance while engaged in her studies. She has lived entirely on this in the house of a relative near the school. Her little stock is exhausted, and she is now about entering into an engagement for the summer as a servant, in order to earn food enough to sustain her at school during the next winter. Her brother, two years younger than herself, and whom she has taught to read, pursues the same course. He loves the gospel, and he also raised some buckwheat to support himself at school during the winter, as his mother is too poor to maintain him. He also is about to engage in labour, in order to replenish his stock for the same purpose. Having heard lately that one of his uncles who knew not how to read, was to meet two priests, he begged leave to accompany him; and, in anticipation of the interview, he selected a great number of passages in the gospel to repeat to the curates. They railed against the Bible and Christians; but this little boy fearlessly replied to them, and read to them in a loud voice, numerous texts which directly contradicted their assertions. This greatly enraged them. After they had withdrawn he said to his uncle, “If all the priests are like these, they are not worth the pains which I have taken in selecting the passages I read to them.”

A youth, twelve years of age, and of an active mind has been devoted to God by his parents from the first moment of their conversion. Being extremely bigotted in their former views, they employed all their influence to oppose brother Baudin, in his visit to their woods. Having no doubt that their religion was correct, and therefore sincere in their opposition to what they deemed error, they resolved, after some time, to read the New Testament to see what it contained. God blessed their reading. Their hearts were opened to receive its truths; they saw their delusions; and during the protracted meeting they eagerly embraced the offer of salvation “without money and without price.” Having first given themselves to the Lord, they solemnly dedicated to Him, in one of the meetings, the most intelligent of their children, one who was already an important auxiliary to their support, for they are very destitute. This boy, who has already given his heart to the Lord Jesus, is now in our house, where he
distinguishes himself by his piety, and upright conduct; and looks forward, as the summit of his happiness, to the time when he may be permitted to become a humble colporteur.

I could add many more interesting facts respecting the dear children of these woods. They are intelligent, amiable, heavenly-minded, and love the school. We hope there will go forth from this seminary a troop of missionaries of the Cross; for it is evident that the divine blessing rests upon them. But it rests not on the children alone, but also on their parents and on all connected with the place. There are thirteen families living near the school, eleven of which are truly evangelical. The other two still remain strangers to the love of Jesus. In some other clusters of cabins, distant from four to six miles from the school, there are six more families who have abandoned the church of Rome. All those who have submitted themselves to God exhibit in their lives a surprising change. They adorn the doctrine of God our Saviour, as even their adversaries testify, who cannot help recognising the lovely influence which the Bible has exerted on their conduct and conversation.

The Romish priests had already stretched their cords of oppression over the population of this district; collections had been made for building a church of which they had already laid the foundation at a central spot; but a division having arisen among the trustees, the work was suspended. The introduction of the Bible, and the consequently increasing influence which it asserts, has caused Romanism to shake in this region, and will render the erection of this chapel unnecessary. May this soon be the case throughout Canada. The priests had already given the name of St. Cecile to this new parish, but our brother Baudin has changed it and given to it that of Berea; because of the striking analogy between these Canadians and the Jews of Berea, in the readiness with which they have received and studied the Scriptures, to know if the things which were told them are true.

Our dear friends Cotè and Baudin continued three weeks among our dear Bereans, exhorting them to be steadfast in their love to Jesus. Before they left, the converts brought to them all the remains of Popery in their possession, such as books of devotion, scapularies, relics, beads, &c., to be disposed of at their pleasure. We have reserved a collection of them for our friend Mr. Kirk, as a specimen of what is commended to the veneration and confidence of Roman Catholics in this country.

Leaving Berea, Mr. Cotè stopped ten days at St. Pie, where he held meetings daily, which have been blessed to many persons who were hostile to true religion. He then returned, with a heart overflowing with the delightful emotions of joy and gratitude to God for the rich blessings which he had experienced during this journey. Ten days after this, we made our arrangements to go and consecrate the house for a school and for worship,
at St. Pie, and also that at Milton, (Berea.) We went as a family-party, leaving at Grand Ligne only a sufficient number to take care of the house. Christmas day had been appointed for the meeting, and at an early hour one hundred Canadians and twenty English with their pastor had assembled to meet us.

It was with ardent Christian feeling that we entered upon the occupation of this "house of prayer," in the name of our eternal God—Father, Son, and Spirit; entreating Him to consecrate it, and make it a centre of heat and light for this country. Our hearts were moved; and with lively emotion we returned thanks to God for all that he has done for us in so short a time. It would have delighted us if you, dear brother, and a goodly number of our American and Swiss friends could have been present with us. They who have laboured and prayed so earnestly for our poor Canadians, would have felt grateful, and encouraged to still further efforts, by seeing them gathered at the feet of Jesus to receive his word; an attentive group of those who, but a year and a half since, were buried in the darkness of superstition. We held three meetings on the Sabbath, and two on Monday, at which Messrs. Cotè and Normandeau preached alternately, and God granted to us delightful evidences of his presence. After the exposition of the Scriptures at the evening service, a free invitation to speak was given to those present; and successively fifteen individuals of every age and condition addressed us in words which thrilled our hearts with lively joy. Here was a man asking "What must I do to be saved?" There, one beseeching us to pray for him, that God would convert and save him. Another exhorted his brethren, recently converted, to gratitude and holiness of life. A fourth, related to us what sweet peace of soul he had enjoyed since he gave his heart to God. At last a father of a family and his wife, who had once listened to the gospel, but for several months had neglected it, came, bathed in tears, entreatyng us to receive them as prodigals; asking pardon from God for the evil they had done to his church; pardon from the children of God for having so deeply grieved them; pardon from the unconverted, for the occasion of reproach they had given to them. Oh, how delightful was that evening! What heavenly language flowed from the lips of all! The Spirit hovered over us, and we blessed the love of God toward these poor sinners. Those who knew the Saviour, wished to fly to his arms, to be purified wholly, and to enjoy his presence eternally. How holy was the place! It was truly the house of God—the gate of heaven.

On Tuesday morning, ten sleighs, carrying forty persons, all animated with joy and peace, started for Berea, where we were received with acclamations of delight and gratitude. Never before have those woods had so many visitors. All was life and animation. Our dear Bereans came to us rejoicing, to describe to us their happiness in the wonderful grace of God.
towards them. More than eighty were present, and we had two meetings, one at evening and the other on Wednesday morning, at which we were blessed with the same favour that the Lord had bestowed on this place several weeks previous, when he consecrated it to himself, filling it with his presence. It was a thanksgiving rather than a dedication. It was edifying to us to hear many of these new disciples, aged men and women, express, in their Canadian dialect, the sentiments of their hearts. Each spoke with emotion of the love of Jesus who had arrested them in their career of folly and ruin, and plucked them as brands from the flames. The intelligence, piety, knowledge of the Scriptures and of the way of salvation, which many manifested, surprised us all. Evidently the Spirit of Christ had instructed them, and what teacher can instruct like him?

We parted from our dear Bereans leaving with them our friend Duclos, who was about to open a school, and commending them all to God and to the word of his grace. New assemblies awaited us at St. Pie; and at one, appointed especially for souls heavy-laden and anxiously inquiring for the way of life, we had the pleasure of seeing six pass from their bondage into the sweet liberty of the children of God. On the last day of the year, we returned to Grand Ligne, happy and grateful for all the blessings we had received, and, I trust, with our confidence in the faithfulness and love of God more firmly established.

At St. Pie Mr. Côté has made frequent visits in the course of the winter, and his labours have not been fruitless. He bore powerful testimony to the truth in opposition to error, in a discussion in the presence of forty Canadians, near Berea, with two priests, one of whom was considered a pillar of Popery in this country. Both acknowledged themselves vanquished, and in the presence of all, confessing that "they were unable to defend their views from the Bible, because they had never studied it." This discussion has been useful in exposing the ignorance of the priests in regard to the Bible, and in enlightening some minds respecting the way of salvation. The number of converts at St. Pie is now twenty-eight. There are also many families who have renounced Popery but are not yet truly Christians. The disposition of their mind is, at present, favourable to the gospel; and we notice in them much less aversion to Protestants.

Our friend Duclos, after having conducted for two months the school at Berea, has been compelled to relinquish it on account of his health. His place has been filled by Miss Perusset, who had charge of the school at St. Pie, and who has cheerfully devoted herself to this labour of self-denial. The teacher whom we had sent, with trembling faith, to take her place at St. Pie, is one of our worthy pupils, Francis Lancoureaux, who was in our house sixteen months. It was to us a joyful day, when we saw this young brother depart happy, and grateful that he could do something to advance the reign of his Saviour among his countrymen. One month since, Madame Feller and myself went to install these two friends at their posts.
of duty, where they were joyfully welcomed. Since that time we have received from them the most gratifying accounts.

The school at St. Pie consists of thirty scholars, and that at Berea of at least thirty-five. The present number of converts at the latter place is thirty-two, making the whole number at the two stations, St. Pie and Berea, sixty. We believe that the latter station will become a Protestant colony. As there is still much good land there un subdued and uncultivated, we encourage the converted Canadians in the States to locate at that place, to form the model of a Christian village in this anti-christian country. Already two poor pious families from Chazy have settled there; and several others are preparing to go thither. To assist the enterprise we have just enrolled one of our Berean brethren among the number of our colporteurs. He appears to us qualified to penetrate these forests, where it requires more than common vigour of body to traverse the long distances which lie between the different groups of cabins, over roots and fallen trees, and through water and mud, in many places more than knee-deep. He is a decided christian, pious and active. He spends a part of his time in labour more directly for the maintenance of his family; the other portion (for which he receives compensation) he devotes to these tours, which have not been without fruit. Our brother Baudin, who has traversed these woods with a piety and zeal worthy of the service of God, devotes himself more particularly to the neighbourhood of St. Pie, and to the populous villages between that station and Grand Ligne, and in places where several families appeared to be sincerely on the Lord's side.

Chazy has also been visited, and has shared in the blessings from on high. Several instances of conversion have occurred there since the reports which we gave in our last letter. The most remarkable is that of a father of a family, a young man, who was obliged to fly to the States after the loss of all his property, for taking an active part in the late political movements. He is ardent and active in all that he undertakes. He was one of Mr. Coté's first auditors; he found pleasure in hearing him, and felt his heart inclining to the gospel; but his friends perceived it, and came to him with strong remonstrances; his wife, particularly, begged him with tears not to allow himself to be drawn away to the Protestants; and from love to her and the fear of the world, he abandoned his search after truth. But the Lord who had loved him did not abandon him. He was led to visit our dear Cyprian Meunier, (of whose death I gave you particulars in our last letter,) who spoke to him of the peace and joy which he experienced in view of eternity. He was deeply affected by it, and saw that our departed friend had something which he had not; a peace, a happiness to which he was a stranger; for death to him was the King of Terrors. Becoming attached to our late friend he repeated his visits, and listened to his conversation with gratitude and sometimes with tears. The pious exhor-
tations of our dying brother left deep impressions on his soul, which soon after determined him to seek sincerely after the truth. He had procured a Bible of Ostervald's translation; but as he was repeatedly told that it was Protestant and worthless, he obtained one of De Sacy's, which the curate also condemned as equally fit for the flames. Wishing at any price to have a good Bible, he offered an extravagant sum to the priest to procure one for him; but he replied to him, day after day, that he was not a Bible-merchant; and further, that no one could find a Bible which he (the priest) would approve! He was deeply grieved at not being able to procure a Bible in which he could place confidence. Remembering, however, to have heard that an aged Canadian had a New Testament which was approved by a number of French bishops, he renewed his search, hoping to find relief from all his doubts and uncertainty respecting his Bibles. He obtained access to that New Testament, and having faithfully compared his two Bibles with it, and finding them all exactly alike, he returned home, overjoyed with the conviction that his Bibles were correct, and that the priests wished to deceive him. Thus confirmed in his hopes respecting the holy volumes he had purchased, he read them with confidence and eagerness; and learned, with increasing astonishment, those truths which had hitherto been concealed from him. But, as he has since told us, his heart was still worldly and trifling. The fear of man, and his natural infidelity led him to contend with the Scriptures and with Christians. He hesitated between Romanism, the Bible, and Universalism. While in this state of mind, a circumstance occurred which exposed to him still more clearly the cupidity of the priests; and feeling ashamed of his connection with a church in which such a traffic in souls was carried on, he withdrew, and applied himself more closely to the reading of his Bible and attendance on the religious assemblies of Christians. Shortly after this, Pere Oblat burned the Bibles near Chazy. This infamous act filled his soul with grief, and increased his attachment to the Word of God. He soon became convinced of his misery, and perceiving that he was poor, wretched, guilty, blind and naked, he cast himself into the arms of his Saviour, felt the freeness of his grace, and was filled with peace and joy. He was so happy that for a long time he was unceasingly speaking of the wonders of the love of God, which his soul, in all the ardor of its new-born life, had embraced and experienced. For two months he could not apply himself to any work; and ceased not, day nor night, visiting his friends and neighbours, and exhorting them to repent and to believe the gospel. It seemed to be his most ardent desire that all the world might be as happy as himself. God blessed his efforts, and opened the heart of his interesting wife to understand the things which were spoken to her by her husband; and now they both have but one heart, and one desire—to serve the Lord. His brother-in-law and sister-in-law, who were struggling between the gospel and the Romish church,
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were induced, by the burning of the Bibles, to yield to the invitations of the Saviour, and to go to him from whom they have received pardon and peace. Similar is the case of an aged Canadian, who, after halting for a long time between the world and Christ, has now enlisted under the banner of the gospel. Impressed with the qualifications of this brother, Roi, for the work of colportage, we have given him an invitation, which he has accepted with his accustomed energy.

The disposition of the people about Chazy and Corbeau is favourable to the gospel. The burning of the Bibles has produced two strikingly opposite effects. The opposers of the Word of God have become more bold and wicked; while they who respected the Bible as a divine revelation, have immediately left the church which dared to commit such an impious outrage. There are constant differences arising among the Canadians on this subject. A large number of families near the frontier lines, who, eight months since, closed their doors against the gospel, now receive it, and also the colporteur who speaks to them of its truths. Satan has thus defeated himself. To improve this favourable inclination of the minds about Chazy, we have just sent thither as a catechist one of our dear pupils, Touissant Riendeau, who has been eighteen months in our house. We hoped that he would have been qualified by study to preach the gospel, but his health does not permit. He himself would have greatly preferred to study more; but seeing that it is the hand of the Lord that counteracts his wishes, he has decided to engage in active duty with the strength with which God permits him. He is truly humble and pious, and has sufficient knowledge to announce Jesus intelligibly to the poor Canadians; and we trust that the Lord will honour himself by him.

Some souls have been awakened at Napierville, a village twelve miles from Grand Ligne, where, since last fall, I have preached on Sabbath evenings. The grace of God has there been peculiarly illustrated in the case of a young man, twenty-two years of age, who had spent his life in the indulgence of the most degrading vices. Brought low by consumption, he could no longer indulge his passions, and in a moment of reflection he came to hear the first sermon which I delivered in that village; and it pleased God to touch his heart, which was soon brought under deep conviction of sin. The review of his profligate life filled him with anguish; and he doubted whether so great a sinner could be pardoned. But at length, Jesus revealed his love to his soul, and enabled him to trust in the divine promises, and he was filled with happiness and peace. From that moment his conversation was a continual strain of praise; his heart was overflowing with love; and to his last hour he ceased not to speak of the mercy and kindness of his Saviour.

Grand Ligne has been the scene of events which are not common amongst us. The first was the marriage of M. Normandeau to Miss Wilby. It is
very gratifying to us, that the first marriage in this mission has been that of this dear brother and sister whom we all esteem so highly. It was on Tuesday, January 17, at six in the evening, that we repaired to the chapel to celebrate this union, thanking the Lord, and invoking upon it, with all the ardor of our hearts, the blessing of the Holy Spirit. As we wished to present the model of a Christian wedding to our pupils and to the church, we invited only the family. After the ceremony, which was affectionate and solemn, we partook of a modest repast in communion with our Heavenly guest whose presence we had invited; and repeated to the new married couple passages of the Holy Scriptures which each of the family had selected for them. These recitals, accompanied by reflections, and interspersed with devotional exercises, excited in our breasts the tenderest and purest emotions. We separated, highly delighted with our wedding festival and happy in God.

The second event was the conversion of an Israelite, whom Providence brought to us about two and a half months since. As all that concerns the Jews is of such deep interest to Christians, I presume it will gratify you to receive some particulars respecting him. Our friend Gotthiel, for that is his name, was born some leagues from Posen, on the frontiers of Prussian Poland. His parents were rigid observers of their religion, and brought him up in their sentiments, inspiring him with thorough hatred of Jesus Christ and Christians. His religious opinions were, for the most part, like those of his nation. He thought he was safe if he only adhered to Abraham by circumcision, and did not renounce the principles in which he had been educated; for according to his belief, no circumcised person could go to hell. Although conscious that he had neglected many of the requirements of the law, yet such, in his view, was the virtue of circumcision, that it covered all deficiencies. Having lived among Catholics who were very superstitious, and immoral, his prejudices against Christianity were strengthened and confirmed, so that to his mind the terms Idolater and Christian were synonymous. He left Prussia at twenty years of age to avoid military conscription. He travelled some time in Germany, and afterwards crossed the Atlantic and went to Cleveland, (Ohio,) where he taught German and Hebrew to the children of the Jews who were settled there. After a year's residence in that place, he became acquainted with some pious families, who spoke to him of Christianity, which served only to irritate him; for he did not wish to acknowledge a Messiah poor and abject, but looked for a king glorious and triumphant, who should subdue all nations to his sceptre. However, these interviews with Christians induced him to study the prophets, but rather to oppose the truth than to be convinced of it, for the "veil" was still upon his heart and mind, and he understood not what he read.

About two years since, he met a converted Jew, who abruptly told him
that he was a great sinner. A sudden peal of thunder could not have disturbed him more than this harsh address. He could not forget that an apostate had called him a great sinner. A year after this, God began to awaken his conscience, and to draw him to himself by the cords of love. Curiosity led him to enter a church where he heard, as the text, this passage repeated: "Whosoever shall not receive the kingdom of God as a little child shall not enter therein." These words pleased him much; they appeared beautiful to him; and he thought that he alone could appropriate them, because he was a Jew and had been circumcised in infancy. Of all the discourse he retained only this text, which planted itself as a thorn in his soul to convince him subsequently of sin. On the Sabbath following, an aged and distinguished preacher attracted a crowd to the church. Our friend was among them, but received few impressions from the discourse. Not being able to make his way through the crowd, he waited near the door, and the minister observing him said to him kindly, "And you, sir, are you also going to heaven?" This question from a Gentile to a son of Abraham, he thought very presumptuous; but the first feeling subsiding, he was convinced that he had less kindness than this Gentile, for he thought it could only be from an interest in his welfare, that he had thus spoken. This reflection, which the Lord blessed, led him to see that he was a sinner, because he did not love his neighbor as this Gentile did. The conviction that he was a sinner was accompanied with a vivid sense of his need of a Saviour. "But where shall I find him?" said he to himself. He then began to think that Christians might be correct in their sentiments on this point. He applied himself closely to the study of the law and the prophets, to ascertain if the coming of the Messiah was near. Soon after this he procured a New Testament, and on reading the sermon of Jesus on the Mount, and the narrative of his sufferings and death, he became convinced that an impostor could not thus speak and act. He expected also to find a wide difference between the Old Testament and the New, but was surprised at their wonderful harmony. Finding that this course of reading and reflection was conducting him toward Christianity, his prejudices awoke, and he shrank back from the investigation; and commenced travelling about in the West to seek light from an examination of the various Christian denominations, as a source of relief to his distressed mind. At every stopping-place he conversed about the prophets with all sorts of persons, who, of course, gave him good and bad instruction. But amid all this mixture and conflict of opinion, he fortunately arrived at the conclusion that the Messiah had come, and that Jesus of Nazareth might be he; though his Divinity was to his mind a rock of offence, and a stone of stumbling. But God triumphed over his unbelief, and soon after his return to Cleveland from this tour, he cherished with trembling the full conviction that Jesus is "the Lord our righteousness."
The Jews, who had been distrustful of him for many months, demanded of him a reason for his faith; and when he gave it, they entreated him to retrace his steps and not incur the doom of apostates. He fearlessly declared to them his conviction that he and they were alike great sinners in the sight of God, and that Jesus of Nazareth alone, the King Messiah, could deliver them from their sins. This excited their rage and their reproaches. One of them said to him, "If I knew that you had faith that your sufferings would effect your salvation, I would persecute you so as to send you directly to heaven." His scholars were immediately withdrawn; and being without employment, he left Cleveland to seek it elsewhere.

Although he expressed to his Jewish brethren his conviction that Jesus was the Saviour, he had not, at that time, any conviction that He was his Saviour. Under the influence of a conscience awake and sensitive, his past life, with all its aggravated guilt, was present to his mind, especially his opposition and blasphemies against Christ and his followers; and in the painful retrospect he dared not believe that there could be pardon for so vile a sinner. In his efforts to obtain relief from his distress, he became the victim of ignorant advisers, who, instead of guiding him to the full and only fountain of consolation, confirmed his unbelief and increased his anguish of spirit, by telling him that there was no more hope for the Jews, because their long resistance had closed against them forever the door of God's mercies. It is difficult to conceive of the agony of feeling produced by this thought when it had fully taken possession of his mind. He seemed to hear, the curse of his fathers pronounced upon him, "Let his blood be on us and on our children," and under this apprehended mal­ediction, he sunk into a paroxysm of despair. He subsequently spent whole nights in distress, prostrate on his face, and wrestling in prayer. Often, said he to us, I found my nights longer than that which Jacob passed with the angel. In the midst of his distress however, he had gleams of hope. When he remembered the conversion of the blasphemer Saul; Jesus weeping over Jerusalem, and praying for his executioners; and after his resurrection commanding his apostles to proclaim salvation first in that guilty and rebellious city; he took courage, and believed that the love of Jesus was adequate to save even him. Then his heart indulged hope; it was like the bow in the heavens after the storm. But these moments of peace were transient, and the same doubts and struggles returned.

In this state of mind he came to Grand Ligne. He had travelled about several months seeking employment, and with this object in view was going to Montreal; but hearing that the prospect was discouraging in that city, he resolved to stop in the country and there study French. Near the city of St. Johns, he met a young man who told him that there was a house of God in the neighbourhood. He immediately thought that perhaps that was the place to which the hand of the Lord was conducting him, that he
might find rest to his soul. He came and asked us if we would receive him. On his first entrance among us he disclosed to us his thoughts and the trials of his heart. Impressed with the dispensations of Providence, by which he had been led in so remarkable a manner to our doors, we invited him to remain here some days. It would be difficult to express to you the emotions of joy and happiness which we experienced on seeing this son of Abraham — this child of the prophets — under our roof, and looking to us for guidance in the way of salvation. It appeared to us an indication that Heaven was about to bless us. Our dear pupils who had never before seen an Israelite, were overwhelmed with joy. They surrounded him in the spirit of earnest inquiry, respecting the condition of the Jews and numerous kindred topics, and with sanguine expectations of witnessing his conversion. We were delighted at their pious interest for this people, still well beloved of God for their father's sake. Our friend Gotthiel was fully convinced, speculatively, of the truths of the New Testament; and we were surprised at his intimate knowledge of the Scriptures; but the painful doubts which had caused him such long and severe distress, had to a degree, obscured his mind and beclouded his hope. He still needed the convicting and consoling grace of the Holy Spirit, and for this we constantly sought with him at the foot of the Cross, where his heart would always find peace and comfort. He at last cast himself unreservedly into the arms of Jesus, resolving, if he must perish to perish at his feet. On his arrival he could not speak French, but the English being familiar to him, Madam Normandeau was providentially here to converse and pray with him in that language. On a certain occasion, after conversation with a Christian friend on the nature of faith, he found that peace and consolation which he had never known before. He now saw in Christ, his life, his salvation, his all, him who alone could fill the imperishable desires of his heart. As soon as he had thus found peace, he ardently desired to profess his faith in the Saviour, by being baptized in his name; and during the administration of the ordinance, he experienced the liveliest emotions of love to Him, and could say “My Redeemer is mine and I am his.” Previous to his baptism he made a profession of his faith in Christ as his elder Brother — his King — his atoning High Priest — his Advocate before God. The following morning he partook of the sacred symbols of his body and blood, adoring that grace which had saved and adopted him in the Beloved.

The only wish of our brother, Gotthiel, is, to devote the remainder of his life to the proclamation of the incomprehensible love of Christ among his people. His amiable character, and ardent piety, encourage us to hope that this is the design and good pleasure of God concerning him. On the opening of navigation he will leave us to visit his aged mother, to relate to her, before her grey hairs go down to the grave, all the blessings God has
conferred upon him. He is twenty-four years of age, intelligent, and singularly qualified for the acquisition of languages. Besides the Polish, his native tongue, he had acquired the German, the Hebrew, and the English, and has some knowledge of Latin and French. He has given some instruction in Hebrew in the house since his arrival.

A third event is the relapse of our aged father Chazzon, whom you knew, and who has interested us by his apparent attachment to the gospel. For several years his brothers, who are wealthy and who reside about twenty miles from this place, have been tempting him with various liberal offers to induce him to leave Grand Ligne and establish himself near them; that they might have a more constant and controlling influence over him, to bring him back to the Romish Church. At last the poor old man, under the apprehension of approaching sickness and want, yielded to their inducements. He has now abandoned the gospel to "believe a lie." This apostasy, the first since the Mission was established, has deeply afflicted us; but in the midst of our sorrow we have cause for gratitude and joy in the manifestations of God's grace to one of his daughters, about seventeen years of age, who has been brought, by the apostacy of her parent, from a state of entire indifference, to a serious concern for her soul. Being averse to following her parents in their removal, they compelled her forcibly to do so. But after remaining several weeks with them at their new home, she was obliged to fly from ill usage and the persecutions of the priests. Her brother, who is about two years older than herself, and was converted several years ago, remains steadfast in the faith. He was a year in our house, and is now an apprentice at Champlain.

I close here, dear brother, the history of the work which the Lord has deigned to accomplish this winter among us, by inviting you to praise and to bless him. You know well what efforts the Jesuits made to injure the different stations of the Mission during the last summer and fall. Never before has their hatred against the Bible and Christians appeared so violent. But their rage and opposition have in no degree hindered God's purposes; for fifty persons at least, have as we hope given their hearts to Jesus during the past winter. Although this number may appear small to those who witness conversions by hundreds, yet, for us who dwell where Satan's seat is, we cannot but rejoice and render praise for this wonderful work of God towards our poor Canadians. Never has the power of his Spirit been so strikingly exhibited to our view. Never has the truth of God achieved here so noble a victory. Never has the Sun of Righteousness shone so brightly on these dark regions. And if we recur to the origin of the Mission, we have not only abundant cause for gratitude and praise, but still more of hope for the future.

Within the seven and a half years since we entered this country, we have had the happiness to see several stations founded, prospering, and
rich in promise; an establishment for education (a Normal school) with fourteen pupils, all pious and devoted to the service of God; a corps of thirty labourers employed in teaching, preaching the word, and distributing the sacred Scriptures. About sixteen hundred copies of the Bible have been circulated, and about eighty families have renounced the Papacy, and now love the truth. But that which specially calls for humble gratitude to God is, that within this period, one hundred and fifty-five immortal souls have savingly heard and believed the gospel of Christ our Saviour. Nine of this number are already in glory; six in churches at a distance; and one hundred and forty at the different stations. Have we not cause to praise the name of the Lord, and to be thankful for his mercies?

After having informed you of the progress of our work, it may be proper to speak of our wants. We are under absolute necessity of adding a wing to our house, which, though large, is yet insufficient for all our purposes. We are literally crowded, and constantly embarrassed by the narrowness of the place. We could present many reasons showing the necessity of such an enlargement, but the limits of this letter forbid. Were you here, a mere glance would convince you that we cannot progress under our present circumstances. The wing which we propose to build, will be added to the southeast side of the house; it will be of the same height, and project several feet beyond it, both in the front and rear. But we not only need aid to make this addition to our accommodations, but also to meet our daily expenses. We are often straitened in the supply of our wants, and ask ourselves, Whence shall our help come? Were we not assured that this whole work, from its commencement to its present state of increase and success, is of the Lord, we should be strongly tempted to despond, in view of our many wants and difficulties. But we have been taught to walk by faith and not by sight, and thus God preserves us from faltering in our work. The manner in which he has always sustained us to this day, and the liberality with which our American friends have provided for our wants, encourage us to hope that they will again come to our aid. But we feel the need of appealing to their liberality and their love. Aid us with your counsel and experience, but above all, pray for us, that God would strengthen our faith and enable us in all things to glorify him. We earnestly desire to submit ourselves to his wisdom; to be in his hands only as willing and devoted instruments, that his strength may be perfected in our weakness.

You express to us in your last letter the wish of Mr. Baird, that we should send a statistical sketch of the progress of our work from its commencement. I here give such an one as I can make out from memory, but I fear it may not answer his purpose.

It was on Christmas eve, A. D. 1835, that I preached for the first time at Grand Ligne, where the population is at least 1200 souls. Soon after
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this the mother of a family with her eight married children abandoned the Romish church. In the autumn of 1836, Madam Feller, driven from St. Johns by Romish opposition, came to reside in the midst of these Protestant families, where she opened a day school with twenty pupils, and an evening school with ten adults from fifteen to forty-five years of age. My hearers were on an average, twenty in number. In June, 1837, a small church, composed of six members, was organized. The school having been held in a barn, we built a cabin to accommodate it during the winter. Persecution drove us away to Champlain, whence, after two months exile, we returned. The school had then thirty scholars, the church twenty-two members, and the average number of hearers was twenty-five. In 1838, we laid the foundation of our present house. During the political troubles which desolated our neighbourhood, the church, consisting then of twenty-six members, remained in peace. In 1839, Mademoiselle Jonte, coming from Paris, took charge of the school of Madam Feller, which then contained from forty to fifty scholars. We still continued the building of the house. Mr. Cellier opened a second school at Grand Ligne, with twenty day and ten evening scholars. In 1840, the dedication of the Mission house took place, which evidently produced a deep impression on the people. M. Normandeau was converted. The schools had sixty scholars each, from five to thirty years of age. The church numbered thirty-eight members, and the auditors were increased to about forty-five. In 1841, we commenced our little Normal school with three scholars. The work at Grand Ligne prospered. After the dedication, a considerable number of families appeared disposed to take the gospel as their rule of life, but the unremitting efforts of the priests for nine months turned away some of them, and obliged us to close Mr. Cellier's school. At this time we commenced the station at St. Pie, where Mademoiselle Perusset, arriving from Paris, opened a school with twenty scholars, and brother Baudin established himself in this village. In the course of this year thirty Canadians were converted to the Lord, among whom was Mr. Coté. This period was also marked by the commencement of the station at Chazy. In 1842, a station was commenced at Berea; and notwithstanding the redoubled efforts of the Jesuits against all the stations, prosperity crowned our work at Berea, St. Pie, and Grand Ligne, during this year, and sixty Canadians were brought to the saving knowledge of the truth as it is in Jesus.

In 1843 (the present time) we number at Grand Ligne sixty converts. There are three services on the Sabbath and two in the week, and the congregations vary from 50 to 150, averaging 70. The primary school contains from thirty to forty pupils, and the Normal school fourteen. The Mission house, with 84 acres of land, outhouses and furniture, cost $10,600. The Missionary corps is now composed of Madam Feller, Monsieur and Madam Normandeau, Mademoiselle Jonte, (who is assisted in her school
APPENDIX.

by Hortense Brissette, one of our pupils,) myself, and one colporteur who travels in the vicinity within a radius of ten leagues.

At Chazy, (established about eighteen months since,) the church numbers twenty members; the average number of hearers of the word is thirty. There are at this station three Sabbath services, and one during the week. The acting Missionary is M. Cotè, Toussaint Riendeau, Catechist, and Roi, Colporteur.

The station at St. Pie, (established twenty months since,) numbers twenty-eight members; Francis Lamoreux, Teacher of the school, with thirty pupils, J. B. Baudin, Colporteur. The building for the school and worship at this station cost $706.83.

The station at Berea, (commenced a little more than a year since,) numbers thirty-two members. Mademoiselle Perusset, Instructress of the school with thirty-five scholars; T. Parent, Colporteur. The school-house, with the addition of a kitchen for the Instructress, cost $115,50.

At St. Pie and at Berea, which we visit as often as we can, their religious services are conducted by the brethren; the best informed takes the lead, and each one who desires it takes a part in the services. The meeting is closed with prayer and singing.

It is time that I should close this long letter, which I am sure must have become wearisome to you. In every thing we have to rely on your patience and kindness. All our family send their cordial regards to you. Receive, dear sir, the assurance of love and gratitude from

Your brother in Christ,

L. ROUSSY.

Grand Ligne de l'Acadie, April 15, 1843.

No. II.

GÉNEVA, April 11, 1843.

To the Corresponding Secretary of the
Foreign Evangelical Society.

DEAR SIR AND BROTHER:

Although I despatched a letter to you only a few moments ago, I feel obliged to resume my pen, to give you some details upon the labours of the American Swiss Committee. The season is approaching when the Bible Society will, for some months, relax its activity, owing to the agricultural labours which will recall many of the colporteurs to the fields.

We have reason to praise the Lord for the considerable number of copies of the Sacred Scriptures which the assistance received from America
has enabled us to sell; and we have reason to hope that the winter cam­
paign which has just closed, will yield much fruit. If, as we have al-
ready intimated in a preceding letter, the Roman clergy are endeavou­
ing to organize a systematic opposition to the diffusion of the Scrip­tures; if they obtain the support and protection of the civil authorities; if they seek
to discourage Christians from a conflict rendered more formidable by the
weight of ancient traditions; we may, on the other hand, be assured that
there is now forming in the hearts of this population, an opposition to
Popery, which will not be easily overcome. And, in the present state of
the public mind, there is reason to believe that the more Government fa­
vours the clergy and leans upon them, the greater will be the political diffi­
cultities which it will prepare for itself in the future. Should any one
judge of the state of the public mind, in a religious point of view, by the
large concourse of people who flock to hear the preaching of some popular
Catholic priest, he would greatly deceive himself. The truth is, we are no
longer in the fifteenth century; and the liberty of the press has become a
power against which Rome will, one day, be dashed in pieces. Even
should we suppose, what is not at all likely, that the Catholic clergy
may have an influence with the French government sufficiently powerful to
arrest or to cramp the liberty of the press; we can boldly assert that
such a measure would only tend to hasten their downfall. Besides copies
of the Word of God, controversial works are finding their way through
the mass of society. The Gazette des Tribunaux, by reporting from time
to time the details (as atrocious as they are infamous) of criminal trials,jus­
tifies all that evangelical theologians relate, of the immorality of the cler­
gy; and of the consequences of compelling them to live in a state of celi­
bacy, and to come in contact with the vilest disclosures of depraved human
conduct and feeling in the secrecy of the Confessional.

A colporteur writes us, that he has sold a number of controversial
pamphlets to a family into which a priest himself, by his ill conduct, had
introduced disorder and misery. I mention these facts to show you that
the clergy, notwithstanding their resistance to our efforts, are hastening
their own ruin, and by opposing all kinds of reform in the bosom of the
Catholic church, are bringing near the moment when men will see clearly
the delusions and corruptions of Popery, and turn at once to the Word of
God to satisfy their religious wants. We must not, on any account, stop
the work begun in France; and should the Lord deem it best to try our
faith by withholding the fruit of our labours, or by permitting the de­
struction of a few copies of the Bible; yet we feel assured that the time
is not distant when the Holy Spirit will enlighten the hearts of men, and
we shall behold with wonder an extensive revival of his work, from the
distribution of the Scriptures and the instructions of a few faithful col­
porteurs.
Then do not, dear brethren, become weary, but rather redouble your zeal, remembering that when once a decided religious movement shall manifest itself in France, it will extend its influence into Italy, Spain and Belgium. The more you hear that Popery is employing its strength, its money and its artifice, to establish brotherhoods and convents, to monopolize schools, and to obtain the favours of royalty; the more certain you may be of its approaching overthrow. It may increase for a moment; it may cover for a time with a wintry frost the vineyard of the Lord. But the rays of the Sun of Righteousness will dispel its chilling influence and counteract its baleful effects. Let us, then, sow plentifully, and we shall soon reap also plentifully. Prudence forbids our entering into minute details, as our Christian friends have not authorized us to do it; but every circumstance proves that there is a ripe harvest even in those countries where Popery seems exclusively to reign.

We have employed during the last year, fifty-two colporteurs. This is comparatively a very small number; but you will be rejoiced to know that, at least, half of these labourers are converts from the Catholic faith. Twelve years ago, when we began the system of colportage in the east of France, we could scarcely find three Frenchmen willing to associate themselves with the Christians of Switzerland; but now, of fifty-two, all but five are Frenchmen. So that, if any authority whatever should prohibit the labours of foreign colporteurs, the work of disseminating the sacred Scriptures will, in no wise, be interrupted. A Cardinal said, a few years ago, to an Englishman at Rome, “We do not complain so much of your preachers and their sermons, as of those pests who sell Bibles.” May God, by his continued blessing on his word, increase the glorious results which were the ground of this insulting declaration.

The following incident was communicated to me a few days since. During the last inundation at Lyons, a poor woman, driven almost to despair, when the water had nearly reached the first story of her house and night had closed in upon her, took a lantern to guide her in making one more desperate effort to save herself. While thus struggling with the threatening element which had penetrated every part of her habitation, endangering the walls of the building, she perceived by the light of the lamp something floating upon the water, and, by means of a stick, she drew it out. It was a Bible, one of the fruits of colportage in the department of Sabine et Loire, which the Lord had directed towards that house. The waters subsided, the Bible remained, and the family became a Christian family, without any aid but that holy book, which, by its almost miraculous arrival, became dear to all the inmates of the dwelling.

It appears that the preaching of your evangelist Puaux has excited much interest in the cities of the South of France. Some are greatly irritated, and others greatly delighted. You know that we had enjoined on him to

APPENDIX.
part from the customs of the national Protestantism of France, and to ask such ministers as might be disposed to grant it, for permission to preach several days consecutively, and more than once a day, in the same place; in order to excite and maintain the good impressions, which a new and faithful style of preaching is calculated to produce. This plan has been perfectly successful.

You will have received, before this, the "Eighty Days of a Missionary," by Dr. Malan. This work appears to do good; and the ingenious manner in which he seeks access to the souls of men, may suggest new ideas to those who, like himself, have the proclamation of the gospel at heart. It would be very desirable for Dr. Malan to perform a mission this summer.

We send you here enclosed a letter from Professor Merle, and another from Professor La Harpe, respecting the theological school of the Evangelical Society of Geneva. You will perceive that it continues to prosper, and that the number of students is increasing. I should like to see a seminary building erected; for an isolated life has many inconveniences, especially to those who are engaged in the dry studies of philology.  

I hope you will not delay answering me in regard to those students for whom I solicited some assistance in one of my preceding letters.

Adieu, dear sir, and brother; may the Lord bless you more and more, and soon return you again to us.

Yours, affectionately,

 Evanchin Delavigne.

P. S. Mr. Monod, who begs to be remembered to you, will send you a communication upon the subject of colportage. If any change is to be made in your correspondence, after you have left the United States, will you inform us of it without delay.

No. III.

Letter of M. La Harpe, Professor at Geneva.

To the President of the American Swiss Committee.  

G eneva, April 11th, 1843.

Dear Sir:

Through the blessing of God, the Theological School of the Evangelical Society, in which your Committee, as we have long known, take a deep interest, continues to prosper. In saying that it goes on regularly, every thing will have been said that the subject admits of saying; for, of
all our evangelical efforts, a Theological School is the one least associated with the interest arising from novelty and variety of circumstances. I must therefore limit myself to a few details respecting our present blessings and difficulties.

The school continues to prosper as it regards the number of students, of whom there are more than forty. We mention this fact, not from pride, but gratitude. It is the work of God. It is the Lord, who, after having opened a place where Theology may be taught according to the truth of the gospel, sends thither those whom he designs to employ in gathering in his harvest. It will be encouraging for our brethren in distant lands, who take an interest in the school, to know that God has put upon it the seal of his approbation; and that during the twelve years which have elapsed since the foundation of this beloved institution, the number of students has been constantly increasing.

We have also much cause for gratitude, in the application, the zeal and the progress of the students. There are, of course, among them various degrees of intellect, character, and previous cultivation; producing corresponding differences in their respective developments; but the number of those who seem to repay the care bestowed upon them, is in general very satisfactory.

You know what a delicate and difficult matter it is to judge of the progress of an individual in piety and faith; this should render us prudent in expressing an opinion upon the spiritual state of the school. There is, however, less danger in speaking of a body of students collectively than of individuals. I will therefore say, in relation to this point, that, in the course of this year, the students have manifested a readiness to engage in the service of our Divine Master in all the ways by which they could do good to their fellow men; visiting the sick and the destitute; performing the duties of evangelists among the spiritually ignorant and lost as they had opportunity; and preaching wherever they have been invited to do so in the neighbourhood of Geneva; and thus acquiring interest and facility in the work to which they have devoted themselves by this voluntary service.

Three scholars, among whom were Messrs. Sumichrast and Bruitte, have pursued, as day scholars, a part of the course of study for the year which is about to close. They have now left us, and we recommend them in their future labours to the guidance and goodness of the Lord. Three other students, of whom one has pursued a part of his studies in Germany, have just finished their classical preparations for the work of the ministry. One is a Genevese, Mr. Wolff; another a Frenchman, M. Poinsot; and the third from the valleys of Piedmont, Mr. Durand. I must remark, in reference to the last named, that our school is, in some sort, the seminary of the beloved churches of Piedmont, so worthy of the interest of evangelical
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Christendom. We have four other scholars from the same country, of whom one is in the Theological department, and the other three are preparing to enter it. Convinced of the importance of this part of the vineyard of the Lord, and sympathizing with the various difficulties encountered by our brethren in Piedmont; the Faculty of the school resolved some time since, to reserve two of its scholarships for the special use of the Piedmontese scholars, who may be recommended by the Waldensian Synod. This resolution has been strictly adhered to.

The difficulties we have to overcome are, in a spiritual point of view, the same that are encountered in any other Christian work, with the addition of some which are peculiar to theological study, at a time when infidelity in the church under the pretence of similar investigation, has assumed the boldest expressions of skepticism and unbelief. Sometimes the heart droops in porusing page after page of works which we are obliged to study, in order to confute them. But, with the Saviour's assistance, we can walk upon thorns without being wounded, for he has overcome the world. The church may hear, in the midst of the conflict of truth with error and impiety, as in the midst of persecution, the voice of her Redeemer saying to her, "Let not your heart be troubled; ye believe in God; believe also in me." We therefore go forward, and are "more than conquerers, through him that loved us." To His holy name be all the glory!

God will supply our spiritual wants directly, by the efficacy of his word and Spirit; but our temporal wants he leaves to be supplied by the hand of fraternal charity. It is for this reason that we recommend our beloved school to the affection of all those who love the Lord Jesus. Permit me then, dear sir, to remind you, on this occasion, that, in consequence of the deliberation of your Committee communicated to the Faculty of the Theological school, eight young men among our scholars have been presented, and recommended to you as worthy of the interest awakened in their behalf. More than a year has already passed, and they are still waiting to see the results of the hopes with which they have been inspired. One of them has waited in vain, and, having finished his studies, has left the school, and is consequently beyond the reach of assistance extended only to students. I entreat you and your coadjutors not to forget, that these young friends become disheartened by the prospective difficulties of their course of labour, when enhanced not only by anxiety respecting their future temporal support, but also by pecuniary embarrassment from the past. I entreat you to remember that there are those among them, who, before they were compelled to rely on the assistance of their brethren, spent, in their preparation for the Christian ministry, the last sou they possessed on earth. They have done it out of love to the church of God. Is it more than just that the church of God should, in her turn, remember them?
I cannot close this letter, dear sir, without requesting you to transmit to our American brethren, who have sent books to our Theological library through our friend the Rev. Mr. Baird, the grateful thanks of the Faculty of the school. May the Lord bless all who labour in the defence and propagation of his sacred truth.

I am, with respect, and in the bonds of Christian affection,
Your humble and devoted servant,
LA HARPE, Professor.

[Funds have been remitted since the date of the above cited letter, for the aid of the young men referred to.]
## APPENDIX.

**Dr.**

The **FOREIGN EVANGELICAL SOCIETY,**

*(From May, 1842, to May, 1843.)*

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<th>Item</th>
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<td>&quot; &quot; Salaries and travelling expenses of agents</td>
<td>$1158.35</td>
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<tr>
<td>&quot; &quot; Quarterly Paper</td>
<td>$438.18</td>
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<td>&quot; &quot; Education of Jacob V</td>
<td>$35.00</td>
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<tr>
<td>&quot; &quot; Remitted to the Foreign Agency</td>
<td>$2180.00</td>
</tr>
<tr>
<td>&quot; &quot; Appropriation to the Canada Mission</td>
<td>$1200.00</td>
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<tr>
<td>&quot; &quot; Remitted to Committee of Correspondence at Geneva</td>
<td>$3000.00</td>
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<tr>
<td>&quot; &quot; &quot; for Bibles</td>
<td>$500.00</td>
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<tr>
<td>&quot; &quot; Remitted to the Rev. Mr. Sawtell at Havre</td>
<td>$510.00</td>
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<tr>
<td><strong>Balance</strong></td>
<td><strong>$964.69</strong></td>
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</table>

$10,766.39
APPENDIX.

in account with W. W. CHESTER, Treasurer.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand*</td>
<td>$1457 49</td>
</tr>
<tr>
<td>Albany, N.Y.—Collected for Jacob V. $20; Foreign Evangelical Society Fourth Presbyterian Church for Colporteur in Canada, 50; Female Missionary Society, Second Presbyterian Church for Colporteur in France, 75.</td>
<td>145 00</td>
</tr>
<tr>
<td>Alexandria, D.C.—First Presbyterian Church, to support Colporteur, $27 12; Second Presbyterian do., 27 12.</td>
<td>54 24</td>
</tr>
<tr>
<td>Avon, Mass.—South Parish Ladies' Charitable Society.</td>
<td>9 14</td>
</tr>
<tr>
<td>Bath, Maine.—In North and South Congregational Churches.</td>
<td>87 75</td>
</tr>
<tr>
<td>Belchertown, Mass.—Sunday School for Lyons,</td>
<td>19 30</td>
</tr>
<tr>
<td>Bloomfield, N.J.—&quot;Board of Benevolence,&quot; to support a Colporteur.</td>
<td>80 00</td>
</tr>
<tr>
<td>Belvidere, N.J.—Hon. W. Maxwell.</td>
<td>30 00</td>
</tr>
<tr>
<td>Bridgeport, Conn.—Dr. Hewitt's Church.</td>
<td>12 00</td>
</tr>
<tr>
<td>Boston, Mass.—Ladies of the Rev. Mr. Kirk's Church, in part to support Colporteur, $190; Ladies' Association, Bowdoin street Church, for Colporteur, 80; Old South Church, 110 44; Green street Church, 18; Essex street Church, 98 83; Central Church, 105 68; Bowdoin street Church, 145 35; Winter street, balance, 4; Rev. Mr. Kirk's Church, 162 19; Park street Church, 93 17; Pine street Church, 166 88; Salem street Church, 34 82, (less 3 46,)</td>
<td>1135 90</td>
</tr>
<tr>
<td>Baltimore, Md.—In part for Colporteur Mrs. Armstrong, J. D. Armstrong, Miss S. Armstrong, 800; Mrs. George Brown, 50; Mrs. Mary Jane Jones, Treasurer of Female Auxiliary Society, 310 80; collection in Rev. Mr. Hanner's Church, 51 02.</td>
<td>451 82</td>
</tr>
<tr>
<td>Brooklyn, N.Y.—Fifth Presbyterian Church, Rev. Mr. Duffield, $20; J. L. Hale, 20; Thomas Hale, 10; E. D. &amp; J. D. Hurlburt, 50; Master Edwin H. Hurlburt, 2 50; Mr. Wesson 10, Mrs. S. E. Austin, executrix of Miss E. A. Austin, 100.</td>
<td>212 50</td>
</tr>
<tr>
<td>Churchtown, Lancaster Co., Pa.—Mrs. Catherine Jenkins, to constitute Rev. Dr. Nevin, Life Director</td>
<td>100 00</td>
</tr>
<tr>
<td>Cheshire—Ladies,</td>
<td>18 50</td>
</tr>
<tr>
<td>Canton.</td>
<td>13 16</td>
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<tr>
<td>Derby, Conn.—$9 50, do. 15 07.</td>
<td>24 57</td>
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<tr>
<td>Dunlap's Creek, Pa.—Rev. S. Wilson.</td>
<td>11 00</td>
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<tr>
<td>Deerfield, South, Mass.</td>
<td>7 00</td>
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<tr>
<td>Danvers, South, Ladies' Sewing Society, $20, gentlemen, 10.</td>
<td>30 00</td>
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<tr>
<td>Enfield.</td>
<td>20 70</td>
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<tr>
<td>Elizabethtown, N.J.—Young Ladies' Society, Second Presbyterian Church, for Colporteur.</td>
<td>80 00</td>
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<tr>
<td>Exeter—Collection.</td>
<td>13 42</td>
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<tr>
<td>Farmington, Conn.—Congregational Church.</td>
<td>98 00</td>
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<tr>
<td>Federal Store, Dutchess County—Rev. W. J. McCord.</td>
<td>1 50</td>
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<td>Greenwich, Conn.—Collection in Second Congregational Church and Society.</td>
<td>75 00</td>
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<td>Greenfield.</td>
<td>10 50</td>
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<td>Guilford.</td>
<td>7 00</td>
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</table>

* Of this balance $1000 were appropriated last year, but included in the remittances of this year.

1 Including $20 from Miss Armstrong, towards the support of a colporteur.
### APPENDIX

(Continued.)

<table>
<thead>
<tr>
<th>Location</th>
<th>Contributors</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Glastenbury, North</td>
<td>Dr. McPherson, 1, R. J. Ross, 2, Jno. A. Wier, 5, Jas. W. Weir, 5, Mrs. Cochran, 1, a lady, 5, Herman Aldricks, 10, a gentleman, 3, James Lesley, 1, Andrew Graydon, 5</td>
<td>18 33</td>
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<tr>
<td>South</td>
<td></td>
<td>3 42</td>
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<tr>
<td>Georgetown, D. C.</td>
<td>Miss L. S. English, $10, sundry individuals, 6,</td>
<td>16 00</td>
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<tr>
<td>Grenada, Miss.</td>
<td>A. C. Baine,</td>
<td>5 00</td>
</tr>
<tr>
<td>Hamden, East Plains</td>
<td></td>
<td>3 00</td>
</tr>
<tr>
<td>Hartford—Collection</td>
<td></td>
<td>15 00</td>
</tr>
<tr>
<td>Harrisburg, Pa.</td>
<td>Presbyterian Church, F. Wyeth, $5, Mrs. Geiger</td>
<td></td>
</tr>
<tr>
<td>South</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Georgetown, D. C.</td>
<td>Miss L. S. English, $10, sundry individuals, 6,</td>
<td></td>
</tr>
<tr>
<td>Grenada, Miss.</td>
<td>A. C. Baine,</td>
<td></td>
</tr>
<tr>
<td>Hartford, Conn.</td>
<td>North Cong. Church, $136 14, D. Wadsworth, 50, Mr. weld, 5, Mr. Butler, 10, J. Beach, 10, Mr. Warleton, 10, Mr. Bunce, 25, Thos. Smith, 10, Hon. Thos. S. Williams, 50, B. Hudson, 3, Mary Patten, 5, Mr. Perkins 5, E. G. Howe, 5, C. Seymour, 5, L. H. Bacon, 5, Calvin Day, 10, Ladies, 4 25, Mr. Peck, 5, individuals, 57</td>
<td>254 25</td>
</tr>
<tr>
<td>Hartland, Conn.</td>
<td>North Cong. Church, $136 14, D. Wadsworth, 50, Mr. weld, 5, Mr. Butler, 10, J. Beach, 10, Mr. Warleton, 10, Mr. Bunce, 25, Thos. Smith, 10, Hon. Thos. S. Williams, 50, B. Hudson, 3, Mary Patten, 5, Mr. Perkins 5, E. G. Howe, 5, C. Seymour, 5, L. H. Bacon, 5, Calvin Day, 10, Ladies, 4 25, Mr. Peck, 5, individuals, 57</td>
<td>254 25</td>
</tr>
<tr>
<td>Hatfield—Collection</td>
<td></td>
<td>3 37</td>
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<td>Lockport—Ladies' Collegiate Institute, for Grand Ligne</td>
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<td>12 00</td>
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<td>Monmouth, N. J.</td>
<td>Rev. Halsey Van Doren,</td>
<td>50</td>
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<td>Middletown, Conn.</td>
<td>Ladies of First Congregational Church, for Colporteur,</td>
<td>85 00</td>
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<td>East Thomaston, Me.</td>
<td>Rev. C. S. Fessenden,</td>
<td>1 00</td>
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<td>Milford, Conn.</td>
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<td>Manchester, &quot;</td>
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<td>Madison, &quot;</td>
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<tr>
<td>Middlebury, &quot;</td>
<td></td>
<td>3 00</td>
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<tr>
<td>Meriden, &quot;</td>
<td>By Rev. G. W. Perkins,</td>
<td>10 30</td>
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<td>Monson, Mass.</td>
<td>A. Ely,</td>
<td>4 00</td>
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<td>Norfolk, Conn.</td>
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<td>15 00</td>
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<td>New-Milford, Conn.</td>
<td>Congregational 13; Ladies, by Miss Merwin, 13</td>
<td>28 00</td>
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<td>New Hackensack, Dutchess Co.</td>
<td>Individuals, per Rev. C. Van Cleef,</td>
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<td>New-Albany, Ind.</td>
<td>Mrs. A. M. Fitch,</td>
<td>5 00</td>
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<td>Northampton, Mass.</td>
<td>From Ladies' Benevolent Society, $76 85; a friend, $200,</td>
<td>276 85</td>
</tr>
<tr>
<td>New-Haven, Conn.</td>
<td>From Mrs. Whitney, viz: for support of Mourotton in Lyons, $40; from Prof Goodrich, $50; Mr. Josiah Salisbury, $50; Miss E. of Philadelphia, $20; Mr. Hooker, $5; Mrs. A. Salisbury, $30; a friend, 5; North Church collection, $85; do. Sabbath School, to constitute Rev. W. S. Dutton Life Member, $43 10; Centre Church Sabbath School Society, for “Toussaint R.,” $30; Prof. Goodrich, Life Member, towards the support of Mourotton, $50,</td>
<td>388 10</td>
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<tr>
<td>Newark, N. J.</td>
<td>First Church collection, $71 85; Second Church, $19 55; Third Church, $53 50</td>
<td>144 90</td>
</tr>
<tr>
<td>New-Bedford, Mass.</td>
<td>Ladies' Sewing circle of N. Church, for Colporteur, Miss Sophia T. Crocker, Treasurer</td>
<td>80 00</td>
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<td>Nashua, N. H.</td>
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<td>15 46</td>
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<tr>
<td>Newburyport, Mass.</td>
<td>Federal-street Church,</td>
<td>25 40</td>
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</table>
APPENDIX.

(Continued.)

New-York—Seventh Presbyterian Church, ......................................... 112 00
Carmine-street Church, ................................................................. 22 15
Bleecker-street Church, Ladies' Association, by Mrs. C. N. Talbot, ................................................................. 52 50
A lady, by Mr. O ............................................................................... 5 00
Brick Church, Ladies, by Mrs. Cummings $63; J. H. Mills, $5; James Brown, $25; Drake Mills, $25; Horace Holden, $25; Thomas Eggleston $20, Daniel Parish $25, Ira Bliss $25, Robert C. Cornell $5; William Couch $5, Daniel Lord, Jrs. $20, W. Brown, $10, Joseph Sampson $50, Rev. J. Hutchinson $29 .................................................................................................................. 314 48
American Bible Society, for distribution in France,........... 109 90
George Douglas .............................................................................. 25 00
Hon. William Jay ........................................................................... 20 00
Hon. Theo. Frelinghuysen ................................................................ 10 00
Oxford .............................................................................................. 2 00
Portland, Me.—A lady ..................................................................... 3 00
Philadelphia—Ladies of 1st Presbyterian Ch. towards colporteur, $13 50; Central Pres. Ch., by Mrs. Hannah Cowell, $60; Kensington Ladies' Society, Central Presbyterian Ch., 40; Third Reformed Dutch Church—(Rev. Dr. Bethune,) from Lieut. Foot, 3, Jos. Peters, 5, Michael Reed, 5, Mr. Martin, 5, Wyckoff & Clarkson, 5, Mr. Charnley 10, Mrs. Hertzog, 5, Mr. Schriver, 2, Mr. Blackwood, 5, Ladies' Association for the support of an Evangelist, 50, Rev. Dr. Parker's Church, Dr. J. M. Paul, 10, Rev. Dr. Boardman's Church, $10, Wm. A. Porter, Esq. High Sheriff 30, Rev. Mr. Jones' Church—Miss Anna Hall, 10, Rev. Joseph H. Jones, 5, a poor woman, 50 cts, Mrs. Commodore Reed, her annual subscription towards the support of a Colporteur, 40, Lieut. Turner, 1, a friend 2, a friend, 1, Mrs. S. to support a colporteur for campaign, 80, 1st Presbyterian Church—a friend, 50, Alex. Fullerton, 25, Jno. A. Brown, for colporteur & campaign, 75, H. R. Davis, 16, D. H. Neil, 5, Mr. Alden, 5, E. S. Wheeler, Rev. Mr. Barnes, 50, Ladies' Association, to support colporteurs in part 120, Collection in Rev. Mr. Ramsay's Church, 3, ....... 919 00
Princeton, N. J.—A friend, by Prof. McLean, 5, M. D. Johnson, 1, Mr. Richardson, 1, Mr. Rovel, 1, Prof. Alexander 3, Prof. Henry, 5, Mrs. Carnahan, 10, Dr. Rice, 3, Mr. Vanderwenter, 3, Prof. McLean, 2, Theological Students, 125 50
Providence, R. I.—Josiah Chapin, to support a colporteur 50, Teachers and Scholars of the Ben. Congregational Sunday School, to support colporteur "Henriot," in Havre, 95,.... 160 50
175 00
Portsmouth, N. H.—Individuals, ................................................... 5 75
Perth Amboy, N. J.—Mr. John Woodbridge, ............................... 75 00
Rochester, N. Y.—Ladies, by Mrs. Miller, ................................. 4 25
Richmond, Va.—Ladies’ Foreign Evangelical Society, in full for colporteur, ................................................................. 157 00
Roxbury, Mass.—Eliot Church, .................................................. 150 00
Rome, N. Y.—Jno. W. Bloomfield, ........................................... 25 00
St. Louis.—Mrs. Jas. Charless, to constitute W. S. Potts, D. D, Life Member, to support a colporteur, ............................ 65 00
Southampton, Conn., ............................................................... 17 13
Simsbury, ................................................................. 7 31
Springfield, Mass.—Deacon George Merriam, $5, Ladies’ First Congregational Church, $17 25,................................................................. 22 25
Suffield, Conn. ........................................................................... 13 25
Sunderland, “ Individuals, ....................................................... 5 50
Salem, Mass.—Collection in Tabernacle, .................................... 55 05
Stockbridge, Mass.—Interest on Bank Stock, $16 00, 600 50........ 618 50
Springfield, Mass.—Ladies, ........................................................ 3 00
Trenton, N. J.—Presbyterian Church, ....................................... 5 00
West Hartford, Conn., ............................................................ 9 00
Windsor, ................................................................. 5 17
Worthington, “ ................................................................. 9 03
Wethersfield, “ A Gentleman, .................................................. 1 00
Wallingford, “ Ladies, ............................................................. 20 00
West Springfield, Mass.—First Congregational Church,........... 6 00
Worcester, Mass.—Ichabod Washburn, to support colporteur “ Doriot,” ................................................................. 80 00
West Bradford—Collection ..................................................... 13 00
Rev. Mr. Washburn received for personal services .................. 15 00
Washington City—Fourth Presbyterian Church, Rev. Jno. C. Smith, ......................................................... 82 65
Worcester, Mass.—Mr. Salisbury, for colporteur, $80, David Waldo, Esq. $80, the Misses Waldo $80, .......................... 240 00
Westborough—Rev. Mr. Kitteridge’s Society, For Quarterly Paper, by Mr. J. S. Taylor, Village Church Freehold, .......... 39 76 12 62
J. H. R. .................................................................................. 10 00

$18,786 30

Having examined the foregoing account of the Treasurer, and compared the same with the vouchers, we have found it correct, leaving a balance in his hands of nine hundred and sixty-four dollars and sixty-nine cents.

(Signed) R. T. HAINES, A. G. PHELPS, Auditors.
APPENDIX.

Account of Receipts and Expenditures for the SWISS MISSION at Grande Ligne, L. C.

**EXPENDITURES.**

<table>
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<th>Date</th>
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<td>June 10, 1842</td>
<td>$342 86</td>
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<tr>
<td>July 15, 1842</td>
<td>300 00</td>
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<td>Sept. 13, 1842</td>
<td>303 00</td>
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<td>Oct. 21, 1842</td>
<td>437 44</td>
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<tr>
<td>Nov. 8, 1842</td>
<td>227 25</td>
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<td>Nov. 9, 1842</td>
<td>147 50</td>
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<tr>
<td>Nov. 22, 1842</td>
<td>183 16</td>
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<tr>
<td>Dec. 28, 1842</td>
<td>300 00</td>
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<tr>
<td>Jan. 6, 1843</td>
<td>275 00</td>
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<td>Jan. 16, 1843</td>
<td>137 00</td>
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<tr>
<td>Mar. 17, 1843</td>
<td>450 00</td>
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</tbody>
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**To Remittances to L. Roussy, June 10, 1842,** $342 86

**To Cash paid Mad. Feller in New-York, June 28, 1842,** $25 00

**To Cash paid, Rev. G. W. Perkins, Meriden, Conn., on account of Jacob, a Canadian youth,** 25 00

**To Cash paid Hoadley, Phelps & Co., medicines for Dr. Cote,** 40 09

**To Cash paid Mad. Feller's travelling expenses,** 58 09

**To Cash paid Theological Books,** 46 00

**To Cash paid Fanny Bakeman, expenses of returning to France,** 58 14

**To Cash paid, Bill Philosoph. Apparatus from Boston,** 36 75

**Bale Cotton Batte, $6; Flannel $4 42,** 10 42

**Sundry articles, Chocolate, matches, &c,** 16 65

**Freight, Duties, &c., on 2 Boxes Books from Europe,** 16 60

**To Cash paid, Freight, cartage and cooperage, of Boxes Clothing,** 32 52

**To Cash paid, Postage, $7 03. Discounts $2 14,** 9 16

Balance to New Account 36 57

**$4,632 24**
### RECEIPTS

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<tr>
<td>May 10, 1842</td>
<td>By Balance from Old Account, Cash received of W. W. Chester, Treasurer of For. Evan. Society, yearly appropriation.</td>
<td>$45 81</td>
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<td></td>
<td>Maternal Soc. 4th Presby'tn Church, Maternal Soc. 4th Presby'tn Church, For. Evan. Society of 4th Presbyterian Church Sunday School, John Hartness, Treasurer and Secretary.</td>
<td>1,200 00</td>
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<td>Andover, Ladies of South Parish, per Rhoda Blanchard.</td>
<td>7 62</td>
</tr>
<tr>
<td></td>
<td>Bath, Maine.</td>
<td>74 05</td>
</tr>
<tr>
<td></td>
<td>Boston, Ladies' Society, Boston, Ladies' Society, A Friend, Mrs. Haven, Mrs. Upham, pr. Mrs. W. W. Chester, 10 00</td>
<td>147 50</td>
</tr>
<tr>
<td></td>
<td>Andover, Ladies of South Parish, per Rhoda Blanchard.</td>
<td>7 62</td>
</tr>
<tr>
<td></td>
<td>Bath, Maine.</td>
<td>74 05</td>
</tr>
<tr>
<td></td>
<td>Boston, Ladies' Society, Boston, Ladies' Society, A Friend, Mrs. Haven, Mrs. Upham, pr. Mrs. W. W. Chester, 10 00</td>
<td>147 50</td>
</tr>
</tbody>
</table>

### App. Society.

- Albany, Sunday School 2d Presbyterian Church, to support a colporteur, $87 50
- For, Evan. Society of 4th Presbyterian Church Sunday School, John Hartness, Treasurer and Secretary, 50 00
- Andover, Ladies of South Parish, per Rhoda Blanchard, 7 62
- Bath, Maine, 74 05
- Boston, Ladies' Society, $101 22
- A Friend, 20 00
- Mrs. Haven, 5 00
- Mrs. Upham, pr. Mrs. W. W. Chester, 10 00
- Ladies' Grande Ligne Miss. Society, pr. Maria Seaver, 200 25
- Belchertown Mass. Ladies Sewing Circle, 335 47
- Brunswick, Me., Hon. D. Dunlap, 30 00
- Friends, 21 60
- Brooklyn, L. I. Sunday School, 1st Presbyterian Church, Fulton-street, 26 60
- Brookport Young Ladies Collegiate Institute, Fulton-street, 15 52
- Calais, Maine, Rev. S. H. Keeler's Society, Mrs. Downes $2; Mary Downes $2; Mrs. Keeler $2; Frances Keeler 25 cents; Martha Keeler 25 cents; Martha Sherard 12 cents; Mrs. Kettel 13 cents; Mrs. Swan 1; Mrs. Gallaher 45 cents; a Friend 80 cents, 9 00
- Canandaigua, Miss B. Chapin, 5 00
- Dorchester, Mass., Mrs. Lamb, 1 00
- Mrs. Beach, 1 00
- Mrs. Ingersoll, 5 00
- Mrs. Cornelison & Mrs. Peck, 3 00
- Friend, 0 50
- Geneva, New-York, 10 50
- Greenwich, Mrs. A. Lindsay, 19 00
- Hanover, N. H., Sabbath School, J. J. Abbott, Superintendent, to support school at Milton, 10 00
- Hartford, Conn. Ladies' Society, Miss Ellsworth and Associates, 72 61
- Mrs. Daniel Buck, 12 00
- Ladies' Society, pr. Rev. C. Strong, 50 00
- Hopkinton, Mass. Sabbath School, 1st Parish, 139 61
- Lansingburgh, N. Y., a Lady, 7 25
- Leicester, Ladies, per Miss Zibaht N. Partridge, 13 00
- Meriden, Conn. Children of Maternal Association, per Mrs. Rev. G. W. Perkins, 4 00
### APPENDIX (Continued.)

<table>
<thead>
<tr>
<th>Location</th>
<th>DONATIONS</th>
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</thead>
<tbody>
<tr>
<td>Newark, N. J., Ladies' Meeting</td>
<td>Mrs. Parker, $1.00</td>
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<tr>
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<td>Mrs. Parker, $1.00</td>
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<td></td>
<td>Mrs. Hardy, $5.00</td>
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<td></td>
<td>Mrs. Hendrick, $1.00</td>
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<td></td>
<td>A Friend, 50 cents</td>
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<td></td>
<td>Do, 50 cents</td>
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<td>Mrs. P. G. Seabury, $2.00</td>
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<td>Mrs. J. A. Parker, $1.00</td>
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<td></td>
<td>Donations, $1.00</td>
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<td>TOTAL</td>
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<td>New Bedford, Miss Parker</td>
<td>$1.00</td>
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<td></td>
<td>TOTAL</td>
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<td>Miss Parker</td>
<td>$1.00</td>
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<td>Mrs. Hardy</td>
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<td>Mrs. Hendrick</td>
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<td>Do</td>
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<td>Mrs. P. G. Seabury</td>
<td>$2.00</td>
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<tr>
<td>Mrs. J. A. Parker</td>
<td>$1.00</td>
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<tr>
<td>Donations</td>
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<td>Newburyport, Ladies' Canadian Circle, L. C. Dana, Treas.</td>
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<td>Two Ladies</td>
<td>$4.00</td>
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<tr>
<td>New-Haven, Conn., Young Ladies of Mrs. Althorp's School</td>
<td>Balance of Hortense Bissett's support, $25.00</td>
</tr>
<tr>
<td></td>
<td>Young Friends, 2/13, 150</td>
</tr>
<tr>
<td></td>
<td>Young Ladies of Central Church for Toussaint</td>
</tr>
<tr>
<td></td>
<td>Riedeau, $45.00</td>
</tr>
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<td>Ladies' Associations, $90.00</td>
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<tr>
<td>Miss Ives, 1/00, Mrs. Kilborne, 1/00, Mrs. Cleaveland, 5/00, Lady of North Church, 4/11</td>
<td>$25.00</td>
</tr>
<tr>
<td></td>
<td>North Church Sabbath School, pr. Wm. Fitch, $41.56</td>
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<tr>
<td></td>
<td>A few Young Ladies, pr. Miss Shepherd and Miss Mix, to support Sally Flowers, $0.20</td>
</tr>
<tr>
<td>New-York, Juvenile Missionary Association/Central Presbyterian Church, Broome-street</td>
<td>$23.25</td>
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<td></td>
<td>Young Ladies' Assoc. Dr. Skinner's Church, pr. Miss Sarah Haines, $32.00</td>
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<td></td>
<td>Baptist Church Thomas J. Richardson Superintendent, $2.25</td>
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<tr>
<td></td>
<td>Young Ladies' Brick Church, Miss Caroline Post, Treasurer, $210.66, less dis. 44 cents, $210.22</td>
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<tr>
<td></td>
<td>The Misses Campbell, $5.00</td>
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<td></td>
<td>George Douglas, L. I., $100.00</td>
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<td></td>
<td>Ladies' Society Allen-st. Presbyterian Church, $50.00</td>
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<tr>
<td></td>
<td>Ladies' Benevolent Society, Rev. Mr. Hatfield's Church, $20.00</td>
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<tr>
<td></td>
<td>Ladies' Sewing Meeting at Mrs. Denny's, to send Fanny Bakeman home to France, $7.00</td>
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<tr>
<td></td>
<td>Swiss Benevolent Society for same object, $30.00</td>
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<td>S. Boioeau, N. J., $3.00</td>
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<td></td>
<td>N. Y. Ladies' Association, Mrs. Dr. Buck, Treasurer, $579.98</td>
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<td>TOTAL</td>
</tr>
<tr>
<td>Norwich, Conn. Ladies</td>
<td>$6.00</td>
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<tr>
<td>Philadelphia, Ladies' Association, June 9th, $312.74, discount 1/13, $311.01</td>
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</tr>
<tr>
<td></td>
<td>Oct. 22, per Mrs. W. W. Chester, $83.00</td>
</tr>
<tr>
<td></td>
<td>Nov. 22, do, do, $25.00</td>
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<tr>
<td></td>
<td>TOTAL</td>
</tr>
<tr>
<td>Portland, Maine, collected by Mrs. Thomas Adams</td>
<td>$2.00</td>
</tr>
<tr>
<td></td>
<td>High-street Church ladies, $56.12</td>
</tr>
</tbody>
</table>

*
APPENDIX.

(Continued.)

<table>
<thead>
<tr>
<th>Location</th>
<th>Organization</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Portland, Class in Sunday School</td>
<td>High-street Church</td>
<td>12.00</td>
</tr>
<tr>
<td></td>
<td>Gold Ring</td>
<td>3.00</td>
</tr>
<tr>
<td></td>
<td>Ladies of 2d Parish</td>
<td>50.25</td>
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<tr>
<td></td>
<td>High-street Sewing Circle</td>
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<td><strong>Total</strong></td>
<td><strong>176.05</strong></td>
</tr>
<tr>
<td>Princeton, N. J.</td>
<td>Ladies of Princeton and vicinity, per Mrs. Dr. Alexander</td>
<td>63.50</td>
</tr>
<tr>
<td></td>
<td>South Hadley, Miss Lyons</td>
<td>5.00</td>
</tr>
<tr>
<td></td>
<td>Miss Bridget Scott</td>
<td>5.00</td>
</tr>
<tr>
<td></td>
<td>Per Mr. Porter</td>
<td>5.00</td>
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<tr>
<td></td>
<td>Friends</td>
<td>15.00</td>
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<tr>
<td></td>
<td>Sunday School of 1st Cong. Church</td>
<td>10.00</td>
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<td></td>
<td><strong>Total</strong></td>
<td><strong>42.50</strong></td>
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<tr>
<td>Troy, N. Y.,</td>
<td>Ladies' meeting, Swiss Mission Soc. for express benefit Mad. Feller and her Mission</td>
<td>15.57</td>
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<td></td>
<td><strong>Total</strong></td>
<td><strong>78.65</strong></td>
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<tr>
<td>Waterloo, N. Y.</td>
<td>Ladies, pr. S. H. Gridley</td>
<td>10.00</td>
</tr>
<tr>
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<td><strong>Total</strong></td>
<td><strong>78.65</strong></td>
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<tr>
<td>Wethersfield, Conn.</td>
<td>Ladies' Society</td>
<td>43.80</td>
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<td><strong>Total</strong></td>
<td><strong>78.45</strong></td>
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<td>Worcester, Mass.</td>
<td>Sabbath Scholars of Rev. S. Sweetser's Society</td>
<td>30.00</td>
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<td><strong>Total</strong></td>
<td><strong>108.45</strong></td>
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<td>Miscellaneous</td>
<td>Anonymous, per W. W. Chester &amp; Co.</td>
<td>5.60</td>
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<tr>
<td></td>
<td>Lady</td>
<td>1.00</td>
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<tr>
<td></td>
<td>Gold Ring, sold for</td>
<td>0.38</td>
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<tr>
<td></td>
<td>Young Lady, sold for</td>
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<td></td>
<td>Do. for Hortense Bruissette</td>
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<tr>
<td></td>
<td>A Friend</td>
<td>1.10</td>
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<td></td>
<td>Lady in Massachusetts</td>
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<td><strong>Total</strong></td>
<td><strong>29.48</strong></td>
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<tr>
<td>Remittances from Switzerland</td>
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<td>240.45</td>
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<td><strong>Total</strong></td>
<td><strong>269.93</strong></td>
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<td><strong>Total</strong></td>
<td><strong>$4,632.24</strong></td>
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</tbody>
</table>

New-York, May 9th, 1843.

Examined and found correct,

\{ R. T. Haines, Anson G. Phelps. \}

GURDON BUCK, Jr.
**APPENDIX.**

**TRANSLATION.**

Account of Receipts and Expenditures for the **SWISS MISSION** at Grande Ligne, L. C.

**EXPENDITURES.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>1842</td>
<td>To paid sundry debts,</td>
<td>$531.75</td>
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<tr>
<td></td>
<td>Various expenses, of the Mission House,</td>
<td>$5156.08</td>
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<tr>
<td></td>
<td>For the erection of building for school and church at St. Pie,</td>
<td>$706.82</td>
</tr>
<tr>
<td></td>
<td>For the erection of school-house and adjoining kitchen at Berea,</td>
<td>$119.50</td>
</tr>
<tr>
<td></td>
<td>Articles of Furniture for house,</td>
<td>$96.40</td>
</tr>
<tr>
<td></td>
<td>Travelling expenses,</td>
<td>$129.33</td>
</tr>
<tr>
<td></td>
<td>For the purchase of books,</td>
<td>$32.00</td>
</tr>
<tr>
<td></td>
<td>Expenditures at the Grande Ligne Mission from May 1, 1842, to April 30, 1843</td>
<td>$1782.42</td>
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<tr>
<td></td>
<td>do. at the Chazy station,</td>
<td>$788.50</td>
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<tr>
<td></td>
<td>do. St. Pie station,</td>
<td>$326.50</td>
</tr>
<tr>
<td></td>
<td>do. Berea station,</td>
<td>$61.51</td>
</tr>
<tr>
<td></td>
<td>Expenses of the fourth Colporteur,</td>
<td>$180.00</td>
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<tr>
<td></td>
<td>Fire Insurance,</td>
<td>$51.75</td>
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<tr>
<td></td>
<td>Balance to New account,</td>
<td>$32.79</td>
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<td></td>
<td>Total</td>
<td>$4971.35</td>
</tr>
</tbody>
</table>
1842.

**APPENDIX.**

**TRANSLATION.**

**RECEIPTS.**

1842.

April 30. By balance from old account, $156.25

May 25. Cash remittance from Dr. Buck, New-York, 79.75

June 4.

Rec'd of Rev. John Edwards, St. André, per Mr. J. Mine, 5.00

Misses Young and Woods, do. do. 2.50

Remittance from Dr. Buck, 342.86

Mr. Hamilton, Penetanguishine, per Mr. Davies, 3.00

Remittance from Dr. Buck, 300.00

July 16.

do. do. 300.00

Aug.—

Anonymous, per Mr. Hubbell, Chazy, 5.00

Mr. Campbell, Laprairie, 3.00

Dr. Buck, at New-York, 25.00

do. do. 807.22

do. do. from Ladies' meeting at Troy, 10.32

Sep. 5.

Gentlemen of Utica, N. Y. 5.00

Female Friend in N. York, 30.00

Mr. Mygate, Newark, N. J. 2.00

Remittance from Dr. Buck, 303.00

Oct. 4.

Mr. Thomson, Laprairie, 4.00

Mr. Brinamode, from Ladies' Society, Newark, 100.00

Mr. Brinckerhoff from Mrs. VanWyck, Fishkill, 10.00

Remittance from Dr. Buck, 437.44

Nov. 1.

Mr. Russel, Hadley Society, per Mr. Hubbard, 2.12

Society of Hanover Plain, N. H. 10.00

Ladies' Society, Newburgh and Belleville, 5.00

Rev. Elisha Cook, North Adams, N. Y. 1.00

Anonymous from New-York, in a box, 2.60

Ladies' Society, Greenfield, 4.00

Remittance from Dr. Buck, 374.75

Dec. 5.

Rev. G. W. Perkins, Meriden, Conn. 32.00

Mr. Hamilton, Penetanguishine, per Mr. Fyge, 2.00

Madison, N. J. 2.00

Mr. Goodale, Amsterdam, N. Y. 5.00

Remittance from Dr. Buck, 183.16

1843.

Jan. 2.

Mr. Jesse Ketchum, Toronto, per Mr. Court, 9.96

Remittance from Dr. Buck, 300.00

do. do. 275.00

do. do. 137.00

30.

Baptist Church at Laprairie, 10.48

Feb. 4.

Contributions collected by Mr. Thomas Thomson, 108.00

of Napierville, 3.00

Rev. Mr. Edwards, Conn. 20.00

A Disciple at Toronto, 27.39

Ladies' Society, Hartford, per Rev. C. Strong, 1.00

Mar. 25.

Mr. — of Clarence, per Mr. Thomson, 1.00

April 6.

Remittance from Dr. Buck, 450.00

Mr. Hamilton, Penetanguishine, U. C, 2.00

Sunday School of American Church, Montreal, per Rev. Mr. Strong, 51.75

Narcisse Cyr of Napierville, a pupil in the house, 30.00

$4971.35

LOUIS ROUSSY.

GRANDE LIGNE, May 9, 1843.