SIXTH
ANNUAL REPORT
OF THE
FOREIGN
EVANGELICAL SOCIETY;
PRESENTED AT THE ANNUAL MEETING,
HELD IN THE
REFORMED DUTCH CHURCH ON WASHINGTON SQUARE, NEW-YORK,
ON
TUESDAY EVENING, MAY 6, 1845.

NEW-YORK:
PUBLISHED FOR THE SOCIETY, BY
LEAVITT, TROW & CO., 194 BROADWAY.
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In the absence of the President, the Hon. Theodore Frelinghuysen, Chancellor of the University of New-York, the First Vice President, took the Chair and presided on the occasion.

The Rev. Dr. Hutton opened the meeting with prayer.

An abstract of the Treasurer's Report was then read by W. W. Chester, Esq.

The Rev. Dr. Baird read a summary statement of the operations of the Society, as conducted by the Executive Committee, during the past year.

The Rev. Henry Wilkes, of Montreal, Canada; the Rev. J. G. Morris, D. D., of the Lutheran Church, Baltimore; the Rev. M. La Rue Perrine Thompson, Philadelphia; Rev. Edward Beecher, D. D., Boston; and the Rev. Edward N. Kirk, of the same city, then addressed the meeting; but our limits prevent us from giving more than the substance of their remarks.

Rev. Mr. Wilkes made some statements concerning the condition of the people in Canada.

Lower Canada, the portion of the province of which he wished to speak, he said, was discovered and settled by the French, twenty or thirty years before the first settlement was made in New England; and yet if any intelligent traveller were to pass from New England into Canada, which has a soil quite equal, a climate very little inferior, and other natural advantages not far behind those of New England, and to compare the condition of the inhabitants of the two adjacent sections, he would stand astonished, and ask how it came to pass that more than two centuries had passed away since Lower Canada was settled, and it still re-
remained in its present degraded and wretched position. Not one man in ten can read; not one in fifty can write; and though more women than men can read, still not one woman in twenty of the French Canadians can read. Agriculture is in a most wretched condition. The people are starving on a soil which the inhabitants of Vermont have often envied them. How is this? Indeed, I know no other cause than that Popery has reigned there from the first settlement of the country until now. No system was ever more richly endowed, so far as lands and money are concerned, than Popery in Canada. No colony of France ever received into its bosom a larger proportion of the ancient nobility of France, than Canada.

The government, or private individuals, gave first to the Jesuits, who were then in the very zenith of their power and glory, the land on which the city of Quebec is now built, with other extensive estates. The land in Lower Canada has always been, and still is, held by the tenure called feudal, and the proprietors are called Seigneurs. They also gave to the Jesuits the island of Montreal, with a seignory at some distance; though this was afterwards yielded to the St. Sulpicians of Paris, who undertook to evangelize the Indians and to establish educational institutions; with what effect they did it you can judge from the statements already made. At the time the British government came into possession of Canada, it was stipulated that the Jesuits should die, that there should be no addition to their number, and that their estates should fall to the crown. The St. Sulpicians have at present control of the Seminary of Montreal, which holds estates secured to it by the ancient French Canadian laws, the coutumes de Paris. The religious system is a sort of establishment. The country is divided into parishes, and the priest has a legal right to 1/26th part of the produce of the soil, and a right, moreover, to tax the farms for the erection of churches and for other purposes.

When Great Britain took possession of Canada, there were from 60,000 to 80,000 French Canadians; now they number half a million, residing on a belt of land of an alluvial soil; they live in a series of streets, their farm-houses being built near to each other, and their farms running back from them. They are a social, friendly, polite people—indicating by this character their French origin. But with regard to intelligence, and to all that constitutes the glory and dignity of the present day, they are far behind. Lord Durham said truly in his report, that they were a century behind Europe—intelligent Europe, at all events.

In the last eight or nine years, very vigorous efforts have been made by the Church of Rome to reanimate Catholicism in Canada. It had very much decayed, at least so far as its influence was concerned; few intelligent persons went to confession. There were sent from France a number of Jesuits, some 30 or 40 of whom came to Canada. There were also large bodies of religious orders with various names, such as the 'Nuns of the Sacred Heart of Mary,' of 'the holy Heart of Jesus,' &c.
And they were very busy in various parts of the country. The enormous wealth of the Seminary of Montreal furnished funds for their operations; and though it might be somewhat difficult to prove it in a court of justice, still moral testimony is in favor of the assertion, that no small portion of it found its way south of the line of 45. These various orders labored with considerable energy. They erected a large school building, placing the arms of pope Gregory over the main portal, and those of the Queen over one of the others. Its cost was $70,000, and they have in the city of Montreal 1600 boys under their tuition.

One of their bishops, a refugee Bourbon, has visited Canada, and held protracted meetings in various parts. He preached twice a-day in Montreal, for eight or ten days in succession; and in the account given in one of the Catholic papers, published under the supervision of the British, it is stated that these meetings have proved eminently successful, "under the protection of Mary," and the exhortation is added—"Courage, then, zealous Christians; ask for conversions to Christ, and ye shall receive; knock at the door of the heart of the Mother of the Redeemer, and it shall be opened unto you." Other articles in the same paper speak in similar, and even in more extravagant terms, of Mary the mother of God. The young men in their schools are taught to prostrate themselves at the name of Mary, and to her service are they consecrated by the bishops.

These various efforts produced a species of enthusiasm in favor of Romanism.

Upon the success which had attended the efforts of Mad. Feller, as he supposed all were familiar with it, Mr. Wilkes said he would not dwell. Some other facts, not so generally known, he wished to state. Seven years ago a number of Christians in Montreal, anxious for the welfare of the French population, associated themselves together under the name of the French Canadian Missionary Society. Amongst the instructions given to their missionaries was one to which allusion had been made by Dr. Baird, that they must not inveigh bitterly against the Church of Rome. They were not to attempt, in the quaint phrase of Andrew Fuller, to "shovel out the darkness," but to let light in. The Society sent a delegation to Switzerland to obtain an agency, and sought pecuniary aid in Great Britain. The result has been that they have 14 persons engaged in the missionary work: 2 ordained ministers and their wives, 2 teachers, and 5 colporteurs, of whom 3 are married. Of these 8 are Swiss, 4 French and 2 Canadians. They have 4 stations; one at a place 20 miles from Montreal, where are 10 communicants and 26 persons attending, who have left the Church of Rome; another at Belle Rivière, where are 6 communicants and 13 Protestants, as those are called who have left the Church of Rome; and in Montreal another church, with 9 or 10 members; making in all 93 persons who have left the Church of Rome, and been enlightened and directed to the way of life. They form parts of 19 families, in 7 parishes, and extending over a tract of country 70 or 80
miles long, and many others have received missionaries gladly. The Society has established at one of the stations an institution for the education of youth. They have purchased a farm of 120 acres, upon which is a dwelling house, not by any means large enough, where they give the boys a good French education, and teach them agriculture and mechanics, and intend to train them for colporteurs, teachers, or ministers. They mean to build a larger house, and in less than three years they expect to have over 100 pupils. At a single meeting in Montreal $2700 was raised for it, and $2000 more were raised in England. Mr. Wilkes gave notice that he meant at some future time to apply for aid in the United States. The French population is making its way into Vermont, Maine, and Northern New York, and we should soon find it necessary, in self-defence, to provide for their instruction.

He had thus endeavored to sketch a scene where the Man of Sin had hitherto met but slight opposition, and where he has an amount of power and influence, which would make us tremble, did we not know that God was on our side. But notwithstanding all the obstacles they had to encounter, and the feeble instruments with which they had to work, they believed that the work was one of God, and that it would triumph, and therefore he would say, in the language of the Melange Religieuse, Courage, Christians! Knock not at the door of the heart of Mary, but at the throne of Jehovah, and sinners shall be converted to Christ.

It was moved that the Reports of the Executive Committee and the Treasurer be adopted and published under the direction of the Committee.

Rev. Dr. Morris seconded the motion, and made some brief remarks to enforce the necessity of more ardent efforts in hostility to Catholicism, and especially of preaching more against it.

He knew of cases where congregations were unwilling that their pastors should preach against Popery: and he mentioned a German Society established in one of our cities which forbid its members from attending a Protestant church on penalty of $5; and if any one married a Protestant and failed to convert her in a year, he was subjected to a still severer penalty. He thought more should be done in the way of distributing tracts, and personally visiting and conversing with Catholics, and mentioned the formation of a Society, in a Theological School within his knowledge, for the express purpose of conversing with the Catholic families of the village. He thought that, though Romanism might gain ground somewhat by immigration, converts to Protestantism were far more numerous than converts from it; and he mentioned, as among the brightest signs of the times, the Reformation in Germany brought about by the powerful appeals of John Ronge, between whom and Luther he traced
a somewhat extended analogy. The Reformation commenced by this eloquent and fearless man, he hoped would go on till all Europe had felt its influence. It had already engaged the favor of the king of Prussia. He suggested, in closing, the propriety of sending some one from this country as a Professor of Homiletics and the Pastoral Care, to some of the European theological schools, in order to teach them some of the practical notions for which Americans are so greatly distinguished. We ought also to send abroad more Bibles, Tracts, and Colporteurs, and in this way the good work could not fail to be steadily and rapidly carried forward.

Rev. Mr. Thompson, of Philadelphia, wished to add a few words in support of the resolution.

The Foreign Evangelical Society, he remarked, was designed to aid in spreading religion in nominally Christian countries; it believes that the heathen world should not engage all the energies and efforts of Christians; but that we are bound by duty, and urged by the highest considerations of practical wisdom, to labor directly for the spiritual good of those civilized nations of the earth where Christianity had only a nominal existence. He concurred heartily in these views of the Society and its friends. He wondered that so obvious a duty—and so entirely self-evident—should for so long a time have escaped attention; that while for fifty years Christian philanthropy had been looking about for fields for its exercise, this Society should now be celebrating only its sixth anniversary. The duty of doing what the Society proposes, is evident from the very name describing the countries where it is to labor—countries nominally Christian, Christian only in name, not in fact. And by this is not simply meant countries destitute of the grace of religion—but those where the light and the knowledge of the truth are not enjoyed. And how true is this of Spain! Let Monsalvaige bear testimony—who, though educated for a priest, and in a monastery, had never a Bible till two or three years since, and knew not that he was to ask forgiveness of God through Jesus Christ. In many of the countries of Europe and of South America, the people are utterly destitute of the knowledge of the Saviour; and are they not in fact in the condition of the heathen? They cannot find the way to Christ; they have not light enough, and it is our duty to carry it to them. This duty was urged from the command to preach the Gospel to every creature, as well as the consideration that we take it to all who are destitute of it. We are to do good to all as we have opportunity, and first to those who are, even nominally, of the household of faith. It was urged also from the present state of France, whence comes up an earnest cry for help, as also from South America.

Nor did he regard it as simply a duty, but also as the part of wisdom, if we wish to convert the world. He believed the path to the conquest of the world lay through nominal Christendom. Like Alexander, we
should seek to make the power of Christianity felt first where it would be likely to encounter the greatest obstacle. Nominal Christendom should be to the Church what Persia was to the ancient conqueror; and every stream that flows through its borders should be another Granicus to the Church. The Society, he thought, should be supported by the earnest prayers and liberal contributions of every Christian.

Dr. Edward Beecher, of Boston, introduced the following resolutions:

1. **Resolved**, That the Society render thanks to the Committee of Correspondence at Geneva, for the diligence and zeal with which it has fulfilled its trust.

2. **Resolved**, That the growing desire of the French people to receive the pure Gospel imposes upon this Society the obligation and responsibility of more vigorously prosecuting its important work.

3. **Resolved**, That the progress of religious liberty among the French indicates that the way is fully open for the spread of the Gospel among them.

4. **Resolved**, That the Society feel grateful to God for the degree of religious liberty granted to Spain and its dependencies.

Assuming the facts stated in these resolutions to be true, Dr. Beecher wished to direct attention to one thought, that the hope of the Protestant world, in its great controversy with the Catholic world, lies in becoming holier themselves, and in praying for the conversion of Catholics as lost and ruined men, just as we pray for our fellow-men in any revival of religion. He thought that it was very common for Protestants to regard the whole Catholic world as a body upon which the malediction of God had fallen, and which therefore should be destroyed, and not as the materials of a powerful revival, as he thought they should be regarded. Till they are so regarded, and until we pray for their conversion, we shall never achieve the triumph over Catholicism. We do not sufficiently discriminate between the men who live under the Papal system and the system itself; and do not consider that to the system, not to the men, does the malediction of God apply. We do not sufficiently distinguish between the great majority of the people and the small minority who have an immediate personal interest in the continuance of the system. The great mass are men like ourselves, who are exposed to suffering and to death, and who need consolation and sympathy. They have no special interest except to go to heaven, and they cling to the system because they think it is the way thither. When they are taught differently they will leave it.

To hope to convert the mass of Catholics by attacking the system is as unphilosophical as it is ineffectual. We forget that Calvin, and Luther, and Zwingle, and Bucer, were Catholics; that Luther was converted in a monastery. His exercises were just the same as those of David.
Brainerd. He did not throw off the Catholic religion the moment he found the truth; but when he found that the system stood in the way of salvation, then he knew it to be Antichrist, and he made war upon it. The Reformation, while it had power, was a revival, and Luther preached just like Brainerd, and Edwards, and Martyn, and the conscience of German Catholics responded to his thrilling appeals.

By this method the strong points of Protestantism will be brought in contact with the weak points of Catholicism; whereas, by the other, precisely the reverse is true. The strength of the Catholic Church lies in her organization. If we attack the system, we assail that; but if we send a colporteur to talk with Catholics, to ask them if they are happy, if they are ready for the judgment, and to teach them the way to Christ, we reach them in a way against which the Catholic system has made no provision.

In the next place, this method would exert a reflex and sanctifying influence on the Protestant world itself, and counteract the unsanctifying influence of the controversies that are carried on. The strength of the Catholic world lies in sin, the love of money, of power, and of central organization. In these she is perfect. To contend with them requires more holiness than any other task in the world. If we go on in battling High Church principles we shall soon find in ourselves a lamentable lack of Low Church principles. Great as are the wrongs the Catholic Church has brought upon the world, if we cease to have the forgiving spirit we shall cease to have power.

A third reason for this cause is, that it will not only take away noxious qualities from our side, but it will impart to it its real power. There is a holy indignation, which we are bound to feel towards the system which keeps these individuals in such ignorance of the way of life; and against that system should it be directed. In this way, moreover, shall we be following the Providence of God. If we examine any period when God has undertaken to shake this system, we shall find he has taken hold of the conscience of some one in that Church. Look for a moment at Ronge. If we had more faith, more prayer, there would be no end to the Ronges that would spring up, and the Luthers too. We must be holier ourselves. We must love the Roman Catholic world more as lost sinners; we must labor to save their souls in the same way as we would to save the souls of our neighbors. Let the Protestant world do this, and we shall have no cause for fear in this great warfare.

Rev. Mr. Kirk made, in conclusion, some brief and eloquent remarks concerning the vast responsibility of every soul, and the comparative littleness of all the divisions and sectional distinctions of this world, when placed beside the interests of eternity.

He coincided fully in the views that had been set forth. He wished half that audience were Catholics—Catholic priests:—he would say to
ANNUAL MEETING.

each, the time is close at hand, when both you and I must stand before God. Then, if you or I have added to that Word, all the plagues it contains shall come like the fire and hail of the Almighty upon us; if you or I have taken from that book, and taught men so, then our names shall be blotted from the book of life.

He said he came to these anniversaries with a deeper sense of responsibility than he had ever felt before; for he felt that he spoke not only to those who heard him, but to thousands besides whom his words would reach through the daily press, which of late, far more than before, had spread before the world the proceedings of their meetings. It had been well said that personal holiness must be the first step towards all efficiency in this good work. But he wished to say more specifically that prayer to God was needed, in behalf of the Catholic world, of the people who live under the sway of Rome. God in answer to prayer could raise up a thousand Luthers, and then what would Popes, and Cardinals, and Priests avail? How mean seems the chattering of Latin prayers, and the mummeries of invoking saints, when one man stands up and says—'I was blind, but now I see;—Come away from your false help, and put your trust in Christ.' The papists need revivals just as much as we do;—and Mr. Kirk spoke of the prominent hinderances to such revivals, first among which he cited the fact that in every Catholic country he had seen, the upper class were infidels, blank, sheer, hypocritical infidels; the middle class absorbed in devotion to worldly matters; and the lower class alone sincere and superstitious. The want of religious freedom was referred to as another hinderance, and this, it was said, Americans found it difficult fully to realize or understand. We can have little conception of the state of the minds of those who have been brought up under the despotism of the Romish hierarchy. The dogma that the Pope must be a mediator between God and man is utterly destructive to faith and hope. Providence, he said, is opening the way in France, not only by converting whole villages from Catholicism, but by opening the French mind to the conception of religious liberty; and to a growing desire to enjoy it. Since 1830 they have enjoyed a good degree of civil liberty; but of religious liberty they have known nothing. But the prosecutions that have been brought against Protestants for attacking the Papal system, have aroused the public mind, and very able advocates have been secured to defend the cause of religious liberty; and thus with every new trial, the cause gains at least one powerful ally. Mr. Kirk mentioned, as of great importance, a rumor now current in Europe, that M. Thiers was about to avow himself in favor of religious liberty; and he said that if the French could once get the right of establishing such churches as they pleased, he believed the Gospel would soon be universally preached and the country redeemed from its unhappy condition.

The exercises then closed with singing and the Doxology by the choir; Dr. Beecher pronouncing the benediction.
The services were interspersed with appropriate anthems sung by the excellent choir of the church, under the direction of Thomas Hastings, Esq.

At the close of the exercises of the Annual Meeting, the Society met and elected a Board of Directors and Officers for the following year. The Rev. Dr. Robinson was unanimously chosen President, in place of the Hon. A. B. Hasbrouck, whose official duties as President of Rutgers College do not permit him to attend the meetings of the Society.

The thanks of the Society were voted to Dr. Bacon for his able and eloquent sermon, preached in the Bleecker-street Church the Sabbath evening before the anniversary, and which he has been requested by the Committee to repeat at Baltimore, Boston, New Haven, etc., before it shall be published by the Society.
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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.

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 be­
come 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 presid­
ing at the annual meeting, and elect a President, Vice-Presidents, Trea­
urer, 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 intrusted the
general management of the Society for one year, or until a new ‘Com­
mittee 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.

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 19. 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.

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WARBURTON, John, Hartford, Conn.
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MADE SO BY THE PAYMENT OF $50 OR UPWARDS.

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ALLEN, Tilly, New-York.
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BACON, Rev. Leonard, D. D.,
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CHAPIN, Josiah, Providence, R. I.
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DAY, Calvin, Hartford, Conn.
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Dwight, Mrs. E., Geneva, N. Y.
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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 relating to the pecuniary affairs of the Society, to "W. W. Chester, Esq., New-York."
In meeting the friends and patrons of the Foreign Evangelical Society, on this, its sixth Anniversary, the Executive Committee feel that they have abundant cause for heartfelt gratitude to God, for His continued blessing upon their humble efforts to advance His kingdom, and would devoutly say, "Let the Lord be praised, who taketh pleasure in His servants, and in the labor of their hands."

Six years have passed away since the Foreign Evangelical Society came into existence. In reviewing this period the Committee are grateful in being able to say that the cause in which they are engaged—that of resuscitating evangelical religion in nominally Christian lands—has steadily made progress. They rejoice to state that the interest which the churches have been pleased to take in this Society, has gradually, but decidedly augmented from year to year. As its objects and operations have become better known, they have found an increasing number of hearts to sympathize in them, and an increasing number of hands to aid them. During the last year we have received new expressions of interest in our proceedings, not only from individuals, but from churches in different parts of our country, of the most unequivocal nature.
Our receipts during the last year have exceeded those of that which immediately preceded, by several thousand dollars, and, including what was given for the mission in Canada, have nearly reached the sum of eighteen thousand dollars. It will be seen also that the Committee have been able greatly to extend their operations.

Nor is this all. A review of the period which has elapsed since the organization of this Society, would satisfy even the most superficial and incredulous observer, that the day has come for the recommencement of the glorious Reformation. A considerable portion of the Papal world, and that by far the most important, is open to judicious efforts to distribute the Scriptures, and even to the preaching of the Gospel in private houses, and, in many cases, in edifices prepared for the purpose. This is especially the case in countries where the Gallican or French race is found—the race which made the Papacy at the outset, and which has ever done more than any other to sustain it. Nor is it any evidence in contradiction of this statement, that much opposition is made in those countries to these efforts; for opposition is to be expected, and indeed is inevitable. But so long as it does not amount to positive prevention, it is not to be regarded. It is a matter which calls for devout thanksgiving to God, that this opposition has hitherto not been greater.

Such, too, has been the extent to which the sacred Scriptures have been distributed in Germany, that we cannot but hope that God will raise up great and good men from among the followers of the Apocalyptic Antichrist, who will take the lead in a new Reformation in the Roman Catholic portion of the Teutonic race. Nor are there wanting "signs of the times" which an-
nounce to us that such a consummation, so devoutly to be desired, will not, perhaps, be long delayed.

Nor are we without hopes that God is going to cause His truth to penetrate even into the Spanish race, the most important, next to the French, of all the Latin nations. The civil war, which for more than twelve years has been raging at intervals in Spain, has not only destroyed the blind adherence of the Liberals of that country, (or the party which desires a constitutional monarchy which shall secure to the people the liberty which they have so long needed,) to Rome, but it has also, by driving thousands of officers, soldiers, and citizens into France, and other foreign lands, been bringing many minds into contact with the truth. And, blessed be God, it has not been in vain, as the presence of one* among us to-night most delightfully testifies.

Nor are encouraging facts entirely wanting in relation even to the Portuguese race, the least numerous at present, but not the least important of nations which speak languages derived from the Latin, if we regard its probable future extension, especially in a vast and fertile portion of our own continent.

Still more; not only has the good providence of God within the last few years been preparing the way for the spread of the true Gospel in countries where the darkness of Romanism had, for many and long centuries reigned, but Protestants are beginning to be more and more impressed with the duty of diffusing the blessed light of a pure Christianity among them. And whilst there is very much to be desired in this respect, and the great majority of those who bear the name of Protestants, and glory in the same, are very far from

* Mr. Monsalvatge, a converted Spanish monk
feeling and acting as they should in relation to this subject, there are, nevertheless, some, in various countries, who are beginning to be alive to its transcendent importance. There are those who not only see the desirability, but also the imperative need of the conversion of the Roman Catholic nations, which are now exerting an influence so vast and so hostile to the interests of the true Gospel in Europe, in our country, and among the heathen, in order that the whole world may receive that blessed salvation which the Son of God came down from heaven to purchase for them, and which is designed for men of every kindred, language, and nation, throughout the entire earth.

Of this we see proof in the increasing contributions not only of individuals, but also of Societies in Great Britain, and especially in those of the British and Foreign Bible Society, to the furtherance of this cause; the growing interest which is felt by the evangelical Christians of Holland, Switzerland, and Germany;* in the zeal with which those Protestants in France who maintain the "Truth as it is in Jesus," are laboring to disseminate it among the millions of their countrymen who are enslaved by the delusions of Rome; and in the augmenting interest that is felt in the churches of our own country, which not only manifests itself in the steady growth of our Foreign Evangelical Society, but in what gives us great satisfaction to mention, the determination of the Board of the General Assembly of the Presbyterian Church (Old School) for Foreign Missions, to enter upon the same field—a determination which we shall

*In Germany, the Gustavus Adolphus Society is a fruit of the increasing interest that is felt on this subject, and which is reaching even the more serious of the Rationalists.
rejoice to see followed by every denomination of evangelical Christians in our land, who prefer acting in either an ecclesiastical or denominational capacity, to a cooperation with us. For what should be desired is the accomplishment of the work; the agency, or rather the organization through which it is done, is, in our opinion, an affair of comparatively minor importance.

Nor is it a less interesting fact, that within the last few years Protestants have been learning to believe that it is possible, in the employment of proper means, to bring Roman Catholics to the knowledge and acceptance of the true Gospel; and that those means are the presentation of the truth in a kind spirit, in reliance upon the grace of the Holy Spirit, to secure its reception in the hearts of those to whom it is presented. Though there is much to be desired on this point, there has been unquestionable progress. And if this Society has contributed in any way to the diffusion of right views and feelings in our churches, on this subject, as we trust it has, we are confident that it has not labored in vain.

With these preliminary remarks, we proceed to give a summary notice of the proceedings of the Executive Committee during the year which has just come to a close.

I. And first, let us turn our attention to those which have related to Europe.

1. And here the most important field of their labors embraces France and Belgium, comprising more than thirty-eight millions of souls.

The state of things in these countries, is in the highest degree interesting. In both, there is great opposition from the Roman Catholic clergy; and yet in both the door still continues open; nor is it likely, in our
opinion, to be shut, at least for a considerable length of time. In Belgium, the laws, as well as the Charter, are much more favorable to efficient and uninterrupted efforts to propagate the Truth, than in France. But if the government is less hostile to the operations of the Bible and Evangelical Societies in that country, the opposition of the Romish priests makes amends for its mildness in their boundless and virulent hostility. Our Committee of Correspondence at Geneva have continued to employ some laborers in that field, and thus have endeavored to encourage and promote the good work which is going forward there. It is delightful to think that in that country of four millions of people, where it was almost impossible to find a native Protestant in the year 1830, and where the Scriptures were almost wholly unknown by the masses, more than a quarter of a million of copies of the Word of God, and several hundred thousands of religious tracts and books, have been disseminated since that epoch, and chiefly within the last ten years. Nor are good fruits wanting.

In France the state of things is very remarkable. On the one hand there is a double opposition to the efforts of those who are laboring to propagate the Truth—that of the political government, and that of the hierarchy of Rome. And yet it is not very easy to describe accurately and clearly this double opposition. That of Rome, is, indeed, steady, and almost without exception uniform, whilst that of the government is variable and often inconsistent; one day acquitting men of the same offence for which it had not long previously condemned and imprisoned a converted Roman Catholic priest. On the other hand, whether opposed or not, truth is making progress. In some parts of the kingdom, its triumphs far
exceed what our most sanguine hopes had dared to reach. In some Departments entire villages are demanding the preaching of the Gospel by Protestant ministers and evangelists. In one Department the demand for such preaching comes from more than twenty communes or townships; in others from more than fifty villages; and in one even from one hundred.

This desire to hear the Gospel has been created by the labors of colporteurs, who now distribute annually many thousands of copies of the sacred Scriptures, religious books, and tracts.

During the last year Protestant worship has been commenced, chiefly in chapels in private houses, in a number of places where a year ago there was not a Protestant living. The Spirit of the Lord seems wonderfully to bless the reading of His Word, and the conversations and preaching of His servants who are laboring to promote His cause in that country. We are filled with hope in reference to the future. We feel confident that, in answer to the prayers of His people, the Lord will do great things in that land. We are gratified in being able to state that evidence is not wanting that, through the light which the suits in the civil courts have shed upon the subject, debates in both Chambers of the legislature, and discussions in the newspapers, the cause of religious liberty is making steady progress in that great country.

To our Committee of Correspondence in Geneva we have remitted upwards of forty thousand francs since the last annual meeting of the Society; one-half of which they were requested to apply to the support of sixty colporteurs, who labored during the winter in connexion with the Geneva Evangelical Society, and to the assist-
ance of seven students in the Theological School under the care of that Society; and the other half to the employment of pastors, missionaries, evangelists and school-teachers, and in such other ways as they might deem most likely to advance the kingdom of Christ in France, Belgium and Italy.

In this way the Foreign Evangelical Society has extended aid during the last year to at least eighty laborers, in connexion with the Evangelical Society of Geneva, or in the employment of the American-Swiss Committee in that city. Extracts from the reports of these laborers, as well as from the correspondence of our Committee, we have given in abundance in the successive numbers of the Quarterly Paper during the year. Our friends and patrons may expect to find in that journal ample details of the same nature, and even more interesting, if possible, as the good work advances. To it, therefore, we must refer those who desire more minute information respecting the progress of Truth in France, and the means by which its triumphs are achieved, and content ourselves on the present occasion with giving some summary statements from the recent letters of the President of our Committee at Geneva.

Under date of March 25th, 1845, Col. Tronchin wrote as follows:—

"Since the last letter which I had the honor of addressing you, (January 25th), the various causes sustained by your agents have been the subjects of renewed blessings. I will give you some details respecting them.

"We have thought it our duty to act vigorously in the department of Côte d'Or, (formerly Burgundy), and a considerable number of towns and villages have been visited with great care by our colporteurs and Bible-readers. In this work we have been directed by an evangelical pastor of Dijon, and by Mr. Trivier, one of the
most influential priests of that city. This man, whom we consider converted in heart unto the Lord, has felt himself at liberty, before leaving the Romish Church, to preach a course of sermons in Lent, at Dijon, in which he boldly announced the gospel, preached the necessity of conversion, and advised his hearers to search the Holy Scriptures to find Christ the only means of salvation. The reason why he has not yet left Rome, is that, having had a difficulty with his bishop, he desired not to let it be supposed that a motive entirely personal would induce him to forsake the Popish priesthood. Two other priests in the vicinity of Dijon, appear to be likewise on the point of following his example; and the colporteurs have mentioned several parishes in the same department, in which it seems that a blessed revival is about to become manifest.

"Four priests of Rome,* who are at present in Geneva, have lately published a pamphlet which will create a great sensation by reason of the motives which it holds forth to induce Romish priests who are conscientious to leave that church. The Abbe Trivier thinks that the publication of this work will be the signal for the abjuration of many other priests. The sale of the Holy Scriptures and of religious tracts of all kinds, has been abundant in this department.

"In the department of Haute-Saône, where your Society supports some agents, we have been obliged to maintain quite a sharp controversy, in order to prevent the Roman Catholic clergy from burning the considerable numbers of copies of the sacred Scriptures which the colporteurs have sold there. It is, doubtless, sad to have to fight continually, and it would be far more pleasant if we had nothing to do but build up; but let us remember that the Israelites in the days of Nehemiah, when they were erecting the walls of Jerusalem, were obliged to divide themselves into two companies, one to fight and the other to build. We have good reason to hope that in this department we shall soon have great things to announce. If we go down towards the south, west of Lyons, we meet with many new blessings there this year. In many cities and towns, such as Tarare, Roanne, and other places, the divine service recently established has caused many conversions. At Lyons, two Bible-readers well qualified, find so much to do that they are not able to perform the work which is before them.

* Or rather, who were once priests of Rome, but who have embraced the Gospel, and abandoned Rome.
"At Valence, (in what was formerly Dauphiny), and at Annonay, your agents have been enabled to hold and edify meetings at more than fourteen places, which are gradually becoming churches of Christ. There are many conquests made in a country where the Gospel had not been preached for the last 150 years.

"In the Department of Vaucluse, (between Avignon and Marseilles), three or four Bible readers have announced the gospel in fourteen or fifteen places, such as Merindolles, Cabrieres, Malançène, where the gospel had been extirpated during the religious persecutions which occurred about the time of the Revocation of the Edict of Nantes, and subsequently. This Department greatly interests us, and its state is very promising.

"In the Department of the Lower Alps, colportage, which formerly seemed less successful, has all at once produced satisfactory results. Several Roman Catholic parishes, some of which are quite considerable, (having in fact as many as 3000 inhabitants), have requested that evangelical ministers should be sent to them. We have written to Mr. Charbonnay, one of your agents,* for the purpose of obtaining an exact account of the spiritual state of that country. It appears, God be praised! that a goodly number of souls have been converted there, and that the Lord is forming for himself a people who will be his faithful children. The Provençal idiom,† being a different language from the French, God has, by the conversion of the Abbe R*****, who is of that country, furnished us with a messenger of the Good News for those people. We do not, however, expect to send him for two months yet, as we are desirous that he should become familiar with the work of evangelization, under the auspices of the Rev. Mr. Fisch, one of the evangelical pastors at Lyons.

"Finally, in the Department of Var, your agents have, under the protection of God, established regular divine service in fifteen or sixteen different places. So that you perceive, that in this ancient province, where the Gospel was extirpated by persecution, there are, by means of the work undertaken by the American-Swiss Committee, about 32 places where meetings are held and in which the same Gospel is now preached.

* Supported by the Ladies’ Association of the Mercer-street (Presbyterian) Church, New-York,—a very valuable evangelist.

† So called because it was spoken in what was anciently called Provence, which was the south-eastern angle of France.
"Truly when I think of the blessings which the Lord has poured upon the labors of the American-Swiss Committee, I cannot but exclaim: Lord permit not that we forsake this cause, or that we relax our efforts."

The preceding notice of the labors of the American-Swiss Committee in France, relates only to the eastern and south-eastern part of the kingdom. Col. Tronchin next proceeds to speak of what is doing in the west and south-west:

"If we pass over to Poitou and Saintonge, we see also a work extraordinary, both as to its present extent, and as to its prospects for the future; but I cannot enter upon details at the present time. I will merely observe in general, that the movement which appears in France, proceeds, in our opinion, from two causes; first, the reaction provoked by the Jesuits themselves, who seek by every possible means to penetrate everywhere, and even to mount the steps of the throne itself. These pretensions have been the objects of the most earnest attacks from men who are anything else than Christians. The Wandering Jew, editions of which, are succeeding each other in France, and reaching every family: the works of Michelet, and Quinet; these by their style as well as the revelations which they contain, are of a nature to make a great impression on the public mind. For, as has been well said, and as the press is continually proving, Jesuitism is nothing more nor less, than Popery condensed. These redoubled blows singularly agitate the whole Romish system, and would agitate it far more if Rationalism and Infidelity, among the Protestants as well as among the Roman Catholics, did not frighten a great number of persons who feel that man cannot do without a religion to calm the voice of conscience, and who, for want of something better, remain in the religion in which they were born, making for themselves an imaginary catholicism.

"The second cause is the immense circulation of the Scriptures and of tracts, both of controversy and of edification, which have been distributed by our colporteurs within the last few years.

"There are few villages in France, if any, where the Word of God has not been offered, and in which some copies have not been left. And though the priests may burn the Book of Life and utter a thousand lies against it, the people begin to perceive that the Ro-
mish religion and the Bible cannot exist together. They must de-
cide between Jesuitism and the religion of Jesus. This, I believe,
explains the greatness of the breach made in this strong hold of
Satan. But that this breach be of use, we must have good soldiers,
well armed and full of courage, to come up to the attack; this is
in fact, the object and aim of our Christian Societies."

2. In addition to what the Committee have done through the Evangelical Society of Geneva, and their Committee of Correspondence in that city, they have employed a missionary to labor in some villages and towns along the Lower Seine, who has preached the Gospel to both French and English hearers, and has been engaged also in distributing the Word of Life.

3. Besides aiding the converted Belgian Catholic, of whom we have made mention in our former Reports, and who has been successfully pursuing his studies at Strasburg, they have also supported Mr. Louis Delamare, a most promising young Frenchman of Havre, who is prosecuting his studies with great ardor, in the College of St. Foy, in the south part of the kingdom. This promising young man is sustained by four gentlemen in the city of Providence, R. I., who have kindly undertaken to bear the expense of his education for the ministry of the Gospel. It is expected that he will finish his academical studies by next spring, when he will enter upon those of a theological nature.

4. The Committee have also remitted to the "Toulouse Society for the Publication of Religious Books," the sum of 1000 francs, to enable that excellent institution to prosecute its great and good work of augmenting the religious literature of France. This sum has been laid out in securing the cooperation of competent writers. When we consider how widely the French lan-
guage is read throughout the civilized world, the importance of publishing evangelical books, written in it, is too obvious to need remark.

Such is the brief notice which we can take of what the Committee have done during the past year in France and Belgium.


We cannot, however, take leave of those fields without saying a few words respecting the operations of kindred societies on the ground, with which it is our privilege to coöperate, and with some of which the relations of the Foreign Evangelical Society have been both intimate and happy.

The Evangelical Society of France, whose Committee of Direction is at Paris, has been eminently prosperous during the year which is just closing. Its receipts were 136,968 francs,—being 34,000 more than during the preceding year—and its expenditures 147,028, leaving a deficiency of 10,060 francs. The number of its laborers, students, and young men and women preparing to become school-teachers was 137; viz., 29 ministers of the Gospel, 18 evangelists, 6 teachers of the two normal schools under its direction, 27 school-teachers, 2 students in theology, 34 young men and 21 young women in course of preparation in the normal schools, for the office of teaching.

From this statement it will be seen that that excellent Society is advancing rapidly in its career of usefulness. Its friends and patrons have indeed cause for thankfulness and encouragement. Ten years ago that Society scarcely had 25 or 30 laborers of every descri-
tion, and now it has 29 ordained missionaries, 18 evangelists, and 33 teachers. Besides this, it has 55 young persons preparing to be teachers, and 2 studying for the ministry. And let it be remembered that all these are considered truly pious. What a goodly influence, then, may we not hope will be exerted by these laborers! In no country are pious and capable teachers more needed than in France.

The Geneva Society, whose operations are mainly in France, is prosecuting its noble work with increased energy and zeal. We have not received an account of the number of laborers, ordained ministers, evangelists, colporteurs, Bible-readers, teachers, &c., employed by this Society during the last winter; but we apprehend that it was not much short of one hundred, without including 43 students in the Theological School under its care, among whom were five converted Romish priests. The labors of this Society are chiefly directed to the eastern and southern departments of France, embracing about eleven millions of inhabitants. Among the results of those labors during the past year may be mentioned the distribution, by its agents, of 17,388 copies of the sacred Scriptures, chiefly the New Testament, and more than 100,000 Tracts, and other religious publications of various forms and sizes.

We have spoken already of the Toulouse Society for the Publication of Religious Books. That Society is doing a great work, not only for France, but for many thousands out of France. Its publications have been demanded in Germany and Holland, in Sweden and Denmark, at St. Petersburg and Moscow, in Italy, at Constantinople and Cairo, in South America, Mexico and the West Indies, and in Louisiana and Canada.
There are various local Evangelical Societies in France—at Lyons, Nismes, Bordeaux, Lille and Strasburg,—which are doing more or less to promote the good cause.

In addition to all, the Protestant Bible Society, the French and Foreign Bible Society, and the British and Foreign Bible Society (through its agency at Paris), are doing much to distribute the Scriptures in France. One hundred and ninety thousand, if not two hundred thousand copies of the whole or portions of the Bible were last year distributed in that country, and almost wholly among the Roman Catholics. For this let us bless God, and pray that His good Spirit may accompany the reading of His Word, and render it effectual to the opening of many blind eyes, and the renewing of many hearts now estranged from the love and obedience of Christ!

The good work steadily advances in Belgium, through the activity of the Evangelical Committee at Brussels, and the agency, in the same city, of the British and Foreign Bible Society. At least 250,000 copies of the Scriptures, and many more Tracts, have been distributed in that country since 1830.


ditali.

Whatever the Committee have done for Italy during the past year has been mainly done through their Committee of Correspondence at Geneva;—and even of this we may not speak, save to express our regret that it has not been more. We are gratified, however, in being able to say that the libraries of which we spoke in our last Report, as having been directed by the Committee to be sent to the Waldenses, have, we learn, reached Turin,
on their way to their destination. The news of their having been sent has been received with joy by that poor oppressed people, who have so long and so greatly suffered for the cause of Christ. We may add that it is the intention of the Committee to make a second grant for the same object. The Committee are most happy in being able to state, that through the eloquent and powerful advocacy of one* of the members of the Board of this Society, the attention of our Christian public is awaking to the condition of that people; and they hope that these appeals will be responded to by such liberal donations that at least one dilapidated church will be replaced. Such an edifice is greatly needed.

Germany.

It may be remembered that the Foreign Evangelical Society, three years ago, acceded to the proposition of the Lower Saxony Tract Society, to pay one-half of the salary of a tract agent, for two years, in Western Germany, upon condition that the other half should be raised by the friends of the cause in Hamburg. The enterprise has succeeded beyond expectation; and now we are asked to aid in supporting not a first or a second, but a third tract agent in the same field. This the Committee have agreed to do, and for that purpose have appropriated the sum of 100 dollars for one year.

It is highly gratifying to see that the colporteur system is thus gaining ground in Germany; and it is still more gratifying to learn that it has taken effectual root in Holland, and that it is entering into Norway and Sweden. May it soon spread extensively in all portions

* Rev. Dr. Cheever.
of Europe, both Protestant and Catholic, for it is as much needed to revive true religion in the one, as to impart it to the other.

**Sweden.**

In Sweden the Committee continue to employ the excellent Rosenius, who labors from house to house, and preaches the Gospel in no less than four different places in Stockholm. So great is the number of people who desire to hear the truth from his lips, that he is compelled to enjoin upon those who frequent his ministry not to attend more than one of his preaching stations. This he does in order that as many as possible of those who are hungering and thirsting for the Gospel in that city, may have an opportunity of enjoying that privilege. We are happy to say that we have received indubitable testimony of the great and happy influence, which this devoted young servant of Christ is exerting in the Scandinavian capital. His labors appear to be blessed, from year to year, to the conversion and edification of many souls. Besides his city-missionary labours properly so called, Mr. Rosenius edits the "Pietist," a small but valuable religious journal, which has considerable circulation in that country, where a dead formalism so much prevails, but where, blessed be God, evangelical piety is gradually returning, at least in some quarters.

For years the Committee contributed to the support of Tellström, a devoted Swedish missionary laboring among the Laplanders in the north part of the kingdom. But inasmuch as the Swedish Missionary Society, whose formation was earnestly urged by us, has now no longer need of our aid, the Committee have resolved to discontinue their formerly annual grant.
We cannot close our notices of the work in Europe without bearing an emphatic testimony to the zeal, ability, wisdom, patience, and Christian kindness of our Committee of Correspondence at Geneva. Composed of brethren distinguished for their piety, intelligence and liberality, it has more than answered the high expectations which we had formed of it. It has furnished us with abundant and most valuable details respecting the work in France, Belgium, Italy, etc., and carefully recommended such measures as were deemed most judicious for us to pursue. Its assistance has been invaluable. And what enhances these labors is the fact that they have been wholly voluntary and gratuitous; and yet they have been attended with no little cost of time and self-denial. To one and all of the members of that Committee we feel under great obligations; and especially to the distinguished President, who has spared no pains in promoting our views and aiding our plans. Last year, when he found that it would not be possible for us to meet all the engagements which that Committee had made for us, he generously advanced, and gave, of his own accord, the sum of 13,000 francs, or more than £2,500, in order that the good work might not be retarded. This donation we have not thought proper to bring into our Treasurer's report, for obvious reasons, and yet it formed, in reality, a part of the Society's means, and if included, would have increased our receipts, with what was given to the Canada mission, to more than £20,000.
The Committee have continued to aid the Grand Ligne Mission, in all its branches, during the past year, as they have done ever since the formation of the Society. In the Appendix will be found two interesting and full reports, one from Grand Ligne, and the other from St. Pie, the two principal stations in the Mission. To them we must refer those who desire minute information respecting what has been done during the past year in that important field.

Our friends and patrons are aware that the Grand Ligne Mission has never been under the control and direction of the Foreign Evangelical Society. It has been, in some sense, under our auspices, and has received, from year to year, such aid as we have been enabled, and have thought it proper, to give. A protracted correspondence and conference have taken place, the issue of which we are not prepared to report, with a view of placing, if possible, the Mission in such relations to the Foreign Evangelical Society as will enable the Committee to decide more readily what aid to continue to render it. It will be seen from the reports of Messrs. Roussy and Côte, to which we have referred, that the missionaries have been permitted to see precious fruit of their labors, as in years that have passed away. A great amount of precious seed has been scattered on this field; nor has it been sown in vain. Many families, as well as individuals, have in various parts, become enlightened by the Truth which has, through preaching, through the conversations of the colporteurs, and through the reading of the Scriptures, been imparted to hundreds and thousands of minds in that country.
During the last Autumn, Narcissus Cyr, a promising pupil of the Seminary at Grand Ligne, was sent by the Committee to the Theological School at Geneva, in Switzerland, there to be trained under its excellent professors, and under the supervision and paternal care of the American-Swiss Committee, for the work of the ministry. We are happy to state that those to whom he has been commended give us good accounts of his diligence, progress and character. There are two or three others in the school at Grand Ligne, who, it is believed, ought to follow him, and enter upon the same studies.

**French Canadian Missionary Society.**

This Society, the seat of whose operations is at Montreal, we are happy to say, is steadily advancing, and meets with a great amount of encouragement. It has, at present, fourteen labourers, of all classes, and a good number of youth under its care. Between that Society and our own, relations of a most amicable nature have ever subsisted; and there are many and powerful reasons which should lead us to do as much as we can through a society so well established, so similar to our own in all its great principles, as well as in its resources, and directed by a Board of intelligent and excellent men, in the centre of Canada. On this account, the Committee of our Society have come to the determination to do what they may be able for Canada mainly through this Society,—one* of whose directors is with us on this occasion, both to express that fraternal sympathy which they feel for us and our labors, and to make known to us

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more fully, the spiritual wants of the hundreds of thousands of benighted Romanists who dwell in that land.

At the request of the Board of that Society, the Committee have consented to the Rev. Philip Wolff’s quitting Grand Ligne, where he has labored two years, and removing to Montreal, where a larger sphere awaits him, and prosecute the work of God under their supervision and direction. Mr. W. will enter upon his labors in connexion with the French Canadian Missionary Society at the expiration of a few weeks.

The Spanish Race.

That the Truth should be made to penetrate into the Spanish race, both in Spain and on this continent, is one of the most desirable results that can be named. It was this conviction that led the Committee to approve of the coming over to our shores of a converted Spaniard, who had been both a monk and a soldier in the service of Rome, and to whom the way of carrying the Gospel to his countrymen in the Old World seemed to be for a time closed, after he had prosecuted the work for two years and more, since his conversion. This the Committee did for the purpose of employing him in making known the Truth to the Spaniards in this country, and especially to the thousands in New Orleans, if the way should not be plainly opened for his laboring as a missionary in South America.

It gives us great pleasure to bear testimony to the zeal, piety and sound judgment of this excellent young man, of whose early life, conversion, and subsequent labors in France, a more ample notice has recently been.
published.* We cannot but hope that he will be employed by the Head of the church as an instrument for accomplishing great good. Since his arrival in this country, he has been diligent in availing himself of every opportunity of doing something for the souls of those of his own race whom he has found in New-York, Boston, Philadelphia, etc. For this purpose, he has preached several times in Spanish to such as were disposed to come and hear him; he has distributed the Scriptures among them; and he has written three important Tracts, one of them comprising more than 80 pages, and another more than 30, of each of which the Committee have published two thousand copies, save the last named. One of these treatises is a Catechism, or Summary of Christian Doctrine;† another is a Discourse on the Parable of the Ten Virgins;‡ and the third, an Exhortation diligently to read and search the Scriptures. Besides this, he has employed his leisure hours in translating the History of the Reformation, by Dr. Merle d'Aubigné into Spanish,—a work admirably adapted to interest and profit intelligent and independent men among the Spanish race. Should the way be opened for his going into South America, another converted Spaniard, a priest of distinguished talents, who is now at the Theological School at Geneva, in Switzerland, will come over and join him, in his work in that benighted country.

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† Formulario de Catecismo o Instrucción Familiar sobre la Religion Cristiana.
‡ Explicacion de la Parabola de las Diez Virgenes.
The Quarterly Paper.

Our Quarterly Paper is now more highly esteemed than ever by the friends of the Society, and wherever it is read it exerts a happy agency in behalf of the cause. During the last year its circulation increased from four to five thousand.

Annual Sermon.

Continuing to act upon the resolution which they adopted two years ago, the Committee requested the Rev. Leonard Bacon, D. D., of New Haven, to preach this year a Sermon before the Society. This he did last Sabbath night in one of the churches in this city, in a highly acceptable manner. His subject was, *The proper Unity of the Church*—a theme which he discussed with much ability and effect. The publication and wide circulation of this Sermon will, we are sure, do much good, as did the eloquent and admirable discourses of Drs. Sprague and Bethune, preached on two similar occasions.

Conclusion.

Such is the Report which the Committee have to lay before you on the present occasion. And they cannot but say, in conclusion, that they think that the Society is called upon to “thank God and take courage.” The events of every succeeding year show us that the way is becoming more and more open for carrying the Truth into the dominions of him who has been emphatically the Anti-christ for more than twelve centuries. The experience of every successive year demonstrates that the conversion of Romanists, especially in Roman Catholic countries,
where the Papacy displays all its absurdities and all its odiousness, is by no means the desperate work which many, in their ignorance, have been ready to suppose. The same God who gave success to His Word in the sixteenth century, can accomplish the same glorious results in the nineteenth. Look at the movements in France, and Belgium, and Germany, and Canada. Is there nothing encouraging in them? When will Protestants, in mass, begin to see the importance of praying and laboring for the conversion of Catholic nations? Whilst we send the Gospel to the heathen, who exert no influence whatever in the way of spreading their religions among us, why should we pass around the powerful Roman Catholic countries of the Old and the New World, which, in a thousand ways, are aiming at diffusing theirs in the midst of us, and thus subvert our Protestant institutions as well as our Protestant Faith? "Why," to use the language of an eloquent advocate of our cause, "stand we only on the defensive? Why may we not cross the sea and besiege Carthage?* Why not plant our vanguards on the passes of the Alps, send our spies into the very camp of the enemy, and await the happy moment (which, if it please God, is not distant), when, like Attila, though with better weapons, and higher aims, we may thunder at the gates of Rome itself? When ancient Rome fell, the empire was broken into fragments. When papal Rome falls, popery will soon be no more. One blow on the head is worth a hundred at the extremities. One thrust to its heart, and all the convolutions of its myriad folds will relax in death."†

* In allusion to the Romans carrying the war into Africa,—to the gates of Carthage itself.
† Dr. Bethune—Sermon before the Foreign Evang. Soc., pp. 38, 39.
Nor should Rome herself be either astonished or displeased with our aggressions; for she sets us the example in her unceasing and ever-increasing efforts to spread her religion in Protestant countries. She must expect Protestants, if they have any attachment to their Faith and confidence in its truth, to make counter incursions into her domains, and aim at overthrowing her hoary usurpations. In this great work, it becomes all who hold the Truth to unite, for the cause is a common one, and the issue is life or death. The times are propitious; favorable omens point out the way to success; let all who love the Truth come up manfully to the conflict; Oh let none incur the curse which befell Meroz and the inhabitants thereof, "Because they came not to the help of the Lord, to the help of the Lord against the mighty."*

* Judges v. 23.
APPENDIX.

No. I.

LETTER FROM THE REV. LOUIS ROUSSEY.

Grande Ligne, March 28th, 1845.

Dear Sir:—

It is again amidst many occupations that I am obliged to prepare the report of the work which God has intrusted to us. I greatly fear that I shall be unable to do it properly, but notwithstanding difficulties and hindrances, I shall endeavor to give you some general facts. I will begin with Grande Ligne and its vicinity.

This station has had its share of the blessings of the Master of the harvest. He has prospered us. As regards our household, the number of our pupils has varied much this year; there have been admissions and departures; but the present number is twenty-three; sixteen boys and seven girls, of various ages and capacities. Four of those who left us have entered into the field of labor; a fifth has gone to Geneva to pursue his theological studies; he will afterwards return to this country.

In a religious point of view, we will not say that our pupils have attained the mark; far from this; but it is nevertheless true that a fine religious development has taken place among them. The Spirit of God has exerted a more powerful influence; inconsistency and self-sufficiency, those diseases of youth, have been discerned, and repelled with more ardor. They have better understood that lowliness of the heart, that humility which will render them truly strong and useful. They have also increased in zeal, and they set apart a portion of their Sabbaths for short missionary excursions, which have not been without their fruits. This amelioration in this respect has greatly delighted us; it excites our gratitude and our thanksgivings, for it is a proof of God's approbation of them, and a pledge of future blessings.

With regard to education, there has been no great change. The studies have been about the same as in preceding years: French, English, natural sciences, mathematics, biblical instruction, and sacred music. But we have formed two new classes; one for the girls, in which they
learn the primary studies, and the other for our smallest boys. This latter class is taught by Toussaint Riendeau, one of our dear scholars, a young man well qualified for this work, and who accomplishes it with much success. He has nine pupils, six of whom lodge with him in a garret. He exerts the happiest influence over them; he is full of piety and faith, and shows the wisdom and vigilance of a father towards them. It is with much emotion and gratitude that we view the union and sweet friendship which exists between all these dear children, whose tastes and characters are so different. It is truly a class of friends and brothers, on which the Lord has recently sent great blessings, by converting unto Himself two of these dear children, who had not yet truly given their hearts to Him. The first, seventeen years of age, was formerly one of the pupils of our blessed brother, Mr. Cellier, and has only been a few months in the house. His name is Calixe; it is the same who was so shamefully beaten by his mother three years ago, because he came to hear Mr. Kirk. Since that time he has suffered all manner of insults, and it seemed as though his brothers and sisters rivalled each other in attempts to mortify him; but, though forsaken by all, deprived of his Bible and religious books, which had been taken from him and burnt, and of the enjoyment of Christian conversation, save sometimes in secret with the children of Protestants, he was still faithful to his Bible. After much entreaty, he finally obtained permission of his parents to come to our house to receive instruction; and, gifted with a tender and loving heart, he has enjoyed like a child the privileges offered him. But yet his heart was sad; he had not the assurance that he was reconciled with God; the feeling of his sinfulness overwhelmed him continually, and finally he despaired of finding deliverance. But at the moment when he saw that he was helpless, the Lord enlightened his heart by new beams of light; he understood the nature of God's promises, he was deeply affected by them, and, after a week of constant prayer, he at last was filled with hope and peace. One Sabbath morning, he led us aside, and said to us with much emotion: "Now I can say that I have a Saviour in the heavens, and that mercy has been shown to me." This news soon spread over the household, and produced a great sensation. On hearing it, one dear little orphan, twelve years of age, whose mother had committed him to us in despair three years and a half before, covered his face with his hands, and began to sob, accusing himself before God and confessing his ingratitude and hardness of heart. Deeply touched, he did not cease to call for mercy! mercy! until he obtained peace; which occasioned great joy throughout the school. The happiness and peace of these two young converts struck their companions so much that they seriously examined whether they had not been deceived in the belief that they already possessed faith; they desired to be converted anew, that they might be as joyful as their young friends; they seemed to envy their happiness. Those who had lost their first love, humbled them
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selves, and all were blest. Oh! how delightful it was to us to behold our dear young pupils receiving the blessing of the Lord; humbling themselves, forsaking their plays and their customary amusements, to unite together in prayer, in their rooms and in the forest. It would be difficult for me to tell you what emotions filled their hearts, and what was the joy and gratitude of their young teacher.

This little school in the garret is not only a subject of present joy, but also of hope for the future; for the sole desire which these dear children, who study with pleasure and perseverance, express, is to be made capable of preaching the Gospel. And we trust that they all, like little Samuel, are preparing to become servants of the Lord.

We have the more reason to bless God for this mercy, because in this day the wicked who surround us redouble their efforts and their hatred towards the Scriptures and Christians. They appear to be so full of audacity and animosity that our hearts are sometimes very sad. The priests in the neighborhood have united in systematizing their efforts. They have erected an altar about a mile and a half from our house, whether they come regularly to celebrate the mass, and hear confession, going even from house to house for that purpose. This had never been done before, and has electrified the most devout, who see therein a proof of unheard-of kindness; but the only object of the priests is to work upon the people, and to surround them with the deepest prejudices. Unfortunately, our poor neighbors have fallen into the snare; by degrees they have become excited, and now they insult us, more violently, perhaps, than they have done since they drove us from the country. At first we could scarcely believe in their wickedness; it seemed to us that such days had gone by. But, alas! what can be expected from the unrenewed man?

But the Lord, who is always unsearchable in His works as in His grace, brought much good out of these evil reports. Many influential families in the neighborhood have been disgusted by the wickedness of the priests and the folly of their parishioners, and have come out boldly in favor of the Gospel. These people had long since possessed the word of God; they read and understood it, but their hearts were not yet attached to the world and to sin; they did not dare to say anything in favor of the Bible. But the agitation of our adversaries has aroused them, and pushed them forward; and we rejoice in the decided and interesting position which they take. They declare openly that they will have nothing but the Bible, and that the reason why the priests show such enmity against it, is because they do not obey its laws, and it condemns them. We trust that they are sincere, and we endeavor to hasten by our prayers, that glorious day when we shall see them all, parents and children, enter into the fold of the Lord.

Independently of these various blessings, we have also the joy of seeing the father of a large family coming decidedly under the influence
of the love of Christ, after having long struggled against the world and the truth. His whole family have also been gained over to the Gospel, and bear patiently the opprobrium to which they are subjected.

We have also had the pleasure of opening two new stations in this vicinity. The first is at Sherrington, fifteen miles to the west. This name is not entirely unknown to you, for I have already related to you the beginning of the interesting work which the Lord accomplished in that place, so fanatical and difficult of access. Since their conversion our friends Talard have persevered in spreading the knowledge of the truth, and God has blessed their efforts for many to whom the grace of God has been revealed in a remarkable manner. Their conversions have been interesting; the hand of God is so evidently shown in them that we can but praise and admire it. The character of their piety, too, is so active and decided that it cannot fail to bear fruit. They have so fully understood that it is just that, having been redeemed by the blood of Christ, they should no longer be their own, but should consecrate to Him their time, their hearts, their faculties; and they are also indefatigable in bearing the Gospel to the most hardened, to whom it has been blessed. Frequently they have passed the whole night in conversation and discussion with them.

Led by various providential means, our dear sister Perrusset has opened a school in that place, which has hitherto been but little frequented by the children of Romanists, because the priests have said so much evil against her and have made so many threats, that the people, who fear them, have not yet dared to decide to send their children thereto. But this has also had a good result. Our sister has had much more time to visit the Canadians, and read the Bible to them. She has also encouraged those who were weak, and induced some to leave the Romish Church and embrace the doctrine of salvation by grace. Among the latter is a just man of the world; a man remarkable for his mild temper and his incorruptible life, who went to the curate to ask him why he preached so much against that good school, to which his children went, and why he said so much evil of a woman who went about doing good? The curate told him to come and see him with that person, that he would receive her politely, and he would see how she would be confounded in his presence. On the appointed day, sister Perrusset went with this gentleman and two women to the house of the curate; in the meantime our other friends were on their knees calling upon God to bless her abundantly. The priest received them very coolly, and began to abuse our sister, calling her heretical, damned, &c., and saying that she was unable to give reasons for her belief. She replied: "I beg your pardon, Sir; I am always ready to give reasons for my belief. It is no heresy to follow the word which God has given us; nevertheless, if you can prove to me by the Holy Scriptures that I am in the wrong path, I am ready to forsake it, and to enter the right"
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path." The curate, indignant at this, told her to leave the room immediately; that he had not invited her to come and preach to him; that she was a heretic, and damned. As our sister did not make haste to leave the room, and repeated a passage of Scripture to him, the enraged priest took her by the arm and drove her out. Our friends knew not what to do; they wept and could not contain their emotion. At last, as the priest was still thundering his invectives, our friend reproached him for his insolence and his insincerity, since he was unwilling to enlighten those who honestly sought light, and would not abide by the Bible for the decision of their controversy. Then the furious priest commanded him immediately to withdraw his children from that accursed school, and to drive that infamous woman from his house; and threatened that if he refused to do so, he would withhold the sacraments from him. Our friend replied with energy: "Withhold them, then, Sir; I do not need them." And he left with his female friends, who from that day forsook the Church of Rome. As for our friend and his wife, they studied diligently the Holy Scriptures, and three weeks afterwards they both enjoyed the peace of Jesus.

On the following Sabbath, the curate preached violently against our sister Perrusset, and advised all his parishioners, but more especially the women, to drive her with blows from their houses. This injunction was faithfully obeyed, and she was driven away from several places and struck with whips.

As I cannot give you all the details with regard to this interesting station of Sherrington, I will end with the history of the conversion of a family there, which is a striking example of the power of the Bible, and an encouragement to spread it on all sides.

These people had led so miserable a life, they had been wicked and depraved, that their name became a by-word; all despised and feared them. Our friends Talard, who were seeking on all sides for persons willing to listen to them, knocked at their door, and were much rejoiced when from the very first moment they perceived that they were listened to with attention and approbation. But long before, the Lord had prepared that apparently hard ground, and had sown His seed. The father of this woman, an old man notorious for his cunning and wickedness, had bought, about forty years before, a large Bible from a soldier. He seemed to be very fond of it, but made use of it only to dispute with the priests, who feared him and spoke of him as a dangerous man and a poisoner, because he read the Bible and lent it to those who desired to read it. He made no effort to teach his children this Word of God, but usually he read it secretly. But some of those precious words came to the ears of one of his daughters; they remained in her memory for more than twenty years, an incorruptible seed, but without producing any effects. Having been married at Sherrington, and hearing of the Bible, the recollection of that of her father was revived; she was aroused; she
made inquiries, and was greatly surprised when she found the Protestants believed in the old Bible of her father. She hastened to procure that worn-out volume; she read it again and again; she trusted in it, and the Lord gave His blessing to make it produce its effect. The husband and the wife promptly perceived the falsehood of their religion and their state of sin and condemnation. But the wicked one, whose service they knew but too well, had a fierce struggle with their hearts. They knew not what to do. "What! forsake our religion!" they exclaimed. "How can we follow one so much despised and hated, and in the midst of such furious enemies? It is impossible—impossible!" They then desired either to return to their former belief, or to flee far from the country. These struggles of the darkness in their hearts against the light, lasted for several months; but in the meantime the truth was penetrating still deeper into their souls. Then, after many hours of discouragement, tears and anguish, that word, like the hammer which breaks the stone, and which is sharper than any two-edged sword, conquered them completely. They heard the Saviour's voice; they sat down humbly at the feet of Jesus, who broke the heavy fetters which bound them and bore them down. They could not express the joy and love which filled their souls. All our friends have been blessed and have rejoiced with them.

Our little meetings were then most interesting; the presence of the Lord was deeply felt there. We met together in the little hut where this family dwell. The light enters through a few panes of glass; the roof is so low that one cannot stand up, and the air circulates freely through the holes in the walls. And in this dwelling we spent some of the happiest moments which can be spent here below. Our hearts were animated and warmed, and our dear Canadians spoke of their experience, their feelings, the love of God, the value of His word, with such warmth as we have rarely witnessed elsewhere. We read, exhorted, sang, prayed, wept together,—and these meetings lasted from four to six hours; but we did not notice that. That miserable little hut appeared to us more magnificent than a palace, more beautiful than any place of enjoyment; for the poor sinners who filled it had lately been reconciled unto God, and were prepared by Jesus to shine one day as stars in the kingdom of His Father.

The Christian life of these brethren is for the glory of God. They hunger and thirst after righteousness and sanctification; and the change which has taken place in them is so striking that all those who live near them, and even their adversaries, are amazed. As much has been forgiven them, they love much; and such was the ardor of their sentiments, that they often stopped those who passed by, and led them into their hut to speak about the things of God with them. Many such conversations have been blest, and have produced salutary impressions. They have been to see their relations and acquaintances, and endeavored to induce them to read the Bible and turn from their sins; but they have not
been listened to; often have they been driven away with blows and kicks, which they have borne with patience, blessing God and those who maltreated them.

As to the aged father, who is still living, they have made many efforts to lead him to a knowledge of the truth. He is now blind, and cannot read his Bible, of which he knew the letter; but unfortunately his heart is still closed to the voice of the Spirit.

A few months ago, all the Christians of Sherrington met together to participate in the sacred emblems of the flesh and blood of the Saviour. On that occasion they had a lively feeling of the love of Jesus; their hearts were filled with it; they could only praise and worship that Redeemer who had loved them so much. It is with true joy that we look upon all these dear children of God. We bless God that He has done so much for them, and we entreat Him to raise up a great many like them. This station is very promising; the seed of the truth has already been communicated from one relative to another; it is reaching the neighboring parishes, and already several families hunger and thirst after righteousness.

The second station which we have undertaken is Henryville, fifteen miles south of this place. It is with sincere gratitude that we have begun to occupy this post, for our hearts have long beseeched the Lord to send us some one to place there. It is an immense field, with a large population, probably more ready to receive the Gospel than any other part of the country; it is white with the harvest. Our brother Roy, who was formerly stationed at Chazy, has been there but a few weeks, and already he has had great reason for encouragement. He has conversed with a number of persons, who have listened to him with attention, and have begun to read the Holy Scriptures.

In removing our brother from Chazy, where he was stationed, we have no idea of giving up that post; we shall continue to attend to it as long as we can. But since the field at Henryville was becoming more and more free, since the priests were greatly increasing their efforts to paralyze ours, and since we had not two laborers to dispose of, we thought it our duty to leave Chazy for some time, rather than allow the hunger and thirst after salvation, which we have remarked in some persons at Henryville, to subside. Our brother Leroy has gone to that place with seriousness and full of confidence in God, expecting that by His grace he will be made capable of glorifying Him in his new sphere. May he be blessed abundantly! Amen.

You probably remember that the Gospel was first introduced into this region by a Canadian carpenter, to whom we paid much attention since our very arrival here. In his childhood he had heard his father read the Bible, and in his youth, with a troubled conscience, unhappy and anxious with regard to his soul, he remembered what he had read. He then went to school to learn to read, so as to study the Bible, which, he thought,
could alone make him happy. But unfortunately it was only his understand­ing that was open; it was only his memory that retained the words of the Book of the Lord; his heart remained closed unto it, and was inclined to the world and its vanities. A short time after he had left Grande Ligne, the love of riches took possession of his heart, so that finally he fell into profound indifference. For some years he hesitated between open infidelity and universalism. But whilst he was forgetting God, God did not forget him. Various providential circumstances concurred to awaken him; he felt the state of sin into which he had fallen, humbled himself, and turned unto God. From that time he and his family commenced a new life. He began to visit his neighbors and friends, to speak to them of his new convictions, acknowledging that he had set them a bad example. And as he had influence over them, they listened to him; they read the Scriptures together; they came to us, and for a year we exchanged many visits. At present, his brother-in-law, his sister-in-law, and two other families have left the Church of Rome, and several of them are converted. They are all very amiable and intelligent people, who have embraced the truths of the Gospel with ardor. These new converts are to us, in this region, like the first flowers which appear after the snows of winter.

The brother-in-law whom we have mentioned is a remarkably devoted man. As he desires to love the Lord with his whole heart, with his whole heart also he desires to do good around him. He loves every one, and he in turn is loved by every one. Although he has become a Christian, and has had to suffer much opprobrium, yet his conduct is such that none can fail to show respect to him. Many wept when they saw him turn to Protestantism; but they respected him. His family is very much opposed to him; they cannot pardon him for having loved the Bible and left the Romish Church. In their efforts to bring him back from his errors, they went several times to the curate to invite him to come and speak to him. The curate was furious; he went to see our friend, accompanied by several of his followers, and began to reproach him for having received false prophets at his house, and for his intention to leave that good and holy mother, the Church. Our friend showed him a Testament, and asked him if that book was good. The priest replied, It contains good and bad things.—Well, then, be so kind as to show me the bad things.—I have not read them, answered the priest, and I cannot tell you where they are.—How then can you say that there are bad things, since you have not read them? I do not understand that; you must have read it, to be able to say so decidedly that there are bad things in it.—The priest replied that he had heard people say that there are bad things in it, etc., but our friend was not silenced, and repeated several times his question, in what part those things were; what chapter and verse? At last the curate, confounded, replied that in truth there was nothing bad in the book, but that is the pure word of God.—Well, Sir, returned our friend,
can one obey the word of God? Yes, answered the priest, for it is the truth.—Well, then, Sir, if the word of God is to be obeyed, wherefore do you require that people should kneel before you, since the angel in the Revelations was unwilling that the Apostle John should kneel down before him?—Oh! of course, replied the priest; a curate is much greater than an angel. If you met two personages, one a curate, and the other an angel, you ought to kneel before the curate, not before the angel.—At this reply, our friend was astounded; he could scarce withhold his indignation, and after a few moments, he said: "Sir, I have now done with the Church of Rome; till now, I was still somewhat attached to it, but now I am satisfied. This conversation has entirely opened my eyes. Never again will I trust in a poor miserable sinner who rejects the Word of God, and professes to be higher than an angel. Pray tell every body that I am a Protestant, and that you yourself made me decide to be such. Sir, I will obey the pure Word of God."—The curate left the room, muttering that it was wasting time to speak to Protestants; when they have once read that Gospel, they would not change even if their brains were beaten out. The other persons present left confounded and astonished; his relatives wept, but the joy of our friend was very great, and he felt that he had thrown off a heavy burden. The other persons present left confounded and astonished; his relatives wept, but the joy of our friend was very great, and he felt that he had thrown off a heavy burden. From that time, he and his wife have made more and more progress in the paths of obedience and truth. His relatives have frequently returned to reproach him for listening rather to false prophets than to his good curate, but he has always replied with mildness, and has endeavored to show them their error; and he perseveres with joy and love in the right way. He is truly a happy Christian, greatly edifying us by the fervor of his heart; and we trust that one day he will be a mighty instrument in the hand of God for the welfare of His people.

With regard to our station of Chazy, it necessarily suffers from our not having any one to place there, for our own visits are not sufficient. But we look to the Lord of the harvest that He should supply our need of laborers. Some time ago the Lord had mercy on a poor old woman, who is so old that she does not know her own age. She has received many visits from our dear colporteur, whose efforts have finally been blessed, and she has been brought to the knowledge of the Saviour. It is with tears that she speaks of the goodness of our God, who has had mercy on her at the eleventh hour; and in whose love she still rejoices. She is happy in saying, with the good old Simeon: "Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." I give you no details with regard to the station of St. Pie and its environs; as you will read an account of the state of the work in those blessed and favored places, in the accompanying letter of the Rev. Dr. Côte.

In ending this review of the various stations, and the blessings which the Lord has showered upon them, we desire to give thanks to the Most High God, who has graciously blessed His word, and has made use of
such feeble instruments as we in a work so holy and in conquests so lasting. Though we have been surrounded by difficulties of all kinds and have had much to suffer, nevertheless, we raise our monument of gratitude, feeling that these dispensations in our favor have been impressed with the seal of His love. We have reason to hope that forty immortal souls have this year found peace with God, twenty-five in the stations in the vicinity of St. Pie, and fifteen in those near Grande Ligne. And when we think of all the impediments which are in the way of those who seek for the truth in this country, of the anxiety and anguish of these souls, who go forward only when they hear the voice of the Saviour, saying, "This is the way; walk in it,"—we can say, with thanksgiving, that this has been a good harvest. Doubtless our hearts ask and long for greater things, but we must not be ungrateful; we bless Him for all that he has done. You must know too that these are not the only results obtained this year; for there is a very large number of persons scattered in all directions, who listen and seek for the truth, and of whom we might relate many interesting things. The Gospel, too, spreads its happy influence daily on a wider field. Precious beams of light pierce the darkness of Popery, and, behind the cloak of prejudice and falsehood which the priests take great pains to render still more impenetrable, the people think much of the Bible, they speak of it, and long to know why the clergy forbid that the Book of God should be read. I wish that you could yourself judge of this; I wish that you could sit down by the side of our colporteurs in the houses which they visit, and thus be initiated in their work, that you might thus comprehend the usefulness of a work which, it is true, is small and insignificant, even contemptible in the eyes of men, but great in the sight of God, since its object is to fulfil the last command which Jesus gave to His redeemed when He left this earth. Although the size of this letter is already too great, I will nevertheless give you some extracts from their conversations, and then the account of a journey which our dear colporteur Leroy made to a place fifty miles off, in the midst of the disagreeable weather of autumn.

"Thirty-six miles from my house I visited a woman who had often sent word that she desired to see me. I found her well disposed to receive the Gospel; she has much difficulty with her husband, who is greatly opposed to the word of God. We prayed together, and she wept abundantly. She entreated me to visit her again soon.

"I then went to Verrisville, a small hamlet four miles further, which I had not visited for some time. I went to see four families; they were happy to meet me. A man told me that it seemed to him as though he found something which he had lost when he saw me, for I had been absent from them a long time. On my way to the steamboat, I fell in with a Roman Catholic, and we conversed some time about the Gospel. He told me that he could not imagine why the priests were unwilling that the people should read the Bible; "it is the word of God," said he,
"and yet they forbid that we should read it!" He pressed me to visit him. On board the steambot I met many Canadians whose conversation was profane and wicked. I addressed them. I noticed one of them who appeared more serious than the rest. He listened with attention when I spake to him more particularly.

"Three miles from St. John, I met a man who invited me to ride with him in his cart. He was from a parish in the vicinity. I asked him if the curate was in the habit of distributing Bibles among the parishioners. 'No, indeed,' returned he; 'far from that; he takes them away from those who have them.' 'Have you ever reflected,' I continued, 'on the reasons they have for taking away the Word of God?' 'It is lest the people should misunderstand it,' replied he, 'and thus be lost forever.' 'Ah! do you suppose that the priest is wiser than God, and can teach us His will better than He can himself?' As for me, I think that God knows how to speak perfectly well, and that I can understand Him better than I can a man.' He appeared surprised at my reply, and said: 'You are right. Perhaps we are deceived, and are able to understand it ourselves.' I had much conversation with him, and on leaving him I told him to beware, for the things which we had spoken of were very serious; and to take care that he trusted not in men.

"Shortly after I reached Mount Beleceil, I met a man who asked me why the priests were unwilling that the Bible should be read. I replied that if he studied the Gospel himself, he would find the reason; it was because their doctrine was not conformed to it. He also told me that the Holy Fathers, (i.e., the Jesuits, who are thus called here,) had visited his parish several times, and that the inhabitants had been so zealous in bring to them their property that many of them were nearly ruined, but that as for himself, he thought that the religion of God was not observed merely by such sacrifices from the people, whilst the holy fathers lived in luxury. I advised him to read the Holy Scriptures, in which he would see which is the path of the wicked and which that of the good.

"I reached St. Denis after having travelled almost all night. It was Sunday, and the people were going to mass. I went to the Romish church, whither I had not been since my conversion. In his sermon the priest said that it was written in the Gospel that false prophets would arise, and that now he saw them coming, scattering copies of the Scriptures on all sides, which proved that they did not value them.

"I went to the house of Mr. R., where I preached the word of God to ten or twelve persons, who were very attentive to my discourse. I spent four hours with them, explaining to them the fundamental truths of the Gospel. They begged me to go in the evening to the house of a neighbor for the purpose of speaking to them on religious subjects. I went at the appointed hour, and found that about forty persons had met together to hear me. I spoke to them of the principal doctrines of religion, and they listened with deep attention. The man at whose house we met
was wise in his own conceit, and endeavored to prove the truth of the Romish faith, but did not succeed in satisfying the minds of those present. When I left these people, many invited me to visit them; and the man who discussed with me declared that when I returned to their town I would find him armed with a Roman Catholic Bible, since he would ask the curate for one, and if the latter refused to let him have it, he would use other means to procure it. On leaving the house I heard one asking another: 'What do you think of him?' 'Oh?' replied the other, 'he proves all by the Gospel; if his Gospel is good, he is right.'

"On the following day I visited three families, in one of which I was received with much eagerness, and found the people very desirous of having the word of God."

But I will not continue these extracts. The few which I have made will give you an idea of the work in several places. It is a source of much sorrow to us that we have so few of these beloved laborers to spread the knowledge of the Word of God. We are certain, that in many other places, there are people who desire to hear the truth, and upon whose hearts it would make an impression. In conclusion, I will say a few words with regard to the increasing opposition of the clergy to the Word of God, and those who profess to follow its precepts. The Jesuits, and various monastic orders are established everywhere; they found institutions, and seek by every means to attract disciples. But, in looking at the movements of men, we are not discouraged or cast down; but we desire rather to unite and resist still more energetically this Goliath who reigns here, and attack him with the Word of God, which can change a sinful man into a faithful disciple of Christ, and which spreads abroad a flood of light and truth. Yes, we are encouraged when we remember David's combat, and exclaim with him: "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts." 1 Sam. xvii. 45.

If our hearts are sometimes discouraged at the sight of so mighty an adversary, one look from our God, who hath chosen the foolish things to confound the wise, the remembrance of the truth of His promises, and the assurance that not only He will conquer, but that no created thing will separate us from His love, is sufficient to encourage and fortify us to fight in His name, and to labor in the building up of the walls of His beloved Zion.

Dear Sir, I will add but a word: pray for us. Remember our feebleness and incapacity before the throne of grace, that, according to the riches of His mercy, our God may supply all our wants, spiritual and temporal, so that in all things we may glorify Him.

The family of the mission send their cordial salutations. Receive especially those of Yours in the Lord,

LOUIS ROUSSY.
APPENDIX.

No. II.

LETTER FROM REV. MR. CÔTE, M. D.

St. Pie, 17th of March, 1845.

REV. DR. BAIRD:

Dear Sir,—You desire that I should give you a few details respecting the work of God at St. Pie, and in its neighborhood. I hasten to fulfil your wishes, premising that my labors as a missionary, and the numerous difficulties which surround us in this part of the Lord’s kingdom, render it impossible for me to write to you as long a letter as the importance of the subject seems to require. If the disciple has pleasures and enjoyments which the children of the world cannot know, he has also moments of affliction and sadness which the Comforter alone can render supportable, and even make him forget. The Christian glories not only in the hope of the glory of God, but in tribulations also; “knowing that tribulation worketh patience; and patience, experience; and experience, hope.” I have felt in many instances how good the Lord is when He tries us in the furnace of affliction, and that, if our Father chastises us with one hand, with the other He is ever ready to bind up and heal the wound He has made, and to console our afflicted hearts. The persecutions of 1843 were, in the dispensation of God, a powerful and efficacious means of bringing the young Christians of St. Pie very near to their Heavenly Father. That they might be protected from all the evil which the enemies of the Gospel designed against them, they clung close to the embrace of Him who has promised to “be a refuge for the oppressed, and who has not forsaken them that seek Him.”

It was not till last June, on my return from the South, whither the precarious state of my health had forced me to go and seek a milder climate, that I was permitted to recommence my labors as a missionary, and that my heart could again enjoy with freedom the pleasure of laboring in the midst of those whom I love so much in Christ. It is with thanksgiving that to-day I look back, and consider how good the Lord has been in sending His abundant blessing, as He has done since my return to this beloved little flock, which gladdens my heart so much. And if I was enabled to resign myself with pleasure to the will of my Father, who seemed to say to me, that the time had come for me to leave this house of clay, I blessed Him, too, from the bottom of my heart, when He said to me, “Be healed,” and when He gave again entire liberty in bearing the Word of Life to those whom I so much desired to see delivered from the slavery of the Man of Sin. When one considers the numerous difficulties which, in the sight of man, appear almost unsurmountable, one may exclaim in the language of the Prophet-King: ‘Not unto us, O Lord, not unto us, but unto thy name give glory, for thy
mercy and thy truth's sake." In fact, dear sir, when one reflects on the immense influence which the Romish Priests exert over their people, on the profound ignorance in which they hold their unfortunate disciples, on the extravagant prejudices which they excite in the minds of their poor dupes, on the spirit of persecution manifested by the worshippers of the Beast against those who desire to follow the Gospel of the Lord Jesus, on the opprobrium with which he is covered who turns his back upon his former religious errors, and receives the truth of the Word of God; I say, when a person reflects on all this, he has reason to magnify the name of the Lord for all that has been done in this country since the introduction of the Bible among the Canadians. It is only since 1841 that the Gospel has been preached at St. Pie, and already eighty-five souls have tasted that the Lord is good. Besides these, there are about forty persons who are more or less awakened respecting their state of sin, and who "search the Scriptures daily, whether these things are so." Since the month of June last, thirty have joined the Church, after having given unequivocal signs of a sincere return to God, and of having received that faith in their hearts which gives them a title to being children of God.

The Spirit of the Most High acted with such power upon many who had not yet received the seal of adoption, that in December last I thought best to have, every afternoon at four o'clock, a prayer meeting, and at seven o'clock the Word was preached. The hand of the Lord was so evidently with us, that the church requested that these meetings should be kept up for a fortnight, at the end of which time five souls professed publicly that they had passed from death unto life, and that their hearts rejoiced in that joy which none can take away. Among the converts was a woman whose husband had forsaken Romanism and made a profession of the religion of Jesus Christ in the winter of 1843. The love which she had before entertained for her husband, had been turned into deep hatred; and, as she has since told me, she often prayed, repeating her rosary, asking God, the Virgin Mary, and the saints, either to bring her husband back to the Romish Church, or to take him from the world, for fear lest the Gospel might pervert (such was her expression) some members of her family, for whom, in her ignorance of the Word of God, she had the greatest anxiety. When her husband wished to speak to her of the Bible, she became greatly irritated against him, and replied to him with insults and invectives, or else she had recourse to tears; and once this woman, who formerly gave her husband proofs of affection and submission, went so far as to strike him in the face because he spoke to her of the love of God. A few days after this painful scene, the father of this woman came to visit her; and as, in former times, his son-in-law had been accustomed to receive him with a bottle of rum and drinking-songs, he was surprised to find that his daughter's husband was indeed "a new creature," speaking an entirely new language to him, the language of the Bible. The father-in-law, excited by his daughter, flew in
a rage at his son-in-law, a man about fifty years of age, and struck him with a whip. The son-in-law submitted to this ill treatment without a murmur, and instead of the intoxicating liquor with which he and his father-in-law used to get drunk, he endeavored to nourish him with the pure and spiritual milk of the Word of God. The father-in-law went away very angry, and forbade the man to go and see him. However, God sustained him who had suffered for His name's sake, and gave him the courage to insist, contrary to the desire of his wife, that the children should go to school; this he obtained. Nevertheless his wife seemed more and more hardened against the Bible, when, in the winter of 1844, the curate of the parish went to make the "collection for the Infant Jesus." After the usual conversation, he inquired of her whether she would not send one of her daughters, twelve years of age, to make her first communion at the Romish church. The mother replied that her husband was so thoroughly led away by the doctrines of the Bible, that she despaired almost of obtaining of him permission for her daughter to go to the Church of Rome, and that moreover her children appeared to be about to enter into the same path as their father; she then burst into tears. The curate, doubtless to console her, said: "Leave them alone; you and I will laugh finely when we are in heaven, and we see your husband broiling in hell." These words entered into the heart of the woman like an arrow, and from that moment she began to open her eyes. "Laugh in heaven," she thought to herself, "when a wife sees the father of her children tormented by the eternal fires of hell! is not that a language wholly wanting in charity, and unworthy of the lips of a Christian, who ought not to rejoice at evil, but, on the contrary, ought to be deeply grieved at it?" She kept to herself this conversation of the priest, who, far from calming her by his disgusting consolations, only increased her weeping; and from that time she began to listen attentively to the Bible, which was regularly read in her house. She found that her husband had faithfully followed the teaching of the Lord Jesus in bearing with so much patience her ill-treatment, and that of her father. Her heart became more and more open to receive the word of God, and the more she continued to attend mass, the more she found that the doctrines and practices of the Church of Rome are entirely opposed to the Gospel of Jesus Christ. At last she awoke to a knowledge of her state as a sinner, a short time previous to the protracted meeting of which I have spoken; and after having passed through much anguish of mind, she could only find peace at the feet of the Lord Jesus; and she can now say that she has the assurance of a perfect joy in heaven, with her husband, very different from that of which her former curate spoke.

Besides the five who were converted during our fifteen days of prayer, we have had the pleasure of seeing several others begin to be interested in the important business of their eternal salvation. The wife of a blind man began at that time to attend regularly the Christian wor-
ship, and I have the pleasure of informing you that not only she has con­tinued, but that by her good example at home and her counsels to her husband, she has persuaded the latter to accompany her to the house of God, and that, like another Bartimeus, he has already been heard crying to Jesus: Son of David, have mercy on me. I have good reason to believe that these friends are making great efforts to enter in at the nar­row gate.

Several children of our school mingle their young voices with those of their parents in asking the Lord to convert their hearts; and I can as­sure you that if ever in my Christian life I spent a delightful season, it was in these meetings, where I heard the tones of the most earnest sup­plication blended with the sighs and tears of repentance, which can be found only where the Spirit of God is acting. If we have reason to hum­ble ourselves greatly at the remembrance of our sins and continual in­gratitude, we have also good reason to rejoice at the thought that the Lord is ever willing to hear and fulfil the requests of those who call on Him in their affliction. We have also had the pleasure of seeing the wife of an aged schoolmaster, who had been sent away from his school by the priests, because he had had the courage to distribute several reli­gious tracts among his scholars, acknowledging her state of just con­demnation before God, and crying to Jesus to deliver her soul. The Lord was not slow to show her that He ever liveth to intercede for those who draw nigh unto God through Him, and that He is able to save them forever.

I was obliged to be absent from St. Pie for some time, and on my re­turn, about the middle of February, I found, that instead of diminishing, the revival had increased, and had spread to Berea and Corinth also. I received from the Roman Catholics at Berea a request that the Word of God should be preached unto them, and that a schoolmaster should be sent to instruct them in the way of the Lord, as well as to teach their children. You doubtless remember that last September we thought it our duty to withdraw from that place Mademoiselle Perrueset, who had labored there as a teacher for eighteen months. The seed sown during the residence of that excellent sister had the desired effect, and many souls have felt the urgent necessity of attending to the one thing need­ful. I was not competent to decide whether their request for a school­master should be granted; but to go and proclaim to them the ministry of reconciliation with God through the Lord Jesus, was a delightful thought for me, and I replied with pleasure in the affirmative to this part of their request. I immediately wrote to Mr. Tanner and Mr. Roussy, to beg them to come and help me, for I desired that those who were anx­ious to hear the preaching of the Gospel should receive some instruction from those excellent servants of God. But, to my great disappoint­ment, neither of them could come. But God, who is rich in mercy, sent me Mr. Burns, a young Scotch minister, who speaks French pretty well,
and we were able to hold two meetings a day for a fortnight. The num-
ber of Roman Catholics who attended these meetings was much greater
than usual, and I have good reason to believe that several souls have re-
ceived seed which, I trust, has been sown in good ground. We have
planted, we have watered, and now we wait for God to give the increase.
At St. Pie several Roman Catholic families went to their curate to ask
for explanations respecting doctrines which he had taught them; and by
the palpable contradictions and the hesitation with which he answered their
questions, the eyes of several were opened. For instance, he told one
of his parishioners, who wanted an explanation of the first three verses
of the 4th chapter of 1st Timothy, that Timothy was a Jew, and that
Paul scolded him because he would not eat meat. To another, on the
same subject, he replied, that it was in the beginning of the world, when
God had established marriage; and that the Jews would not submit to
the ordinance of marriage, and also refused to eat pork. We have reason
to bless God that, in this part of Canada, the light of His word has made
enough progress to render it impossible for the priests of Rome to destroy
it. Many persons who still profess Romanism, do not hesitate to say,
that "falsehood is the means which the priests use to gain their objects."
In their inmost hearts and in private conversation with Christians, they
go so far as to say with David: "It is time for the Lord to work; for
they have put away His commandment." They sigh for the day when
they will be "delivered from the oppression of man, so that they may keep
the precepts of the Lord;" but the fear of the hatred of their friends and
various interests hinder many from declaring their sentiments openly.
They know indeed that God has established His testimonies as just and
permanent; but they know too that he who keeps the commandments of
God is "small and despised" in the eyes of the world. They have for-
gotten that salvation is far from the wicked, and that the tender mercies
of God are very great. But if there are those who fear the reproach of
men, we have also the pleasure of seeing some who resist and overcome
all the obstacles which they meet in their endeavors to follow the Word
of God. Among this number I may mention a young girl of a distant
parish, who, after many struggles and much opposition from her rela-
tives and friends, can now rejoice in the Word of God as one who has
found a great treasure, having had the sweet experience of that peace
which those enjoy who love the word of truth, and which nothing can de-
stroy. I will give you the history of this girl as she relates it. About
two years ago she went to confess to the curate of her parish, who told
her that she had a hundred thousand million sins awaiting her in hell,
and sent her away with this news to her so astounding, without attempt-
ing to give her either consolation or advice. No one can imagine how
great her alarm was. About that time one of her neighbors had been to
St. Pie, and had obtained a Bible from one of our colporteurs; and this
girl, in her deep affliction, went often to hear her friend read the Word of
God, which alone appeared to afford her some consolation in her distress. The words of her curate sounded constantly in her ears, and she often wept at the thought of her sins awaiting her in hell. He who read the Bible, seeing how great was her sorrow, and aware of its cause, informed her that there were persons at St. Pie who were converted, and counselled her to perform the journey, (24 miles,) to speak to them of the deep anguish of her soul. She undertook the journey in the midst of the disagreeable weather of autumn. But on her arrival at St. Pie, the Roman Catholics used such means as to render it impossible for her to meet the Christians of that place, and she went home in deeper distress than ever, and without having found any remedy for that which made her unhappy. On her return to her own parish, she again endeavored to find some consolation in confession, but the curate, far from appeasing the storm which he had raised in the bosom of his penitent, only increased it by saying, that she was assuredly damned, and that there was no resource for her. More alarmed than ever, she again visited the man who had read the Bible to her; and he, after having quoted several passages of the Holy Scriptures, advised her to go again to St. Pie and see us. She therefore undertook this second journey on foot, and through very bad roads; and after many difficulties, which it would occupy too much space to relate here, she met with some Christians; and amidst the most humiliating opprobrium and the most ardent persecution, she publicly took upon her the name of Christian, and received in her soul that peace which her curate could not give her. She has received from that great High Priest whose priesthood cannot be communicated to another, the absolution and remission of all her sins.

At Berea and at Corinth there are many who have arisen from the grave of iniquity and walk in newness of life with the Lord Jesus. In the last-named place we have a school, which, thanks be to God, is quite prosperous. I will say but a few words with regard to the school at St. Pie. The number of scholars continues about the same. At the request of a few Protestants and several Roman Catholic families, we have thought it our duty to establish a school at a place three miles above this station; and it is with great pleasure that I am able to say that this school is all that we desire, and even goes beyond our expectations. We have a colporteur at that station, who resides in the village, three miles from my residence. His labors have been blest, and we have reason to thank God that He has qualified him for the work to which He seems to have called him.

Here, dear Sir, I must end this letter, entreating you to remember me often in your daily prayers, to the end that God may give me all the knowledge and wisdom which are necessary, that I may faithfully accomplish the task which has been imposed on me by Him who has commanded His disciples to go teach all nations. The light has shone on the places where the gentle sound of the Gospel of Christ has been heard.
by the inhabitants of this country, who have groaned so long under the insupportable load of the commandments and doctrines of men. Now, many have received that glorious liberty which those only possess who have been freed from the yoke of slavery. The field is daily growing whiter with the harvest, but the laborers are few. Pray then the Master of the harvest that He may send laborers, and may qualify them Himself.

Believe me, dear Sir, with due respect,

Your humble and obedient servant,

C. H. O. COTE.
**APPENDIX.**

*The FOREIGN EVANGELICAL SOCIETY,*

*(From May 1844, to May 1845.)*

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<tr>
<td>&quot; Public meetings,</td>
<td>96.25</td>
</tr>
<tr>
<td>&quot; Postages, packages, and discounts on Bills,</td>
<td>88.24</td>
</tr>
<tr>
<td>&quot; Salaries and travelling expenses of Secretaries</td>
<td>3,275.90</td>
</tr>
<tr>
<td>To amount included in the credit side of this Report intended for the Grande Ligne Mission, and paid to Dr. Buck on its account,</td>
<td>225.00</td>
</tr>
<tr>
<td>Balance on hand,</td>
<td>215.59</td>
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</tbody>
</table>

**$16,249.09**

I have this day examined the accounts of W. W. Chester, Treasurer of the Foreign Evangelical Society, and find a balance in his favor of two hundred and fifteen dollars and fifty-nine cents.

**R. T. HAINES,**

*Auditing Committee.*

*New-York, May 6, 1845.*
### APPENDIX.

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

(From May 1844, to May 1845.)

<table>
<thead>
<tr>
<th>Location</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amherst, N. H.</td>
<td>Collection in Congregational Church, balance to support do. 35</td>
<td>$212 27</td>
</tr>
<tr>
<td>Augusta, Me.</td>
<td>Gen. H. Sewall and lady, $10; collection in South Church, for Colporteur, 36</td>
<td>$25 00</td>
</tr>
<tr>
<td>Auburn, N. Y.</td>
<td>Rev. Dr. Hitchcock, 5; J. S. Seymour, collection, 36 65</td>
<td>$81 00</td>
</tr>
<tr>
<td>Andover, Mass.</td>
<td>Samuel Farrar (Quarterly Paper)</td>
<td>$46 65</td>
</tr>
<tr>
<td>Albany, N. Y.</td>
<td>Bradford R. Wood, Esq.</td>
<td>$5 00</td>
</tr>
<tr>
<td>Brattleboro', Vt.</td>
<td>Congregational Church, $14; Rev. Charles Walker, 6</td>
<td>$20 00</td>
</tr>
<tr>
<td>Boston.</td>
<td>Ladies of Park-street Church, $32 63; Central Church, 39 20; W. P. Johnson, Miss Caroline Bradbury, quarterly, Rev. Dr. Subbath School, for Waldenses, 20; Ladies, Old South Society, 60 75; Ladies Colporteur Society, Mount Vernon Church, from Mrs. Low, 36 75; Young Ladies Colporteur Society, do., Miss Palmer, 53 50; Mount Vernon Church, 325; Bowdoin-street Church, 144 59; Fine-street Church, 123 36; Old South Church, 57 63; a few ladies, 6; Phillips Church, South Boston, 34 56; Rev. Mr. Town's Church, 34, (of which Rev. Mr. Hopkins, Saco, Me.); Mariner's Church, 5 50; Park-street Church, 115 70; Ladies, 89 41; Central Church, 118; Green-street Church, 25 67; Essex-street Church, 153 50, (of which 50 from Abner Kingsman, Life Member; Mr. Church, for Quarterly, 1, 1,552 29</td>
<td></td>
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<tr>
<td>Baltimore, Md.</td>
<td>Collection in Rev. Dr. Hamner's Church after Dr. Bethane's sermon, 23 50; subscription in Dr. Hamner's Church, 100; Second Presbyterian Church, J. Brigham, 5; J. Mulholland, 5; G. Brown, 5; D. Brown, 5; William Crawford, 5; H. H. Perry, 5; D. Stenniker, 5; Miss N. Fenby, 5; James George, 2; Mr. and Mrs. Beatie, 2; D. B. Small, 2; S. Fenby, 1; William Crary, 1; Mrs. Minifie, 1; William Fisher, 2; collection, 59 62; collection in Rev. Mr. Heiner's Church, 15; do. in Rev. Mr. Purviance's Church, 11 25; Ladies' Auxiliary Association, 100 of which to constitute Rev. Dr. Baird Life Director, 309; Ladies' Association, Mrs. Harriet Jones, 70, 639 27</td>
<td></td>
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<tr>
<td>Bloomfield, N. J.</td>
<td>Church collection, $45 61; in addition, 1; B. Dodd, 5</td>
<td>$51 61</td>
</tr>
<tr>
<td>Bath, Me.</td>
<td>Hon. William Richardson, Colporteur, $80; Rev. Mr. Morse, 1; Jonathan Hyde, Esq., 10, 91 00</td>
<td></td>
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<tr>
<td>Brunswick.</td>
<td>Congregational Church collection</td>
<td>13 00</td>
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<tr>
<td>Bridgeton, N. J.</td>
<td>Collected in the Presbyterian Churches,</td>
<td>76 65</td>
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<tr>
<td>Burlington, Vt.</td>
<td>A few individuals, $24; Presbyterian Church, 22 25</td>
<td>46 28</td>
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<tr>
<td>Bristol, R. I.</td>
<td>To constitute Rev. Thomas Shepard Life Member, 80 00</td>
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<tr>
<td>Bridgeport, Ct.</td>
<td>First Congregational Church, $29; Dr. Hewitt's Church, Life Member, 50, 79 00</td>
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<tr>
<td>Buffalo, N. Y.</td>
<td>First Presbyterian Church, per Rev. A. T. Hopkins, $130; balance from ditto, 20, 170 00</td>
<td></td>
</tr>
<tr>
<td>Brooklyn, L. I.</td>
<td>Third Presbyterian Church, $54 01; Ladies Foreign Evangelical Society, Quarterly, 5; Do. for Colporteur, 173; J. A. Davenport, 10 of which for Grande Ligne, 50, 232 01</td>
<td></td>
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</tbody>
</table>
Canada.—Phillippe Wolfe, avails of 2 weeks' service for translating and preparing works for the American Tract Society, $15; Quarterly Paper, 2.

Cattskill, N. Y.—A friend, for Colporteur, $80; a lady, 10; Rev. Dr. Porter, 5; A. A. G., a little girl, 5; several friends, 8; from gentlemen in the Rev. Mr. Judah's Church, 34; young ladies' fair, 65 25.

Concord, N. H.—Collection and friends, $31 42; Rev. J. Noyes, 1; Rev. Mr. Noyes' Congregation, 8; Ladies' Society, 55.

Crafitsbury, Vt.—Cash.

Cleaveland, Ohio.—First and Second Presbyterian Churches, to constitute Rev. S. C. Aiken and Rev. S. B. Canfield Life Members, $100; J. S. Converse, Colporteur, 80; Second Presbyterian Church Sabbath School, in part for Colporteur, 25 50; Mrs. Elisha Taylor, 10; Mrs. E. Taylor, 5; W. D. Beattie, 3; Mrs. S. Beattie, 5; S. R. Hutchinson, 5; John A. Root, 5; a friend, 10; R. W. Mead, 20; John Hare and wife, 2; W. A. Otis, 10; Monthly Concert, for Quarterly Paper, 6 54; balance, 47 cts.; Mrs. Day's Female Seminary, 10.

Cincinnati, Ohio.—First Presbyterian Church, $73 50; Second Do., 152 52; Lane Seminary Church, 53 20; Wesley Chapel, 32 56; members of Christ Church, 132; Hon. B. Storer, in part for Colporteur, 20; T. B. Mason, George-street Chapel, for Colporteur, 50; D. Mussey and family, and Mr. French and family, first quarterly payment for Colporteur, 20; Martin Lawrence Waldio, 1 22; Charles Padgell, 1, and boy, 25 cts.; two sons and daughters of Dr. Richards, 1 10; Dr. Mussey, for Waldenses, 5.

Canandaigua.—First Congregational Church.

Charlestown, Mass.—First Church.

Canaan Four Corners, Columbia County.—From a lady, to purchase books to be sent to a prison in France.

Chambersburgh.—Thomas S. Colberton, 3 00.

Durham, Greene Co.—T. Williston.

Detroit, Mich.—First Presbyterian Church, Rev. Dr. Duffield.

East Windsor, Conn.—Dr. Tyler, $1; Dr. Cogswell, 1; Dr. Hooker, 2; Rev. W. Thompson, 2; Mrs. C. Goddard, 1; Mrs. N. Skinner, 50 cts; S. O. Rice, 1; S. Galpin, 1; S. Hine, 50 cts; F. H. Pitkin, 50 cts; S. Munson, 40 cts; Rev. Levi Smith, 1; E. Elsworth, 2; J. Charlton, 2; J. Allen, 1; Mrs. N. Grant, 1; Mrs. Wilson, 50 cts; Miss F. Cook, 50 cts; Miss M. Grant, 30 cts; others, 80 cts.

Elyria, Ohio.—Rev. Daniel W. Lathrop, $10; Elijah Duritt, 10; sundry others, 13 25.

Enfield, Mass.—By hand of Daniel Trask.

Elizabethtown, N. J.—Rev. Dr. Magie, $5; Daniel Bosworth, 5; Mrs. Gildersleeve, 5; Miss Ellen Gildersleeve, 5; Miss Catharine Crane, 2 50; Miss Harriet Crane, 2 50; Miss Spaulding, 5; Mrs. Wilson, 5; Job Magie, 5; Mr. Day, 5; Mr. Berry and family, 1 83; Dr. Davis, 10; S. P. McLean, 5; Cash, 3 17.

Fair Haven.—Centre-street Church.

Fishkill Landing.—Reformed Dutch Church.
### APPENDIX.

(Continued.)

- **Farmington, Conn.—Dr. Porter's Congregation,**
  - $41 75
- **Georgia.—From H. for Circulating Library and Bible in France,**
  - 15 00
- **Gilmanton, N. H.—Rev. J. Lane,**
  - 2 00

<table>
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<tr>
<th>City</th>
<th>Donors and Amounts</th>
<th>Total</th>
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<tbody>
<tr>
<td>Geneva, N. Y.</td>
<td>Mr. and Mrs. E. Dwight, $80; H. H. Seely, 25; P. Hastings, 5; Mrs. Hopkins, 5; J. W. Crittenden, 5; E. F. Smith, 5; H. H. Seely, 5; James S. Hicks, 5; J. Sutherland, 10; G. C. Seely, 5; other sums, 17 91; collections, 48 26; S. M. Hopkins, for five Papers, 1,</td>
<td>215 17</td>
</tr>
<tr>
<td>Hartford, Conn.</td>
<td>Mrs. Emily W. Ellsworth, Life Member, $50; North Church, 156 40; South Church, D. F. Robinson, 10; Samuel, 3; W. W. Goodwin, 1; John B. Corning, 1; N. Holliker, 1; Allen Porter, 1; H. Goodwin, 1; William S. Wadsworth, 1; W. H. Corning, 1; S. C. Gardner, 1; P. D. Stillman, 1; Centre Church, Hon. T. S. Williams, to constitute Mrs. M. M. Williams Life Member, 50; T. Smith, 15; L. W. Bacon, 5; J. Tyler, 3; F. Ritchie, 1; S. C. Ives, 20; B. E. Hooker, 3; E. Clark, 2; A. Gill, 2; J. Beach, 10; William B. Ely, 1; D. Bull, 3; G. M. Welch, 1; E. Fessenden, 3; S. Cott, 2; William Hooker, 3; F. L. Gleason, 2; H. A. Perkins, 5; Charles Sheldon, 1; Hon. W. W. Ellsworth, 10; T. C. Perkins, 5; B. Hudson, 5; H. M. Miller, 1; G. W. Corning, 3; S. Bowen, 3; Calvin Day, 20; Charles Seymour, 10; Charles Seymour, Jr., 2; H. Bonton, 1; Edward Goodwin, 3; R. Mather, 5; G. G. Howe, per R. M., 5; N. Hooker, 3; P. M. Auger, 2; Nathan Johnson, 1; S. P. Kendall, 1; S. P. Thatcher, 2; J. Trumbull, 5; W. H. Allen, 1; C. Ives, 3; W. W. Turner, 5; C. Stone, 3; H. B. Camp, 5; D. Watkinson, 5; H. Fitch, 2; Curtis Judson, 2; E. T. Goodrich, 2; H. L. Porter, 5; Cash, 25 cts.; W. H. Howe, 1; R. Brown, 1; D. Wadsworth, 10; Ladies (50 of which to constitute Rev. Joel Hawes, D. D., a Life Member,) 65 45,</td>
<td>559 10</td>
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<tr>
<td>Hallowell, Me.</td>
<td>South Church, in part for Colporteur, $33 69; Mrs. C. S. Thurston, 45 50,</td>
<td>80 10</td>
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<tr>
<td>Hudson, N. Y.</td>
<td>Collection in Presbyterian Church, 53 67; Do in the Reformed Dutch Church, 12 25; Masters Bronson, 11; Miss C. R. Bronson, library for Waldenses, 5; Dr. Bronson, 25,</td>
<td>106 92</td>
</tr>
<tr>
<td>Harrisburg—A few friends, per J. W. Weir,</td>
<td>12 00</td>
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<td>Hollis, N. H.—Congregational Church,</td>
<td>17 00</td>
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<td>Ithaca, N. Y.—For Colporteur, Mrs. Sarah Miller, $20; Mrs. T. S., 10; Mrs. George Bears, 10; Daniel Bates, Esq., 10; F. M. Camp, 5; D. C. Hager, 5; Joseph Estes, 5; J. B. Williams, 6; John S. Herrick, 2; H. Scribner, 3; G. G. Cay, 2; collection, 35 13,</td>
<td>172 13</td>
<td></td>
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<tr>
<td>Jamaica, L. 1—E. H. Blatchford, $80; Mrs. Blatchford, 10; James Rider, 10; Mrs. M. Rider, 5; Rev. James McDonald, 10; L. Jagger, 75 cts.; for Colporteur, 20; James and E. Gelston, 20; Benjamin Bergen, 20; Mrs. Bergen, 5; John D. Sheldon, 5; Mrs. L. Smith, 1; Miss Mary Adrian, 5; Demott Higby, 1; collection, 82 63,</td>
<td>275 38</td>
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<tr>
<td>Kingston, N. J.—Presbyterian Church,</td>
<td>11 00</td>
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<td>Lawrenceville, N. J.—Samuel and Matilda Hamill, $10; Mrs. Bowers, 2,</td>
<td>12 00</td>
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<td>Lowell, Mass.—Apple-street Church,</td>
<td>32 25</td>
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Londonderry —Cash, .................................................. $5.00
Lewisburgh, Va.—Rev. J. F. Schermerhorn, .......................... 10.00
Longmeadow.—Society, .............................................. 6.00
Louisville, Ky.—Second Presbyterian Church, ..................... 202.30
Mobile, La.—Ladies Presbyterian Church, per Mrs. Juliana Dorsey, 42.82
Milford, N. H.—Collection in the Congregational Church, ....... 16.31
Milford, Conn.—First Society, ..................................... 22.00
Matteawan, N. Y.—Presbyterian Church, collection, $48.05; balance, 51.05
Morristown, N. J.—R. Stites, $5; J. W. Pointer, 5; P. A. Johnson, to constitute Rev. John M. Johnson, of Hanover, Life Member, 50; Silas Johnson, Esq., 3; Judge Whitehead, 5; a friend, 6; Mrs. Arden, 20, .................................................. 93.00
Munson, Mass.—Rev. Dr. Elv, ........................................ 5.00
New-York City.—William Brown, Esq., $15; Miss M. D., 1; Hon. Theodore Frelinghuysen, 10; Female Association of the Bleecker-street Church, per Miss C. N. Talbot, Jr., 35; a Friend, earnings of, 10, for Grand Ligne Mission; 9; Do. for Belgian youth, 9; ladies of the Bleecker-street Church, 1; Lockwood Deforest, 15; J. H. R. 10; James Bogert, Colporteur in France, 20; by hand of Dr. Knox, 1; L. King, 5; two ladies, per W. W. C., 100; a servant of Jesus, half for Grand Ligne, 20; T. N. P., 10; A. D., for Church at Lyons, 20; Sixth-street Presbyterian Church (Rev. Mr. Eaton's), William E. Dodge, 25; W. E. A. G., and D. S. Dodge, 1; Mr. Tompkins, 5; H. Griffin, 5; G. Kinney, 10; C. B. White, 15; O. R. Kingsbury, 5; Mrs. Baird, 5; R. B. Baird, 2; C. W. Baird, 3; H. M. Baird, 1; collection, 22; Mercer-street Church, R. T. Haines, 100; W. G. Bull, 25; Norman White, 10; J. Boorman, 100; A. G. Phelps, 100; W. W. Chester, 80; Eli Wainwright, 20; T. Denney, 25; Seventh Presbyterian Church, 15; sundry amounts for Quarterly Paper, 20; Market-street Reformed Dutch Church, 149.81; Mercer-street Church, F. Markoe, 10; O. Bushnell, 2; R. Lockwood, 10; Lewis Atterbury, 5; George C. Goddard, 5; John C. Crosby, 10; Ladies' Association, 69.50; Do. of the Mercer-street Church, for Colporteur, 56.25; a lady, a member of Dr. Hutton's Church, 100; cash, 30; Ladies' Association, Mercer-street Church, 6; Bible Society, 500; a lady, per hand of Dr. Hutton, 5; 50; cash for Quarterly Paper, 63 cts.; sale of Sermon, 12 cts.; Mrs. Devereaux, 1; Miss Julia Kirk, 3; Harriet Leffingwell, 2; a friend, 2; Mrs. Leffingwell, 1; Mrs. Brigham, 1; E. Starr, 1; Mrs. Wainwright, 1; collected after the annual sermon, 66.32; Mercer-street Church, Mr. Shaw, 10; Dr. Hutton's Church, J. Fellows, 5; Mrs. Rosevelt, 5, 1,936.13
New Haven.—Ladies' Association, to support Mr. Meuron at Lyons: Mrs. Hamlin, $2; Mrs. Baldwin, 2; Mrs. Murray, 2; a friend, 50 cts.; Mrs. Cleave land, 5; Mrs. E. Salisbury, 10; Mrs. Dr. Beers, 1; Mrs. Dwight, 3; Miss Coleman, 25; Mrs. Mills, 20; Mrs. Anketell, 10; Mrs. ——, 1; Mrs. Salisbury, 50; Miss Seely, in part to constitute Dr. Bacon Life Member, 25; Mrs. Whitney, 25; Rev. Mr. Strong's Church, Gerard Hallock, for Colpor-
APPENDIX.

(Continued.)

Norwich, Conn.—Dea. Joseph Otis, $50; collected in Dr. Bond's and Rev. Mr. Childs' Churches, 108 75; First Congregational Society, per Rev. H. P. Arms, 44;

New London.—First and Second Congregational Churches, Thomas W. Williams, $50; Rev. A. Boies, 3; Rev. J. Hurlburt, 10; Col. J. Wilson, 5; Robert C. —, 10; H. P. Havens, 5; Charles Butler, 10; A. M. Frink, 5; Judge Cleveland, 5; Mrs. C., 1; Judge Perkins, 5; Dr. Porter, 2; collection by ladies of the Congregational Church, 50 7 2,

Natchez.—Mrs. E. Baldwin, $25; per hand of E. N. Sawtell, 119 16,

New Hackensack.—Mrs. Jeremiah Platt,

Newport, R I.—William Guild,

New Bedford.—North Church and Ladies' Sewing Circle, to constitute Rev. R. I. Hitchcock Life Director, $101 32; Trinitarian Church, 36 65,

Northampton.—Collection in the Edwards Church, $30 50; J. C. W., 69 66; Female Benevolent Association, Edwards Church, 7 17,

Newburyport.—First Presbyterian Church, for Colporteur, $80; donation, 5; collection in Rev Mr. Campbell's Church, 26 50,

Newburgh, N. Y.—Collection at a public meeting in Rev. Mr. Johnston's Church,

Norwalk, Ohio.—Collection,

New Albany, Ind.—Mrs. A. M. Fitch, $6; Quarterly Paper, 9 89,

Newark, N. J.—First Presbyterian Church, $78 66; Second Do., 36 62; Mrs. Price, 5; Third Presbyterian Church, 50,

New Brunswick.—First Presbyterian Church, $34; Second Do., 1 50; First Reformed Dutch Church, 14 10,

New Orleans.—"Donor," by Rev. Mr. Scott, for Colporteur, $80; collection, by hand of E. N. Sawtell, 1507 54: particulars not received in time; see Supplement,

Orange, N. J.—Board of Benevolence,

Princeton.—Theological Seminary, in full for Delamare, $27; collection in the Presbyterian Church, 50; from College students, 30; four students, for Quarterly, 2 50,

Philadelphia.—Collection in Dr. Bethune's Church, $131 58; one ring, from Do.; Rev. Albert Barnes, 20; ladies of the Central Presbyterian Church, for Colporteur, 45; E. S. R.; 3; Mrs. Elizabeth Stott, for Colporteur, 80; ladies of the First Presbyterian Church, 12; a member of the Sixth Church, 10; Ladies' Association of the Reformed Dutch Church, Dr. Bethune's, 115; First Presbyterian Church,
(Continued.)

90; T. A. Biddle, 20; J. M. Atwood, 15; H. T. Williams, 20; Thomas Biddle, 20; A. Fullerton, 20; Clinton-street Presbyterian Church, four gentlemen, for Colporteur, 80; James Brown, 10; Fifth Presbyterian Church, several individuals, 45; Reformed Presbyterian Church, (Dr. Wylie's,) G. H. Stuart, 10; Sixth Presbyterian Church, Rev. J. H. Jones, 5; a member, 5; Judge Parsons, 5; lady, by Dr. W. A. McDowell, for Waldenses, 5.

Providence.—Richmond-street Church, $80; Joseph Carpenter and lady, 80; two ladies, to constitute Rev. Mr. Leavitt and lady Life Members, 40; a Friend, for Delamare, 25; Beneficent Church, Thomas J. Sted, 50; William J. King, 50; Benjamin Dyer, 100, 50 of which for Colporteur, and 20 to educate Delamare; Basset J. Nichols, 30; G. Dyer, 15, of which 5 to educate Delamare; A. B. Arnold, 10; B. Hoppin, 25; G. A. Taylor, 3; Ezra Bowne, 2; S. Gilbert, 5; B. White, 5; H. Corey, 3; T. J. Wardwell, 1; E. R. Young, 1; Miss Fearin, 1; Dr. Fearin, 5; Dr. Harris, 5; J. Thompson, 5; J. Angel, 5; Dea. Wardell, 3; Dea. Snow, 4; Miss A. Waterman, 2; C. H. Dabney, 5; High-street Congregational Church, five of which for Waldenses, 40; ladies of Do., for Colporteur, 80; Sunday School of the Beneficent Church, 87.18; Dea. Joshua Chapin, for Colporteur, 80; Mrs. Paris Hill, 5; Mrs. Alexander Andrews, 2, 854.18

Poughkeepsie.—Collected at a united meeting in the Reformed Dutch Church, $40.27; from a student, 75 cts.; James Roosevelt, Esq, to constitute Rev. H. G. Ludlow Life Member, 50; Charles P. Adriance, 5, 95.02

Pittsfield.—Ladies, to constitute Mrs. Todd Life Directress, $50; First Congregational Society, 66; Do. additional, 5, 121.00

Pontiac, Mich.—Phineas Davis, Esq, 5 00

Perth Amboy.—Mr. Woodbridge, $80; Rahon Seminary, 6, 56.00

 Rahway, N. J.—First Presbyterian Church, collection, $31; Rev. C. R. Imbree and wife, library to Waldenses, 21; other persons for Do., 4; Presbyterian Church in addition for Do., 4 25, 60.25

Rome, N. Y.—John W. Bloomfield, $20; Do. 20, 40.00

Rochester.—E. Pomeroy, $5; individuals, for Quarterly Paper, 1; Brick Church, (1 for Quarterly,) 100.25; First Presbyterian Church, 102.41; ladies, for Colporteur, 80; Aristarchus Champion, 125.68; the daughter of a Swiss, 10, 428.34

Richmond.—Collection, through Rev. Dr. Plumer, 24.25

South Hadley.—Two members of Rev. Dr. Condit's Church, 6 00

Savannah.—Midway Church, Liberty County, to support Colporteur and three Libraries to Waldenses, 106.00

South Bend, Ind.—Mrs. H. Striker, 1 00

Springfield.—Dr. Osgood's Church, 62.77

Shelbyville, Ky.—Presbyterian Church, 23.45

Salem, Mass.—Tabernacle Church, 71.00

Trenton.—Collection in Church, 17.65

Troy, N. Y.—Abraham Nash, Esq, for Colporteur, $90; Troy Swiss Missionary Society, 180; Female Industrial Society, 50; ladies, 30, 340.00

$319.58
APPENDIX

(Continued.)

Utica.—"S.," $30; Mrs. R. T., 5, .................................................. $35 00
Vernon, Conn.—Mr. N. O. Kelley, .................................................. 30 00
Worcester, Mass.—Mary and Sarah Wheeler, $2; Hon. Daniel
Waldo, for Colporteur, 80, .................................................. 82 00
Washington, D. C.—Fourth Presbyterian Church, collection and
subscription, $38 50; First Presbyterian Church, George
Hood and Mrs. Lefevre, 5; Campbell and Coyle, 5; Andrew
Coyle, 5; M. St. Clair Clark, 5; D. Campbell, 1;
a friend, 1; First Presbyterian Church, 8 50, .................................................. 60 00
W. Bloomfield.—Cash, $2 30; per Mr. Morris, 12 06, .................................................. 34 86
W. Hartford —Cash, .................................................. 45 02
Warehouse Point.—Booth, (for Library, $2,) .................................................. 5 00
Cash (omitted, in little sums, as from Books), .................................................. 4 63
Total, .................................................. $16,249 09

SUPPLEMENT.

The following sums were collected by Mr. Sawtell, and remitted to the
Treasurer without particulars; see New Orleans and Natchez:

Memphis.—First Presbyterian Church, $125; J. L. Leath, for a Waldensian
library, $20.

Port Gibson, Miss.—Presbyterian Church, $126 10.

Natches.—$280 85; near Do. Carmel and Forest Church, $119 16.

Mobile, Ala.—H. B. Gwathmay, Esq., for Colporteur, $80; William Stewart,
Esq., 50; Mr. Sanford, 20; Dr. Woodruff, 10; Mrs. Juliana Dorsey,
25; a few other friends, 110 65.

New Orleans.—Lafayette Church, coll., $54 70; First Presbyterian Church,
64 37; W. A. Violett, for Colporteur, 80; Nathan Godale, for Col-
porteur and Waldenses, 100; Miss E. Linton, for Colporteur, 80;
S. W. Stanton, 20; J. Kempt and family, 30; R. D. Urquhart, 5;
John Eggerton, 5; Joseph A. Maybin, 25; E. Franklin, 25; William
Hage, 20; other friends, 208 91.
Dr.

The SWISS MISSION at Grande Ligne, Lower

1844.

To Cash remitted H. Feller, May 27, $1,200.00
June 18, 537.00
July 19, 318.50
Oct. 16, 200.00
Oct. 28, 400.00
Jan. 16, 300.00
Feb. 18, 69.00
April 11, 555.16
May 10, 530.00

1845.

To Cash paid H. Feller in New-York, 102.79
Dr. Cote in Philadelphia, 25.00
Jos. Guignier, to return to Canada, 8.00
Doremus, Saydam & Nixon's bill, sundries, 47.20
transporation, $30.62; postage, 9.10, 29.72
cartage, cooperage, &c., 9.30
discounts, $5.23; counterfeits and brokerage, 10.23
Hoadley, Phelps & Co., medicines, 6.50

May 10. Balance to new account, 378.00

$3,089.66

Examined and found correct; balance in hands of the Treasurer being three hundred and seventy-eight dollars.

R. T. HAINES, Auditing
ANSON G. PHELPS, Committee.

New-York, May 10, 1845.
APPENDIX.

Canada, in account with GURDON BUCK, Jr.

By Balance from Old Account, ................................................ 2763
Cash received of W. W. Chester, Treasurer, yearly appro­
priation from Foreign Evangelical Society, 900 00

Contributions, as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boston, per Rev. E. N. Kirk, Grande Ligne Miss. Society, Sophia Willis, Treasurer,</td>
<td>58 84</td>
</tr>
<tr>
<td>St. Paul’s Church,</td>
<td>75 75</td>
</tr>
<tr>
<td>Federal-street Baptist Church,</td>
<td>5 00</td>
</tr>
<tr>
<td>Pine-street Church,</td>
<td>14 50</td>
</tr>
<tr>
<td>Mount Vernon Church and Circle,</td>
<td>280 94</td>
</tr>
<tr>
<td>First Baptist Church,</td>
<td>5 00</td>
</tr>
<tr>
<td>Park-street Church,</td>
<td>17 25</td>
</tr>
<tr>
<td>Essex-street Church,</td>
<td>2 00</td>
</tr>
<tr>
<td>Old South Church,</td>
<td>58 62</td>
</tr>
<tr>
<td>Bowdoin Square Church,</td>
<td>11 00</td>
</tr>
<tr>
<td>Bowdoin-street Church,</td>
<td>27 00</td>
</tr>
<tr>
<td>Miss E. Jay,</td>
<td>5 00</td>
</tr>
<tr>
<td>Reading, South Parish,</td>
<td>2 50</td>
</tr>
<tr>
<td>Collected by Mrs. Caruth in Central Church</td>
<td>1 00</td>
</tr>
</tbody>
</table>

in 1843, 564 40
Deduct for printing and blank books, 17 06 | 547 34

Bridgewater and New Milford, Conn.—Per William Kil­bourne, 4 50
Brimfield, Mass.—A Friend, 5 00
Bristol, R. I.—Ladies’ Sewing Circle, per R. H. Sedley, 5 00
Brooklyn.—Mrs. R. Graves, $5; Female Association, Miss Kirk, 153 44; Mr. and Mrs. Nelson, 3, 161 44
Calais, Me.—Juvenile Sewing Circle, First Cong. Society, Rev. S. H. Keeler, 14 00
Conway.—Sabbath School, per A. Shepherd, 3 70
Durham, Greene Co., N. Y.—F. Williston, §§3; First Presb. Church, 2 50, 5 50
Durham, Conn.—Sewing Society, 10 00
Essex.—Sabbath School, Rev. Mr. Crowell’s Society, 17 00
Glen’s Falls.—Ladies, per Susan Leavens, 20 25
Hanover, N. H.—Sabbath School, per A. Crosby, 10 00
Hanover, N. J.—First Presb. Cong., Ladies, per J. M. Johnson, 11 00
Hartford, Conn.—Per Emily W. Ellsworth, Centre Church Monthly Concert, $4 80
Ladies’ Assoc., Fourth Congr. Church, 27 12
North Society Ladies’ Assoc., 30 00
South Congr. Society, 8 00
Not designated, 113 38
Holland Patent.—Per Mrs. E. H. Scovill, 27 00
Mrs. A. L. Hasbrouck, 10 00
Newark, N. J.—Ladies of Third Presb. Church, 100 00
Miss Day, 1 00
Ellen Gutziiff, 12 cts.; M. Day, 25 cts., 38
Mrs. Griffin, of New-York, 3 00
Newburgh.—First Assoc. Ref. Ch. Miss. Soc., D. Farrington, Treasurer, 25 00
Union Church, per E. W. Farrington, 20 00 45 00
Newburyport and vicinity.—Ladies Canadian Circle, J. G. Titcomb, Treasurer, ........................................ $55 00
New Brunswick, N. J.—Miss Bennett, ........................................ 1 00
Mrs. Van Ness, ........................................ 50
J. W. Snow, ........................................ 5 00
New Haven, Conn.—Ladies’ Grande Ligne Miss. Assoc.,
Mrs. Hitchcock, Treasurer, ........................................ 1 50
Mrs. Salisbury, (July, 1843,) ........................................ 20 00
Sundry Ladies, per Mrs. Dwight, ........................................ 35 50
Ladies’ Association, Mrs. Dr. Buck, Treas., ........................................ 5 07 80
New Haven, Conn.—Ladies’ Grande Ligne Miss. Assoc.,
Mrs. Hitchcock, Treasurer, ........................................ 1 50
Mrs. Salisbury, (July, 1843,) ........................................ 20 00
Sundry Ladies, per Mrs. Dwight, ........................................ 35 50
Ladies’ Association, Mrs. Dr. Buck, Treas., ........................................ 5 07 80
Norwalk, Ohio—Per Mr. Holt, from Ladies, ........................................ 10 00
Philadelphia.—Ladies’ Soc., E. S. Rand, Treas., ........................................ 366 30
Per H. Feller, ........................................ 179 00
Elizabeth Backus, ........................................ 50 00
Portland, Me.—High-street Ch. Sewing Circle, ........................................ 30 00
Sunderland, Mass.—Sabbath School Miss. Soc., Rev. Mr. Casey, ........................................ 10 00
Troy.—Swiss Missionary Society, ........................................ 180 00
Young Lady from Cleaveland, Ohio, in Mrs. Day’s Seminary, ........................................ 10 00
Union City, Mich.—Juvenile Missionary Association, I. N.
Stickney, President, ........................................ 8 74
Waterbury, Conn.—Ladies of First Congr. Church, per
Mary E. Root, ........................................ 16 00
Waterford, N. Y.—Collected by Mrs. Knickerbocker, ........................................ 20 50
Wethersfield, Conn., ........................................ 2 50
Little girl, seven years old, for schools, ........................................ 1 00
Bronson, friend of missions, ........................................ 5 00

1844. May 10. By Balance from Old Account, ........................................ 378 00

By Errors excepted. GURDON BUCK, Jr.
APPENDIX.

TRANSLATION.

List of Boxes, &c., containing Clothing and other Articles, received at the Grande Ligne Mission, from May 1844 to March 1845.

1. Box from Ladies' Society, Benson, Vt.
6. Box, Ladies' Society, Hanover, N. H.
8. Do. Ladies' Society, Waterford, N. Y.
9. Do. Ladies of Bowdoin Square Church, Boston.
11. Do. Young Ladies' Seminary, Troy.
12. Do. Ladies' Society, Gouverneur, N. Y.
14. Do. Ladies of Second Congregational Church, St. Johnsbury, Vt.
15. Do. Ladies' Society, Brandon, Vt.
18. 3 Boxes, Mr. J. Howes, Montpelier, Vt.
21. Box, Ladies' Society, Harrowesick, Me.
22. Do. Ladies' Society, Martinsburg, N. Y.
23. Barrel, Sewing Society, First Presbyterian Church, Troy.
24. Box, Sewing Society, Pine-street Church, Boston.
26. Do. Ladies' Society, Mexico.
27. Do. Ladies' Society, Lansingburg, N. Y.
29. Do. Ladies' Society, Perry Centre, N. Y.
32. Box, Ladies' Society, Bradford, Vt.
33. Do. Sewing Society, Amherst, N. H.
34. Do. Mrs. Lord, Hartford, Vt.
35. Do. Ladies' Society, Grafton, Vt.
## APPENDIX.

(TRANSMITTED)

Account of Receipts and Expenditures for the SWISS

<table>
<thead>
<tr>
<th>Year</th>
<th>Item Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1844</td>
<td>Paid sundry debts,</td>
<td>$363.23</td>
</tr>
<tr>
<td>1845, May 1, to April 1</td>
<td>Sundry travelling expenses</td>
<td>$225.70</td>
</tr>
<tr>
<td></td>
<td>Freight and Custom-house expenses on boxes</td>
<td>$97.95</td>
</tr>
<tr>
<td></td>
<td>Travelling furniture, &amp;c.,</td>
<td>$70.57</td>
</tr>
<tr>
<td></td>
<td>Fire insurance</td>
<td>$50.80</td>
</tr>
<tr>
<td></td>
<td>Books</td>
<td>$7.69</td>
</tr>
<tr>
<td></td>
<td>Expenses of Establishment at Grande Ligne</td>
<td>$1,450.27</td>
</tr>
<tr>
<td></td>
<td>Do. Building at St. Pie</td>
<td>$275.50</td>
</tr>
<tr>
<td></td>
<td>Do. Establishment at St. Pie</td>
<td>$455.07</td>
</tr>
<tr>
<td></td>
<td>Do. A Colporteur at St. Pie</td>
<td>$83.28</td>
</tr>
<tr>
<td></td>
<td>Do. Station at Chazy</td>
<td>$282.37</td>
</tr>
<tr>
<td></td>
<td>Do. do. Beres</td>
<td>$109.82</td>
</tr>
<tr>
<td></td>
<td>Do. do. Corinth</td>
<td>$69.85</td>
</tr>
<tr>
<td></td>
<td>Do. do. Sherrington</td>
<td>$31.22</td>
</tr>
<tr>
<td></td>
<td>Do. do. Henriville</td>
<td>$94.57</td>
</tr>
<tr>
<td></td>
<td>Sundry expenses of Colportage</td>
<td>$15.37</td>
</tr>
<tr>
<td></td>
<td>Balance to New Account</td>
<td>$1.49</td>
</tr>
</tbody>
</table>

**Total:** $3,682.75
**APPENDIX.**

**MISSION at Grande Ligne, Lower Canada.**

- **1844, May 1, to April 1, 1845.**

<table>
<thead>
<tr>
<th>Amount</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>$2652</td>
<td>By balance from old account, Maternal Association of Fourth Presb. Church, Albany.</td>
</tr>
<tr>
<td>1500</td>
<td>Remittance from Dr. Buck, New-York, per Rev. Mr. Girwood.</td>
</tr>
<tr>
<td>500</td>
<td>Mr. Gervin, per Rev. Mr. Girwood.</td>
</tr>
<tr>
<td>1000</td>
<td>Remittance from Dr. Buck, New-York, per Mr. M'Dougall.</td>
</tr>
<tr>
<td>200</td>
<td>Mr. M'Dougall, per Mr. Milne, Montreal.</td>
</tr>
<tr>
<td>350</td>
<td>Remittance from Dr. Buck, New-York.</td>
</tr>
<tr>
<td>100</td>
<td>Mr. Louis Moriceau, Napierville.</td>
</tr>
<tr>
<td>1</td>
<td>Mr. E. A. Tyler, Lowville.</td>
</tr>
<tr>
<td>10</td>
<td>Mr. C. L. Gerould, New Alstead, N. H.</td>
</tr>
<tr>
<td>25</td>
<td>Mr. Norton, Troy.</td>
</tr>
<tr>
<td>500</td>
<td>Proceeds of sales to Mr. Scudder and Miss Hooper.</td>
</tr>
<tr>
<td>15</td>
<td>Rev. Mr. Atkinson, Quebec.</td>
</tr>
<tr>
<td>10</td>
<td>Young Ladies' Association, Essex-street Church, Boston.</td>
</tr>
<tr>
<td>500</td>
<td>Remittance from Dr. Buck, New-York, per Mr. Garvin.</td>
</tr>
<tr>
<td>200</td>
<td>Mr. 'Andrew Glassaw, Toronto, per Mr. Court.</td>
</tr>
<tr>
<td>60</td>
<td>Mr. Hamilton, Penetungashine.</td>
</tr>
<tr>
<td>100</td>
<td>Mrs. Ames, Plattsburg.</td>
</tr>
<tr>
<td>100</td>
<td>Mr. Douglass, Plattsburg.</td>
</tr>
<tr>
<td>500</td>
<td>Mrs. Holbrook, Boston.</td>
</tr>
<tr>
<td>15</td>
<td>Collected by Mrs. Moyle, Bradford, U. C., per Rev. Mr. Girwood.</td>
</tr>
<tr>
<td>300</td>
<td>Articles sold.</td>
</tr>
<tr>
<td>537</td>
<td>Remittance from Dr. Buck, New-York.</td>
</tr>
<tr>
<td>300</td>
<td>Mr. Neil Scott, Montreal, per Mr. Court.</td>
</tr>
<tr>
<td>200</td>
<td>Ladies' Association, Castleton, Vt., per Mrs. Moulton.</td>
</tr>
<tr>
<td>200</td>
<td>Anonymous.</td>
</tr>
<tr>
<td>1</td>
<td>Miss Merwin, New Haven.</td>
</tr>
<tr>
<td>100</td>
<td>Miss Seeley, New Haven.</td>
</tr>
<tr>
<td>500</td>
<td>Young Ladies' Association, South Hadley, per Rev. Mr. Condit.</td>
</tr>
<tr>
<td>1</td>
<td>Mr. Smeaton, New Haven.</td>
</tr>
<tr>
<td>1500</td>
<td>Children of Maternal Association, Meriden, Conn., per Rev. Mr. Perkins.</td>
</tr>
<tr>
<td>15</td>
<td>Ladies' Association, Castleton, per Mrs. Moulton.</td>
</tr>
<tr>
<td>300</td>
<td>Mr. Davis, Philadelphia, for Mad'lle Perrusset.</td>
</tr>
<tr>
<td>500</td>
<td>Thomas A. Knickerbocker, Waterford.</td>
</tr>
<tr>
<td>100</td>
<td>Mad'lle Valentine Bosson, per Mad'lle Jonthi.</td>
</tr>
<tr>
<td>200</td>
<td>Marianne Newton, Sherrington.</td>
</tr>
<tr>
<td>2</td>
<td>Remittance from Dr. Buck, New-York, $200; 97 38; 400.</td>
</tr>
<tr>
<td>14</td>
<td>Miss Hyde, Bath, per Rev. Mr. Palmer.</td>
</tr>
<tr>
<td>5</td>
<td>Miss Hubbard, Champion, N. Y.</td>
</tr>
<tr>
<td>10</td>
<td>Mrs. Lucy Roes Ripley, Barre, Vt.</td>
</tr>
<tr>
<td>3</td>
<td>Ladies' Association, Harrowsick, Me.</td>
</tr>
<tr>
<td>500</td>
<td>Mrs. Abigail Hasbrouck, Holland Patent, N. Y.</td>
</tr>
<tr>
<td>69</td>
<td>Sewing Association, Pine-street Church, Boston.</td>
</tr>
<tr>
<td>200</td>
<td>Mr. E. Bort, Mexico.</td>
</tr>
<tr>
<td>5</td>
<td>Anonymous, in a box.</td>
</tr>
<tr>
<td>10</td>
<td>Mrs. Evans, Georgia, per Mrs. Hubbell.</td>
</tr>
<tr>
<td>5</td>
<td>Mrs. Marvin, Brooklyn, per ditto.</td>
</tr>
<tr>
<td>1</td>
<td>Anonymous, per ditto.</td>
</tr>
</tbody>
</table>
APPENDIX.

(Continued.)

| Sewing Association, Amherst, N. H. | $3 00 |
| Ladies' Association, Presbyterian Church, Whitehall, per Rev. Mr. Kellogg | 113 00 |
| Rev. Mr. Perkins, Meriden, Conn., collected by young persons | 28 00 |
| Mrs. Reze, Melbourne, per Mr. Milne, Montreal | 5 00 |
| Mr. O'Lourville, Buckingham, per ditto | 1 00 |
| Miss Appleton, Boston, per Mrs. David Buck | 13 00 |
| Remittance from Dr. Buck, New-York | 300 00 |
| Sabbath School, Montpelier, per Mr. Harris | 20 00 |
| Gentleman of Plainfield, Vt., per ditto | 1 00 |
| Sunday School Class, Woodstock, per Mr. Billings | 3 00 |
| Mr. Tucker, Petite Nation | 8 00 |
| Collected at a meeting, Norfolk, N. Y., by Mr. Côte | 8 18 |

Presbyterian Church, Ogdensburg, N. Y., by do.

Waddington, 5 68

Fondam, 6 15

Young Ladies' Academy, 6 25

Mr. Stone, Madrid, 1 00

Presbyterian Church, Gouverneur, 12 00

De Kalb, 3 64

Congregational Church, Richville, 1 31

Sewing Society at Sherrington, 2 01

Remittance from Dr. Buck, New-York, $69; from Switzerland, 54 74

Mr. McIntyre, Martintown, U. C., per Mr. Campbell, 1 00

Mr. Lamb, Clarence, per ditto, 1 00

Different ladies in England, per Rev. Dr. Davies, 24 85

Ladies' Association, New Brunswick, N. J., 113 00

Borrowed, 350 00

$3,682 75

(Signed) LOUIS ROUSSY,

Grande Ligne de l'Acadie, April 1, 1845.